

How to Serve the Divine Liturgy

Practical Instructions for Priests at Divine Services

A Publication of the Ukrainian Greek-Orthodox Church of Canada
1952
Winnipeg

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I bless the instructions given here for use.

+Ilarion

Metropolitan of Winnipeg and all Canada

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Translated from the original Ukrainian and annotated by Fr. Bohdan Hladio

Translator's Preface

The booklet How to Serve the Divine Liturgy is one of the first liturgical works prepared for the Ukrainian Greek-Orthodox Church of Canada by Metropolitan Ilarion during his 20 years as Metropolitan and Primate of the UGOCC. It was prepared at a time when there was no standard Liturgicon (Priest's service book) published by the UGOCC, and when the influx of priests from Central and Eastern Ukraine following World War II brought with it a further enrichment of the liturgical heritage of the UGOCC which until that time was generally characterized by a majority of formerly uniate faithful and clergy from Halychyna (Galicia) who maintained their Galician liturgical practices, and a minority of faithful from Bukovyna who maintained their own unique and beautiful Orthodox traditions.

In the interest of both honouring the local liturgical traditions of all areas of Ukraine, as well as working towards a standardization of practice within the Church (for many if not most of the congregations of the UGOCC were not homogenous in their make-up as far as the region of origin in Ukraine was concerned) Metropolitan Ilarion composed this booklet.

Before coming to Canada Metropolitan Ilarion was Metropolitan of Kholm, one of the most ancient of Ukrainian Episcopal sees, and was himself most familiar with the liturgical practices of Volhynia and the Kholm region. He was, in addition, a linguist, nation-builder, and intellectual of world renown.

Though there are several clearly anachronistic entries in this booklet (the name "Ukrainian Greek-Orthodox Church of Canada" was officially changed by an act of Parliament to "The Ukrainian Orthodox Church of Canada" in 1990, for one) and several instances of obvious errors (which are indicated in the footnotes) I felt it best to retain the original text without changes. Such anachronisms will not be harmful for the clergyman using these instructions, and the person desiring an exact translation of the original work will be edified as well.

I have tried to be as exact as possible in the translation. Certain terms such as "Royal Doors", "Holy Gates", etc. are occasionally used synonymously for variation, and I have generally maintained the capitalization as given in the original. Short explanatory notes and definitions by the translator are given in the body of the text in parentheses and italics, with footnotes given at the bottom of each page for ease of use. Scriptural quotations are from the Orthodox Study Bible, and liturgical prayers are quoted from the "Dobryj Pastyr/Good Shepherd" Prayer Book, 2007 edition. All errors and imperfections in this translation are my own.

While, as Metropolitan Ilarion notes in the introduction, liturgical diversity has always and will always be a part of the life of the Church, may the translation of this handbook be an aid to all members of the Clergy of the UOCC in fulfilling their liturgical ministry in a uniform and God-pleasing manner.

*Fr. Bohdan Hladio
Holy Dormition Monastery
Clean Friday, 2008*

I. INTRODUCTION

The Divine Liturgy, as the most important Divine Service, during which the Mystery of Mysteries, i.e. the Holy Eucharist, is accomplished, is the most analyzed and elucidated in regards to its outward performance. But in spite of this its practical execution is not uniform not only among different Orthodox Churches, but even among different priests of the same Church. So we see different rites and differing liturgical acts even within the Ukrainian Orthodox Church in different territories: in the Kyiv region, Volyn', Podillia, Bukovyna, and Halychyna.

There is nothing surprising in this – such a thing has been evident from long ago in all the Christian Churches of the world, for the content, rather than the changing form, is most important: St. Paul teaches that “The letter kills, but the Spirit gives life” (2 Cor. 3:6). The 8th canon of the 3rd Ecumenical Council in 431 permits every Church to maintain her own ancient rights and customs. St. Basil the Great in his 1st canon directs that: “It is proper to follow the custom of each land”.

And so we see there is nothing abnormal in the fact that within the Ukrainian Greek-Orthodox Church of Canada we often see different Church customs and various Church rituals, various types of chant for the Divine Liturgies, and in the performance of the Holy Mysteries. We see this because the priests in Canada have come from various Churches, and have brought with them the different customs from Halychyna, Bukovyna, Volyn', from the Dnipro region and other areas.

All Church customs are blessed in the course of time, and cannot be suddenly changed or publicly condemned, for the pious faithful have become strongly accustomed to them and every change would be a perceptible blow. It is necessary to honour all the native Church customs unless they contravene the Dogmas of our Faith.

During recent times when many faithful and clergy from the Dnipro area of Ukraine have arrived in Canada, they have brought with them their own liturgical chants as well – Ukrainian chants native to them, and to

which they have become accustomed since their early years (*i.e.* “*Kyivan*” *Chant*). In Canada “Galician” chant dominates – also Ukrainian, to which our faithful have become accustomed. Both of these are our own, Ukrainian, and we must honour both of them equally.

These ritual and Church variations should not usually be too great or too disturbing, and so we offer these practical directives for services as a guide for priests. They already are becoming a step towards unity in the conduct of the Holy Services for our entire Church.

We do not offer a full description of the particular service, of course, but only that which is most important and most necessary – the rest is found in the rubrics of liturgicons (*sluzhebnyky*). The explanations given here are for the most part replies to those questions which have been posed to me by our priests during my canonical visitations and clergy conferences.

Diaconal actions are not given here, for we do not yet have an adequate number of deacons in Canada and are not capable of supporting them materially, for most often the Congregations are small. But where the Congregations are able they may have a Deacon.

What is put in quotation marks (“”) is taken word-for-word from the generally accepted liturgicon, which comes down to us from the deep past.

Many of the necessary directions are given in the prayer book “*Slovo Istyny*”, Winnipeg, 1950. There the Liturgy of St. John Chrysostom is also given in a new, corrected translation by Metropolitan Ilarion; in it directions are also given as to when the faithful may sit during the Liturgy. Many directives are given regarding how to serve at a hierarchical Liturgy.

I would also like to underline here that in the past, somewhere in the 2nd half of the 17th century a collection called “Instructional Information” (*Izvestiye Uchytel’noye/Navchal’ni Vidomosti*) was put together, which gave the priest many necessary directions, how to prepare for the Divine Liturgy, how to serve it, and in general about priestly life. This “Instructional Information” was composed in Ukraine, and in a short time

the language was modified and it was re-printed in Moscow. This was done by the monk Euphymij, following the instructions of the famous Ukrainian intellectual Hieromonk Epiphaniij Slavynets'kyj (+1676). The "Instructional Information" was always printed at the end of the liturgicon, and achieved wide popularity for itself, becoming a rubrical hand-book¹.

A full Book of Needs is already being prepared for publication as well as a full Liturgicon, which will have many necessary rubrics, but until they are printed I bless these short practical instructions for use and reference by the priests of our Church.

Also being prepared for publication are: 1. Holy Mystery of Baptism; explanation and practical directives. 2. Holy Mysteries of the Orthodox Church; practical directives for priests. 3. The Divine Liturgy, her history and explanation of the symbolic rites. 4. Hierarchical Divine Liturgy; directives for Clergy. 5. Church Calendar and Paschalion. 6. Epistle, - readings for Sundays and Feast days of the whole year.

I direct the attention of our Priests as well to the "General Rules" included on pages 7 - 21. In these rules the most important directives for the Liturgy and Pastoral work are given, and I bless them to be fulfilled and adhered to.

When any priest faces a doubt or question which is not covered in these instructions I ask that in such circumstances you contact me for clarification. These new explanations will be included in the second printing of this book.

+Metropolitan Ilarion

¹ This "Instructional Information" was printed in Ukrainian at the back of the Priest's Service Book published by the Ukrainian Orthodox Church of the USA in 1963, in those published by the Ukrainian Orthodox Church - Kyivan Patriarchate 2006 and will be published in the forthcoming Liturgicon being prepared for use by the priests of the UOCC.

II. General Rules for the Priest

1. The entire Temple, Sanctuary, and especially the Holy Altar and all the sacred articles on it, and especially the Holy Antimension must be completely clean and in exemplary order. The priest answers for this before his own conscience and before his Bishop, who devotes his careful attention to this during his Canonical Visitations. And the Priest must always remember: *“the zeal of your House consumed me”* (Ps. 68:10).

2. The temple is holy, and must be appropriately adorned, - with icons, banners, and also flowers, embroidered towels, etc. It is the obligation of the priest to look after all this. The priest must especially care for the appropriate decoration of the Holy Altar.

It is the obligation of the Priest to properly encourage the sisterhood of his Church so that it would proudly see to the finest possible adornment of God’s temple.

3. The Divine Liturgy is served only in an appropriate Holy Temple. Regarding the serving of a Liturgy in another place it is absolutely necessary to pay close attention that the place truly be appropriate for this. It is forbidden to serve the Liturgy in an inappropriate place.

The Temple of God is holy - it is necessary to always remember its sanctity, and not permit irreverent things inside it.

4. Ukrainian Orthodox Temples from ancient times always have an iconostas, - in the Universal Orthodox Church there are no Churches without iconostases. Because of this the Priest whose temple does not yet have an iconostas must definitely strive to see than an iconostas be installed.

5. On the Iconostas, to the right of the Royal Doors (*note: when looking at them from the nave*) an icon of the Saviour is placed, next to it is the south² deacon's door, and on the other side of this the icon of the saint in whose honour the temple is built must be placed (this is the "Temple Icon"). Left of the Royal Doors is the icon of the Mother of God, and next to it the north deacon's door.³

6. The table of oblation ("*proskomidia*") is usually found to the left of the Holy Altar, i.e., along the north wall of the Sanctuary.

7. "Only the ordained may enter the Sanctuary (Council of Laodicea, 10th canon). "No layman (without a definite need) is permitted to enter into the Sanctuary" (6th Ecumenical Council, canon 69). "Women do not enter the Sanctuary" (Laodicea, canon 44).

The clothing of the Holy Altar with other vestments is done by the priest himself with the help of church sacristans.

All temporary exceptions from this rule are only permitted with the blessing of one's Bishop.

8. It is not permitted to keep any superfluous items on the Holy Altar. It is only permitted to place a blessed liturgicon, from which the given Liturgy is served⁴. For other Church books it is necessary to have a separate place in the Sanctuary.

It is forbidden for the Priest to lean on the Holy Altar during Divine services.

² Throughout this book Metropolitan Ilarion maintains the standard terminology in referring to the Sanctuary of the Church as the East, no matter which compass direction the Temple in reality is facing. Consequently, the "south" doors are always to the right and the "north" doors to the left when looking at the Royal doors from the nave.

³ Traditionally in Ukrainian Churches the Icon of St. Nicholas is found to the left of the north deacon's door when facing the Altar.

⁴ Another tradition, when there is sufficient room in the Sanctuary, is to place the liturgicon (and other necessary books) on an analoi to the left of the priest, rather than on the Holy Altar itself. The "Instructional Information" states: "Non-sanctified things are not to be found on the Holy Altar. As for service books and other books, a special analoi ought to be placed close to the Holy Table to hold them".

9. It is categorically forbidden for bystanders⁵ to touch the Holy Altar and sacred articles. (Laodicea, canon 21).

10. When the Priest is not in clerical garb let him refrain from touching the Holy Altar. When it is necessary to do so let him put on an Epitrakhil'.

11. Every Antimension must absolutely be kept in a separate, blessed cloth which is called an Iliton. It is not permitted to keep an Antimension in any Church without a blessed Iliton.

12. A blessed, small antimension sponge (musa) must be kept in every Antimension – with it the particles from the discos are wiped off and crumbs from the antimension are gathered. Such a sponge is not used by the Catholics.

13. Every Orthodox temple must have behind the Holy Altar the so called High Altar or High Place, set aside for the Hierarch to sit or stand during the reading of the Epistle or Gospel. This is a small platform between one and one-and-a-half feet high, around four feet in length and three feet wide – so that it is possible to place a chair for the Hierarch on it when he serves the Divine Liturgy.

“It is necessary to know that it does not befit the priest to ascend the high place or sit on it (it is for the Hierarch), but he must sit to the south side of it”, on the “side throne”.

14. Above the High Place on the eastern wall of the Altar it is necessary to hang a large “Altar” (“zaprestol'na”) icon (of the Holy Trinity or Jesus Christ, e.g. the prayer in Gethsemane⁶), and during every Liturgy the priest at the appropriate time censes the High Place and the icon there. In Ukraine there are no temples without icons in the High Place.

⁵ i.e., any person who does not have a blessing or reason to do so. It is generally accepted that only a person of the rank of sub-deacon or higher may touch the Holy Table or sacred articles.

⁶ It appears that this is a mistake in the text. The Icon of Christ behind the Holy Table is usually Christ enthroned, Christ in glory, or Christ distributing the Eucharist. The Icon of the prayer in Gethsemane is often placed on the north wall, behind or above the table of oblation.

15. From ancient times it is customary for the Divine Liturgy to begin at 9 A.M., i.e., it begins before noon. From ages past it has been taught that the Divine Liturgy must begin at the time of the Descent of the Holy Spirit on the Apostles. The Typicon directs: "It is not permitted to begin the Divine Liturgy after noon under any circumstances", for every Liturgy is the last service of the cycle of services for the day, which begins from the evening of the previous day. Only on the Eve of the Nativity of Christ and the eve of the Theophany, and also on Great Thursday and Great Saturday the Liturgy may begin after noon, for on these days the Liturgy begins with Vespers.

On certain days, specifically: on the first day of Pascha, and also on the Nativity and on the Theophany (Jordan) the Service begins yet before dawn "while night still abides", - depending upon local conditions and local traditions.

16. Only one Liturgy may be served on the same Antimension on one day. "*Novaya Skryzhal*" on the basis of the teaching of the Holy Fathers teaches: "The Priest may serve only one Liturgy per day, for Christ brought himself as a sacrifice for us only one time and died on the Cross only once. Likewise on one Holy Altar it is not permitted to serve many Liturgies on the same day even by different priests."⁷

The Divine Liturgy may be served only on an Antimension consecrated by a Bishop.

When for some reason it is not possible to serve a Divine Liturgy (e.g., there is no Antimension, or the Priest has already served a Divine Liturgy on the same day, etc.) then the so-called "Obidnytsia" (*Typica*) is served.

No exceptions from this are permitted without the blessing of the Bishop.

17. The Priest is not permitted to introduce to the Divine Liturgy any additions, any deletions, or in general any changes (Athanasius about the Holy, Gangra 21. 1st Ecumenical Council canon 2).

⁷ Note: this refers to a Holy Altar which has been properly consecrated with Relics in it.

18. "Quiet" liturgical prayers should not be read loudly by the Priest.⁸

19. According to the ancient custom, accepted in the Ukrainian Church, the sermon is given immediately after the Gospel, especially when it is upon the theme of the Gospel. It is also permitted to preach the sermon during the communion of the clergy, or before the dismissal – whenever there will be more faithful in the Church.

The sermon is preached on the ambon peacefully and piously, without unnecessary gesticulations. The content of the sermon cannot be openly directed against your parishioner, unless for this there is an extreme necessity (Mt. 18:15), and it may not be of a political character.

It is forbidden to preach a sermon in a strange temple or on the territory of a parish not your own without the permission of the Pastor responsible. (canon 20 of the 6th Ecumenical Council).

During the sermon it is not accepted in the Orthodox Church to hold the Gospel in the hands, and when quoting scripture it is not necessary to indicate the chapter and verse.

The Priest is obligated to diligently prepare for every sermon. And it is necessary to always remember well that the sermon is the public examination of the Priest given before his faithful.

20. The Priest must always remember that his sermon is a part – and an important part – of the Divine service. Teaching is also one of the leading responsibilities of a Priest, as is Liturgical service. Therefore the Priest always prepares diligently for every sermon, not begrudging his time or toil. The sermon should be about 15 – 20 minutes long. And it is necessary to remember that a good sermon draws people to Church.

⁸ There are two traditions in regards to the reading of the "silent" or "quiet" (χαμηλοφωνος or μυστικος in Greek) prayers of the priest. According to one tradition they are read absolutely silently. According to the other they are read in a quiet voice. In either case, Metropolitan Ilarion's directive is in accord with the common teaching that they are not to be read "loudly", i.e., as the exclamations are.

21. In the Ukrainian Church the Holy (they are also called Heavenly or Royal) Doors or Gates and the Curtain (Katapetasma) behind them are usually closed only rarely during the Liturgy - they are closed most importantly during the communion of the Clergy.

But in Ukraine it was often the case that all the directives of the typicon for the closing of the Doors and the Curtain were followed. These full directives are as follows:

a. The Liturgy begins with the Royal Doors open, which are then closed before the Litany of Peace.

b. After the third⁹ Small Litany the Holy Doors are opened for the small entrance.

c. and are closed after the reading of the Gospel.

d. The Litany for the Reposed, when it is included, is intoned with the Holy Gates open.

e. After the exclamation "That ever guarded by Your might. . ." the Holy Gates are opened for the Great Entrance,

f. and are closed when the Holy Gifts are transferred and placed, before the Litany "Let us complete our prayer unto the Lord", and the curtain is closed.

g. At the exclamation "Through the mercies of Your Only-begotten Son. . ." the curtain is opened, and at "The doors, the doors" the Royal Doors are opened.

h. Before "The Holy things for the holy" the Royal Doors are closed and the Curtain is drawn,

⁹ This should read "second".

i. and following the Communion of the Priest the Gates are opened and the Curtain is opened until the end of the Liturgy.

j. After the end of the Divine Service the Holy Gates are always closed and the Curtain is drawn.

Regarding the Curtain and Holy Doors the Typicon or full Ustav in the 23rd chapter teaches thus: “At the beginning of the Liturgy the Curtain is opened, and remains open till the Great Entrance. After the Entrance it is again closed until the Priest or Deacon intones “The doors, the doors”, and then it is opened and remains open until the exclamation “The Holy Things for the holy”, and then it is again closed. After the Communion (of the priest) it is again opened, and remains open until the end of the Holy Liturgy, and after the dismissal is completely closed.

Let it be known, that the Holy Doors are never opened, only for all the entrances and the Holy Gospel; they are opened as well from the appearance of the Holy Gifts (“With fear of God. . .”) until the end of the Divine Liturgy”.¹⁰

Thus the Typicon instructs about the Curtain and the Holy Doors. Where the faithful have become accustomed to this the rubrics of the Typicon are to be followed in full.

We remind you that during Paschal (Bright) week the Holy Doors are not closed. According to the Ukrainian custom the Holy Gates are not closed as well when a Hierarch serves, - except perhaps during the Communion of the Clergy.

22. Serving the Divine Liturgy, the priest enunciates the exclamations clearly, piously, solemnly, and unhurriedly. But it is not necessary to draw-out the words - normally the Divine Liturgy is served within 2 hours. It is necessary to intone the exclamation at the moment the choir finishes singing, in order that there not be unnecessary pauses.

¹⁰ This quote from the typicon is not consistent with the instructions which immediately precede it.

23. During the entire service the Priest stands piously at the Holy Altar, deeply concentrated in prayer, thinking only of the Divine. Only in cases of extreme need he quietly gives necessary directions. It is important to remember that the entire Church is looking at the Priest.

24. The Priest normally holds his hands during the services in a respectful manner, often piously placed cross-wise on his breast. Under no circumstances is it permitted to wave them, under no circumstances to place them on the Holy Altar.

25. Piously standing before the Holy Table, the Priest reverently and unhurriedly signs himself with the sign of the Cross and then bows at all appropriate times. This we do during the Litanies, especially during the Litanies of supplication when the choir sings "Grant this, O Lord!"

After the exclamation: "Bow your heads unto the Lord" the Priest piously bows his head and recites the Headbowing Prayer.

People often beat their breast during prayer, especially during the Pre-communion Prayer, imitating the humble publican who "beat his breast and said: 'God, be merciful to me a sinner'" (Lk. 18:13). But in Ukraine beating one's breast during prayer is considered a Catholic custom.

26. It is necessary to avoid any unnecessary walking about in the Sanctuary during Divine services. Loud conversations in the Sanctuary are categorically forbidden both during and outside of Divine Services: the Sanctuary is the most holy part of the Temple of God.

27. It is forbidden to conduct any Divine service or perform any Sacrament in a strange temple (*i.e., a church to which the given priest is not assigned*) or outside the territory of your own Parish without the permission of the local Pastor (Apostolic canon 14.15, 1st Ecumenical Council canons 15 and 16).

28. It is forbidden to found a new Church without the blessing of your Bishop (Apostolic canon 31).

29. Orthodox Christians customarily participate in (*literally "listen to"*) the Divine services in Temples only standing. The Lord Himself said: "stand praying" (Mk. 11:25), and so the 1st Ecumenical Council decreed (1:20) that Christians in the Temples: "Standing offer Prayers to God". But because of human weakness it is permitted to sit during Liturgy at certain parts of the Services. In the Prayerbook "*Slovo Istyny*" it is precisely indicated when it is permitted to sit and when it is necessary to stand or kneel during the Divine Liturgy¹¹.

It is permitted to sit during the Divine Liturgy: 1. During the Great Litany, and we rise at the exclamation following it, and stand till the Litany of Fervent Supplication after the Gospel. 2. During the Litany of Fervent Supplication, and at the exclamation after it and during the Litany for the Departed we stand. 3. From the Litany for the Catechumens until the exclamation: "That ever guarded by Your might. . ." it is permitted to sit. 4. During the Litany of the Offering after the Cherubic Hymn it is permitted to sit until the exclamation at its conclusion. 5. During the Litany for the consecrated gifts and the Litany of Supplication before the "Our Father". 6. During the Communion of the Clergy. 7. During the sermon.

During all other parts of the Divine service it is fitting to stand, and also to stand: 1. When the Priest censes, 2. at the Exclamations after the Great Litany, Litanies of Fervent Supplication and Supplication, 3. during the reading of the Epistle and Gospel.

The faithful usually kneel three times: 1. During the Great Entrance (after the singing of the Cherubic Hymn); 2. During the consecration of the Gifts and; 3. During the singing of the "Our Father".

But it is necessary to remember that the Church Typicon directs that no kneeling or great prostrations be done from the day of Pascha until the Vespers of Pentecost, and also from the day of the Nativity of Christ through the day of Theophany, which is decreed to us by the 1st and 6th Ecumenical Councils (I.20 and VI.90).

¹¹ See also Metropolitan Ilarion's [How to Behave in God's Temple](#), Winnipeg, 1983

Communicants neither kneel nor do great prostrations on the same day after having received the Holy Gifts.

30. The Divine Liturgy of St. John Chrysostom is usually served. But 10 times during the year the liturgy of St. Basil the Great, Archbishop of Caesarea in Cappadocia is served, namely: 1. on the eve of the Nativity, 2. on the eve of the Baptism of the Lord (when these eves or “kanuny” fall on a Saturday or Sunday we then serve the Liturgy of St. John Chrysostom, and the Liturgy of St. Basil the Great, without Vespers, is served on the day of the Feast), 3. on New Year’s day, January 1st¹², 4. on every Sunday of the Great Fast (excluding Palm Sunday), 9. on Thursday of Passion Week, and 10. on Saturday of Passion week.

31. The Priest is the spiritual leader of the Congregation, her mediator before the Lord. The entire Congregation is always watching him, and so he must always remember the declaration of the Apostle to the Priest: “Be an example to the faithful in word, in life, in love, in spirit, in Faith, in virtue” (I Tim. 4:12). When going to a service the priest must don the accepted clerical garb, a cassock (*pidriasnyk*), clean and appropriate. Going about in attire which is inappropriate, dirty, or only partially clothed is irreverent for a Priest.

32. The Priest is a servant of the Lord, and so he must always be rigorously apolitical. In all his conduct, in all his sermons and in all his private conversations the Priest must remain completely apolitical, remembering that people of various political groups all come to the Church for their spiritual needs. The Church and the Priest are not for politics, and the Priest serves everyone equally.

For this reason no political institutions may be housed on the premises of the parish Temple.

33. When a non-serving Priest is present in Church he should be in the Sanctuary. When he is among the people he must perform everything as indicated – to kneel at the appropriate times, etc.

¹² i.e. January 14th according to the civil calendar.

34. When several Priests conduct a Divine service (“concelebrate”) the elder priests stand to the right and the younger to the left¹³. And the senior Priest divides the exclamations such that the Litanies would be intoned by the younger, or those who have stronger voices. At the Great Entrance the Exclamations are divided among three Priests, with the youngest intoning the first.

35. It is the obligation of the Priest to carefully see to it that all his faithful attend the Divine services. The Priest should always speak about this in his sermons, and always bring this up in his private conversations. But he must speak about this peacefully and patiently in order not to offend anyone. And it is important to remember that if in the Church the Divine service is solemn, the sermon is meaningful and the choir sings beautifully the Church will always be full.

36. It is especially important for the Priest to be concerned that children be present at the Divine services. From time to time it is necessary to preach sermons suitable for children. Smaller children should be with their parents, and the older can sit together at the front under the care of one of the adults. In Sunday School the Priest teaches all the children to attend Church.

37. The Priest must give careful attention to the preparation of his sacristan/elder, who helps during the Divine services and in general assists in the Altar and Sacristy. Such a sacristan must know when to give the censer and receive it back, to go with a candle during the entrances, to pour the water for the Eucharistic washing of the hands, vigilantly look after the ecclesiastical robes, etc. When there are acolytes/subdeacons, he also oversees to the distribution of their responsibilities.

38. The Priest is responsible to care for the greatest possible solemnity of the Divine services. From the most ancient times in the Ukrainian Church the Priest is helped during the services by the so-called subdeacons, robed

¹³ i.e., the Senior Priest stands directly before the Holy Table, the next eldest to his right, facing north, the next eldest to his left, facing south, the fourth priest in rank to the immediate right of the second eldest, the fifth priest to the left of the third eldest, etc.

in stykhars. These are usually two or three or more boys from 8 – 15 years of age, taught to serve during the Liturgies – to bear candles during the Small and Great Entrances, give and take the censer, to raise and lower the ripidia over the Gifts at the consecration, to take part in processions around the Church, etc. Every Church should have several stykhars for such subdeacons, and the pattern for such stykhars may be obtained from the Metropolitan's Office¹⁴.

39. A good church choir is the adornment of the Orthodox Church, and so the obligation is put before every Priest to care at all times for the organization of a choir in his church. The faithful love a choir, and have a greater desire to attend that church where a well-prepared choir sings. Take care to find a good director, and don't be afraid of the costs associated with a choir, for everything will be returned a hundredfold. Do not forget about congregational singing in church, let at least a few hymns be sung by the entire congregation. Where it is possible organize a children's choir, - the early Ukrainian Church loved such choirs. The Priest should take care that the choir would begin their singing at the moment he ends his Exclamation, i.e., that there would not be unnecessary pauses after the end of the priest's Exclamation.

40. In Sunday or heritage school as well as in his sermons the Priest must teach the students and his faithful how they should properly conduct themselves in God's Temple. This is an important matter, and it cannot be neglected. It is necessary to make use of the instruction given on pp. 68 – 93 of the Prayer book "*Slovo Istyny*"¹⁵ about this.

41. The Church in Canada is supported by the donations of the faithful themselves, and so collections for the church are necessary. But collections for the needs of the church should be conducted quietly, peacefully, and courteously, thanking everyone equally whether the donation is great or small. It is necessary to always take care that the collection does not disrupt the prayerful attitude of the faithful.

¹⁴ Note: This booklet was written before the establishment of Consistory Church Goods Supply. Such stykhars may now be purchased directly from Consistory Church Goods Supply, 1-800-804-6040.

¹⁵ Subsequent to the publishing of this work in 1952 Metropolitan Ilarion wrote "How to Behave in God's Temple", which contains an expanded, bi-lingual version of the information included in "*Slovo Istyny*".

In certain churches in Canada there is a custom to make a collection or distribute something during the veneration of the Cross. This must be done very carefully and graciously, in order that the pious feelings of the faithful which have been attained during the service not be disturbed. It would be better that a member of the brotherhood would stand apart with a tray.

42. Encouraging the faithful to donate for a collection must be done very tactfully, peacefully and courteously, not manifesting any pressure, so as not to disquiet the reverent attitude of the faithful.

43. Various notices regarding his community the Priest announces only after the dismissal, before the veneration of the Cross. Other announcements, that is, announcements which are not of his own Church organizations, the Priest does not announce (especially notices about parties, dances, etc.).

44. Church premises are designated only for Liturgical needs. Having closed off the Sanctuary and the Iconostas with a separate curtain, it is permitted when necessary to use the remaining portion of the hall¹⁶ for meetings of parish organizations, or for educational needs – for schools, appropriate exhibitions, non-political talks, teas, film presentations, etc. This also applies to the halls under Churches. The use of beer or alcoholic beverages on Church premises is strictly forbidden.

Dances in Church halls should be avoided, and it is necessary to have the approval of one's Priest before planning them. During the fast such dances are strictly forbidden.

45. In the Orthodox Church the Holy Mystery of Confession is performed only individually – general confession is not permitted. In our oldest Books

¹⁶ The author obviously has in mind not a temple proper, but either a simple building used for services in the shape of a rectangle with an altar attached, or a hall where the stage was used as the altar area (a situation which abided in many congregations before the resources necessary to build a proper temple were gathered). It goes without saying that it is always inappropriate to hold such events as teas, film presentations or concerts in a properly constructed, appointed and blessed temple.

of Needs the Order for Confession begins thus: “The Spiritual Father leads the one desiring to confess, but not two or many, before the Icon of our Lord Jesus Christ.”

The Mystery of Confession is performed by the Priest either before the Solea on the north or the south side of it, or on the Solea itself, before the Icon of the Saviour. In the Orthodox Church confessing in the Sanctuary is not practiced.

46. When in need of Holy Chrism or a Holy Antimension the Priests must appeal to the Metropolitan with a written request. It is necessary to take care that every church has its own separate Antimension.

47. Bells are a living adornment of the church, living and necessary. Let the Priest take care that his church certainly has at least a small bell-tower with bells.

48. The Divine Services in the Ukrainian Greek-Orthodox Church of Canada are served in the living Ukrainian literary language with the literary pronunciation¹⁷. Until our Liturgicon is published, in which the accents will be marked, we give here the most important words of the Divine Liturgy with their generally accepted contemporary pronunciation.

(In the original document a list of Ukrainian words with their proper accents is found here. This list is not included in the present translation for obvious reasons. It is, however, extremely useful and worthy of reference for all clergy who serve the Liturgy in Ukrainian, especially those for whom Ukrainian is not their native language)

49. The Divine Liturgy through Holy Communion unites us with Jesus Christ in every instance. Let us give ourselves to this deep Mystery fully – with our whole soul, with our whole heart. Remember that Holy Communion may be received by us “unto judgment and condemnation” . . .

¹⁷ In recent times, as a result of subsequent Sobor resolutions and pastoral need English is also used as a liturgical language. Since the reception of parishes from the former UOC of America the Old Slavonic Language is also used as a liturgical language, as is French in Quebec.

Let us fear this the most, and every minute during the service of the Divine Liturgy remember with our entire being about our soon to be realized union with Christ.

All our thoughts should be only about this, let us await this mysterious unification, and with it our transformation, as the greatest joy. Let us at least forget, during the Liturgy, about everything worldly, about everything secular, "let us now lay aside all earthly cares", and if only for this one hour entirely give ourselves fully to the Lord, let us be commingled entirely with our Lord, let us be united with Him in all our senses in this Mystery - in Holy Communion.

And when we perform all this with joy, when, during the service of the Divine Liturgy we entirely tear ourselves from the vanity of the world, then we will surely achieve our greatest good fortune - the Holy Spirit will come upon us, and lead us upon the true path of committed service to the Lord and His Holy Church. And then we serve the Divine Liturgy in the best possible manner - for our parishioners and for all the Orthodox.

In every instance Holy Communion strengthens our spirit, and through it the heavy Cross of our service in the priestly ranks becomes for us joyful and light.

III

HOW TO SERVE THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

PRACTICAL DIRECTIVES

I.

Preparing for the Divine Liturgy

“The Priest, when he wishes to serve the Divine Mystery, must first of all be at peace with everyone, and not have anything against anyone, and his heart, as much as is in his power, he must keep from evil thoughts. He must be chaste from the previous evening and be sober in everything until the time of the Service.” (cf. Mt. 5:23-24).

The Priest prepares for the Divine Liturgy spiritually and bodily. In advance he must read Vespers and Matins when he has not served them, and must definitely read the “Prayer Rule before Holy Communion”.

And bodily he must: 1. Fast from 12:00 midnight (this is the Eucharistic Fast), - fast from food, drink, and smoking (cf. 50th canon of the Council of Carthage in 318 and the 29th canon of the 6th Ecumenical Council in 692: “The Holy Mystery of the Altar [Divine Liturgy] should be conducted by people who have not eaten”). 2. Refrain from marital relations (canons 4, 34, 81 of the Council of Carthage, 13th canon of the 6th Ecumenical Council).

II

Entrance into the Holy Temple

“And when the time has come, the Priest enters the Temple and bows towards the east thrice before the Holy Doors”. And the Priest must read the Entrance Prayers contained in the Liturgicon: “O Heavenly King. . .”, “Our Father. . .”, “Have mercy on us, O Lord. . .”, everything, as indicated in the Liturgicon. He prays before entering the Sanctuary, without vestments.

“After this he approaches the Icon of Christ, kisses it and recites: ‘We venerate Your most pure image . . .’, and kisses the Icon of the Theotokos, reciting the tropar: ‘You are the fountain of mercy . . .’. After this, bowing his head, the Priest recites before the Holy Doors the prayer of St. John Chrysostom: ‘O Lord, stretch forth Your hand. . .’. After this he turns to the people, bows to them on both sides asking forgiveness, and enters through the south doors into the Sanctuary, reciting: ‘I will come into Your House . . .’.”

“Having entered the Sanctuary, he makes three prostrations (bows three times) before the Holy Altar, and kisses the Holy Gospel and the edge of the Holy Altar.”

The Holy Doors and the Curtain are closed.

III

Vesting (putting on of vestments)

The Priest vests unhurriedly and piously, reading all the given prayers which are found in the Liturgicon, for every vestment separately.

Having vested fully, “having gone to the Table of Oblation he washes his hands, reciting: “I will wash my hands in innocence. . .”.

IV

Proskomedie

The Proskomedie is performed very diligently and completely, as given in the Liturgicon, with five prosphory (*altar breads*) (in olden times it was served with seven).

“When several Priests serve together, let only one (the youngest) Priest perform the Proskomedie, who will recite the prayers. None of the other concelebrants read the Proskomedie prayers themselves.”

At the Proskomedie, as on the Holy Altar, the Diskos is placed to the left and the Chalice to the right.

The Bread (prosphora/proskurka) for the Divine Liturgy must be white bread made from wheat, fresh, well baked, from leavened dough. The wine for the Liturgy must be only from pure grapes, with no additives, and only red (Catholics use white wine). The third Apostolic canon decrees: "In the Sanctuary it is forbidden to offer instead of grape wine any other beverage prepared from something else."

The wine must be diluted with water: "In the Holy Offering it is necessary to dilute the wine with water" (32nd canon of the 6th Ecumenical Council). But this adding of water must be done with care so that the wine does not lose its character.

The prosphora is composed of two parts, one on top of the other - they symbolize the two natures of our Lord.

At the Proskomedia it is forbidden to use the five loaves and wine which were blessed at the Litia.

The prosphory are stamped on top with the inscription IC - XP, HI - KA. Every Church usually has such a stamp. It is necessary to take care that these seals on the prosphory are distinct, so that the portions will not later be mixed up.

While the Priest performs the Proskomedia the cantor reads the Third and Sixth Hours.

V.

The Beginning of the Divine Liturgy

Having finished the Proskomedia, the Priest makes a full incensation: he censes the Holy Altar from all four sides (going to his right), the Table of Preparation, the High Place, the Holy Doors from inside¹⁸, and exiting onto

¹⁸ This rubric is puzzling, as at this point the Royal doors are still closed. At this point the priest or deacon normally would cense the icons on the right side of the Sanctuary, then the left side of the Sanctuary, then exit the north door and continue as indicated. The order of censing given here differs slightly from the order given in the "Instructional Information" referred to on pages 5/6.

the solea turns to the Iconostas and censes the Icons on the Royal Doors, all Icons to the right (*i.e. of the Saviour and on the south side of the iconostas*) and all icons on the left (*i.e. of the Theotokos and on the north side of the iconostas*).

The typicon directs that the entire temple be censed as well, - having censed the iconostas, the Priest descends from the solea and goes to the left, to the south, along the walls, censing the entire church and the people, i.e. he censes to the left and to the right, and returns along the right, north side to the solea. Having in this way censed the Church, he now censes the people: straight ahead, to his left, and to his right. Turning, he enters the Sanctuary, censes once again the Holy Altar from the front and gives away the censer.

Such an incensation is called great or full. The entire Church should be censed at the Divine Liturgy only once, - before its beginning.

Whatever we cense, we always swing the censer thrice (three swings with the censer).

After the censing, standing before the Holy Altar, the Priest kisses it and recites the pre-Liturgical prayers, with upraised hands: "O Heavenly King. . ." (once), "Glory to God in the highest. . ." (twice) and "O Lord, You will open my lips. . ." (once). And he kisses the Holy Gospel.

When it is a great feast the Priest recites not "O Heavenly King", but the Tropar of the Feast (once).

From Pascha till the Ascension the Priest recites before Liturgy not "O Heavenly King", but the Tropar "Christ is risen from the dead. . ." (thrice). And from the Ascension till Pentecost he reads the Tropar of the Ascension once.

And the Liturgy begins. The Holy Gates are open for greater solemnity.

"The Priest takes the Holy Gospel with both hands, raises it slightly (above the Holy Antimension), and exclaims: 'Blessed is the Kingdom. . .' and at the words 'Father and the Son. . .' makes the sign of the Cross with the

Gospel. And he places the Gospel on the Antimension where it was. The Holy Doors are closed, with the Curtain open.

The Great Litany is intoned.

Commemorating his Metropolitan or his Bishop, during the Litanies we do so without his geographic title, but simply: "For our Bishop, His Eminence Metropolitan Ilarion". And in the Eastern Diocese we add to this: "and for our Bishop, His Eminence, Archbishop Mikhail"¹⁹.

VI

Small Entrance or Entrance with the Gospel

After the third²⁰ small Litany the Holy Doors are opened for the Little Entrance, and remain open till the end of the reading of the Gospel.

"When they sing the third antiphon (Beatitudes), the Priest makes three bows before the Holy Altar (and kisses the Gospel and the Altar Table). After this he takes in his hands the Holy Gospel (raising it a little), quietly and orderly goes to his right, circumambulates the Holy Altar, and exits through the North (*deacon's*) Door, making the small entrance. Before him two candlestands (candles) are carried". Conversely candles can be carried before and after the priest, in which case the first candlebearer goes facing forward (or turned to the Gospel). The censer is not carried.

Standing before the Holy Gates, facing east, the Priest places the Gospel in his left hand, leaning it onto his left shoulder, and with his right hand blesses the Entrance. After this he raises the Gospel with both hands and makes with it the sign of the Cross (facing the Holy Altar), exclaiming: "Wisdom. . ." and he enters the Sanctuary, and places the Gospel on the Holy Altar, on the still folded Antimension.

The entire Small Entrance usually takes place on the solea. But in certain churches, especially where the solea is narrow, there is a custom to exit

¹⁹ Though the names of the respective hierarchs have obviously changed, the directive in principle is still the same.

²⁰ Again, this should read "second".

during the Small Entrance past the solea, and offer the Gospel to the faithful for veneration, should they wish. This is a fine custom.

The Small Entrance must be made such that immediately after the end of the singing of the Third Antiphon the Priest exclaims: "Wisdom. . .".

In the Ukrainian Church after the exclamation "For You are holy, O our God. . ." (*i.e. before "Holy God"*) the Priest also adds: "O Lord, save the pious and hear us!" (the choir repeats this)²¹. And after this: "and unto the ages of ages".

VII Holy God

It is important to know that instead of "Holy God" "As many as have been baptized into Christ have put on Christ" is sung, and recited by the priest, on these days: The Nativity of Christ, the Theophany (Jordan), Lazarus Saturday and Holy Saturday, Pascha, all days of Bright Week and on the day of Pentecost. And at Liturgy on the Exaltation of the Holy Cross and the third Sunday of Great Lent²², when there is the veneration of the Cross of the Lord, instead of "Holy God" we sing "Before Your Cross we bow down, O Master, and Your Holy Resurrection we glorify."

VIII. Reading of the Epistle and Gospel

When the Epistle is being read the Priest censures around the Holy Altar, the Table of Oblation, High Place, Iconostas and people. Turning, he once again censures before the Holy Altar. This censuring before the Gospel is "a sign of the grace of the Holy Spirit, which is given through the Gospel" (Simeon of Thessalonica).

²¹ At the present time this exclamation is customarily only done by a deacon when serving. When a deacon serves with a Bishop it is divided into two separate exclamations: "O Lord save the pious" (repeated by choir or clergy) "and hear us" (likewise).

²² And on the feast of the Procession of the Precious Wood of the Life-giving Cross, August 1/14, as well.

If there is time during the reading of the Epistle the Priest sits to the south side of the High Place on a stool placed there. After the end of the Epistle he proceeds along the south side to the Holy Altar.

During the reading of the Gospel members of the brotherhood and sisterhood stand with lighted candles.

The Priest marks with a ribbon the appointed Gospel reading for the day in advance of the Liturgy, so as not to search for it during the Divine service.

The Priest, standing before the Holy Altar facing west, exclaims: "Wisdom. . .". Turning to the East, he bows before the Gospel, takes it, carries it to the solea and places it at the appointed place on an analoi (stand). Candlebearers stand on both sides.

In the Ukrainian Church, and generally in the East, the Gospel is always read facing the people (only on Pascha the Gospel is read on the Holy Altar itself, therefore facing east)²³.

In the Orthodox Church from old it is accepted to begin the reading of the Gospel in this manner. Every Gospel of a narrative character the Priest begins with the words: "At that time", this is an exact translation of the Greek "*en ekeino to kairo*", in Old-Slavonic "*Vo vremya ono*" (using "*Odnoho razu* - Once" is not always possible, for it doesn't fit). When the content of the Gospel is a teaching of Jesus Christ to His disciples, we begin: "The Lord said to His disciples". When Jesus is speaking to the Jews we begin thus: "The Lord said to the Jews, who came unto him". And when the content of the Gospel is a parable it is necessary to begin thus: "The Lord told this parable".

The priest reads the Holy Gospel solemnly, very clearly, with a pious posture, remembering that he is preaching the greatest lesson of Christ.

²³ Please note that this only refers to the Divine Liturgy. The priest reads the Gospel from the middle of the Church facing east during certain other services like Matins of Great Friday ("Strasti"), Passia, etc. This also does not take into account the reading of the Gospel by a deacon, which is usually done from the middle of the temple, facing east.

Having read the appointed Gospel and offering the Gospel book to those standing near for veneration, the Priest blesses the people with it from the Holy Gates, and after this carries it to the Holy Altar and places it upright behind the Antimension before the tabernacle (artophorion), so that the Antimension would be free for unfolding.

According to the ancient Ukrainian custom, as it is done throughout the entire East, the Sermon is preached immediately after the Gospel. The sermon begins with the words "In the name of the Father, and of the Son, and of the Holy Spirit", and the Priest at these words signs himself with the sign of the Cross. The sermon always ends with the word: "Amen".

From Pascha till Ascension before the sermon the Priest exclaims to three sides (straight in front, to his left, and to his right) "Christ is risen!", and from the Nativity till the Theophany (Jordan): "Christ is Born!"

After this the Holy Gates are closed and the Litany of fervent supplication is intoned.

At the fourth petition: "Again we pray for our Bishop, His Eminence Metropolitan Ilarion" (and in the Eastern Diocese we add to this: "and for our Bishop, His Eminence, Archbishop Mikhail"²⁴) the Priest unfolds the Antimension, but not the upper portion of it. He unfolds the Antimension thus: first the right side, then the left, then the lower.

When one of the parishioners requests prayers for themselves or prayers for the infirm we include this petition in the Litany of fervent supplication before the petition for those who have offered the gifts:

"Again we pray unto You, O Lord our God. . ." (note: these petitions are found on pp. 266/267 of the "Dobryj Pastyr/Good Shepherd" prayer book [2007 edition]).

It does not appropriate to omit the Litany for the departed, and to always include it if there is someone to commemorate or a request has been made

²⁴ See note 15 above

for this. We should also pray for our honoured dead. This Litany is intoned before the Holy Altar with the censer in hand and the Royal Doors open.

Our Church at the appropriate time (usually on the anniversary of death) prays for our praiseworthy reposed on her own initiative, not waiting for a request from the community.

IX.

The Litany for the Catechumens

The Holy Doors are closed.

“When the Priest intones the fourth petition: ‘That He will reveal to them the Gospel of Righteousness’, at these words he opens the remaining upper portion of the Antimension.” And exclaiming: “That with us they may also glorify”: “The Priest with the Antimension Sponge makes the sign of the Cross over the Antimension, and places it on the upper right corner of it.”

Occasionally the prayer for the Catechumens is omitted, but it is not good to do this, because especially now in Canada and in other countries there is not a small number of unbaptized adults²⁵, especially among those from eastern Ukraine, and we must pray that the Lord “would reveal to them the Gospel of Righteousness” (and at these words we finish opening the Antimension). Canon 19 of the Council of Laodicea decrees: “it is fitting to bring prayers for the Catechumens.”

Where this Litany is omitted the unfolding of the Antimension is finished at the exclamation: “Let us the faithful, again and again, in peace pray unto the Lord!” And the sponge is set aside at the exclamation: “For unto You are due all glory. . .”.

At the time of the Great Entrance members of the brotherhood and sisterhood stand with lighted candles.

²⁵ This is no less true today than it was when Metropolitan Ilarion wrote these words – and sadly includes tens of thousands who did not grow up under a Godless communist regime!

X. The Great Entrance

After the exclamation: "That always guarded under Your might. . ." the Priest opens the Royal Doors and quietly reads the prayer: "No one who is bound. . .", and having read it, immediately censes the Holy Altar from all four sides, the Table of Oblation, the High Place, Iconostas and people. In order to save time the priest may read the prayer "No one. . ." during the censuring.

Having finished the censuring, he stands before the Holy Altar and recites thrice, with his hands upraised: "Let us, who mystically represent. . .". After this he bows before the Holy Altar, kisses the Antimension and Holy Altar and goes immediately to his left to the Table of Oblation.

Having come to the Table of Oblation, he censes the Holy Gifts thrice. After this he places the Aer (large cover) on his left shoulder (tucking it in under his collar, so that it would not fall off)²⁶, takes up the Discos in his left hand and the Holy Chalice in his right hand. The Discos and Chalice are covered with their own covers.

After this the Great Entrance takes place, quietly, piously, solemnly. The entire Church kneels. In front and behind the Priest sacristans carry candles as at the Little Entrance, and the censer is carried in front. The Priest carries the Discos and Chalice, raising them slightly. The entire Great Entrance usually takes place on the solea, and the Priest, making the commemorations faces the people the entire time.

The Priest goes from the Table of Oblation through the north door. He begins intoning the commemorations as he passes through the north door onto the solea.

The Priest solemnly recites these three exclamations:

²⁶ This manner of placing the aer on the priest's shoulder works well with closed collar "Greek style" fitted vestments. When wearing open collar high-backed vestments it is customary for the priest to simply drape the folded aer over his left forearm.

1. “Our Bishop, His Eminence Ilarion, Metropolitan of Winnipeg and all Canada, may the Lord God remember in His Kingdom always, now and ever and unto the ages of ages!”

When in the Eastern Diocese to this (before “may the Lord God”) is added the commemoration of their own bishop: “And our Bishop, His Eminence Mikhail, Archbishop of Toronto and Eastern Canada, may the Lord. . .”

Here the full title is commemorated, with the geographical title (which is not done during the Litanies).

2. “Her Majesty, Queen Elizabeth II, the Canadian Nation, her Civil Authorities and the Christ-loving armed forces, and our God-beloved and God-protected Ukraine may the Lord God remember in His Kingdom. . .”

3. “Ukrainian Princes and Het’ mans, the founders, benefactors, and parish council of this Holy Temple, you, and all Orthodox Christians may the Lord God remember in His Kingdom. . .”²⁷

The Priest stands before the Holy Doors facing the people and thus proclaims these three commemorations. When he says: “May the Lord God remember. . .” he quietly and solemnly makes with the Discos and Chalice the sign of the Cross: he raises them, lowers them, then to the left, and finally to the right. When he says: “You, and all Orthodox Christians. . .”, he raises the Discos and Chalice slightly higher.

The entire Great Entrance usually takes place on the solea, - the Priest facing the people, and the candlebearers with candles facing the Discos and Chalice (*i.e. facing inwards, towards the priest*). But in certain places during the Great Entrance the Priest processes past the solea, and touches the chalice to the bowed heads of the faithful, who at this time quietly remember their living relatives and friends.

²⁷ The commemorations given at the great entrance in the Dobryj Pastry/Good Shepherd prayer book as well as the 1972 priest’s service book (sluzhebnyk) differ slightly from those given here.

Every time we hold the Discos and Chalice in our hands we must scrupulously keep in mind that in our hands is the greatest Mystery of our Faith, and so we hold them with awe and the greatest devoutness.

Having completed the commemorations, the Priest turns to his left and quietly enters the Sanctuary, saying the specified prayers, and places the Discos on the left of the Chalice, but close to one another. The Discos and Chalice are covered with their own covers – these the priest removes and places at the edge of the Antimension: the cover from the Discos is placed on the left side, and from the Chalice on the right side. Having taken from his left shoulder the Aer and censed it, the Priest covers both the Discos and Chalice with it, saying the prayer. After this he takes the censer and censes the holy gifts thrice, reciting: “Do good, O Lord, in Your good pleasure to Zion. . .”.

The brotherhood members who stood with candles during the Great Entrance (when the choir finishes singing “That we may receive. . .”) extinguish their candles.

Having completed the Great Entrance, the Priest closes the Royal Doors and the Curtain.

XI “I Believe”

Proclaiming the Litany of Supplication, when the choir sings “Grant this, O Lord!” the Priest prays zealously, piously signing himself with the sign of the Cross and quietly bowing. At the exclamation: “Through the compassions of Your Only-begotten Son. . .” the curtain is opened, that the “Peace be to all” not be proclaimed through the Curtain. And at “The doors, the doors” the doors are opened²⁸. Exclaiming: “Let us love (i.e. kiss) one another. . .” “The Priest thrice says with a bow: ‘I will love You, O Lord. . .’, kisses the Holy Things as they are covered, first above the Holy Discos, then above the Holy Chalice and then the edge of the Holy Altar

²⁸ Note: this sentence is obviously out of place, and should begin the second following paragraph preceding, “Having exclaimed “The doors, the doors!” . . .

before himself, saying: 'Holy God. . .'. "And when two or more Priests serve they all kiss the Holy Things and the Holy Altar, (they go to the right) and kiss each other on the shoulder and each other's hand. The Presiding Priest says 'Christ is in our midst!' and the one he kisses responds 'He is, and shall be'."

In ancient times all the faithful in the Church exchanged the kiss of peace at this time, but this custom now remains only for the Clergy.

Having exclaimed "The doors, the doors!" "The Priest lifts up the Aer and raises and lowers it (waves it quietly) upon his extended hands over the Holy Gifts, - he waves it until the end of the Creed, or till the second half of it. And when other Priests are serving they raise the Aer by its edges and together they all wave it over the Holy Gifts, that is, raising and lowering it, and recite quietly like the people the Symbol of Faith." Having finished this movement, the Priest kisses the Aer, folds it up and places it on the left, on the cover from the Discos.

In many churches "I believe" is sung by all the people, the entire church, and the choir conductor directs them.

XII.

The Eucharistic Canon

The Eucharistic Canon or Anaphora (Offering) begins with the exclamation: ""Let us stand well. . ." with the Royal Doors open.

After "The Grace of our Lord. . ." the Priest signs the people with the sign of the Cross. The exclamation "Let us lift up our hearts!" the Priest intones with upraised hands, facing east. All these exclamations are made before the Holy Altar.

After the Exclamation "Let us give thanks to the Lord" the bells "at Dostoyno (*It is truly worthy*)" are usually rung, to inform the faithful who are absent that in Church the most important moment is approaching, the consecration of the Gifts. The bells are rung until the singing of "It is truly worthy. . .".

When the Priest exclaims: "Singing the triumphant hymn. . .", "he takes from the Holy Discos the Star and with it makes the sign of the Cross over it, touching with the edges of the star the four sides of the Discos" (at the words: "singing, proclaiming, crying out and saying"). And he places the star on the Cover to the left.

"Exclaiming further: 'Take . . . this is My Body' and 'Drink of this all of you - this is My Blood. . .' the priest points with his right hand (not taking them into his hand) to the Discos and the Chalice". At the Divine Liturgy of St. Basil the Great both of these exclamations begin differently: "He gave it to His Holy disciples and apostles, saying: Take. . ."

The Holy Gifts at this time are not yet transformed into the Body and Blood of Christ (the Catholics teach that they are transformed at this time, the Orthodox do not accept this).

Exclaiming "Yours of Your own. . ." the Priest crosses his hands, takes the Discos with his right hand and the Chalice with his left and raises them. The right hand with the Discos should be above the left hand with the Chalice. The typicon does not direct making the sign of the Cross with the Discos and Chalice, although sometimes this is done.

The most important moment of the Divine Liturgy now approaches, - the Consecration of the Gifts. The Priest is fully concentrated in prayer. The entire Church is on its knees.

Having read the prayer: "Again we offer to You. . .", the Priest bows thrice before the Holy Table, and thrice recites the Tropar: "O Lord, Who at the third hour. . .", each time raising his hands prayerfully.

And the Priest with the utmost prayerful attention blesses the Holy Bread and the Holy Chalice, and then both of them.

The Gifts offered have been transformed into the Body and Blood of Christ. And the Priest prostrates to the ground before them, saying: "Amen, amen, amen".

This full prostration is not done only between Pascha and Pentecost inclusive, and also from the Nativity till the Theophany (see instruction 29 above).

The choir completes the singing of “We praise You” and all stand.

XIII The Thanksgiving

After this, “having taken the censer into his hand, the Priest exclaims: ‘Especially for our Most-holy. . .’”. Having made the exclamation, he censures thrice (*i.e. three times three*) before the Holy Altar (in certain churches also around the Holy Table²⁹).

And the priest prays for the living and the dead.

After the prayer there is the commemoration of one’s Primate: “Among the first remember, O Lord, His Eminence, our Metropolitan Ilarion, Metropolitan of Winnipeg and all Canada. Grant him for your holy Churches in peace, safety honour. . .”

And in the Eastern Diocese to this is added: “and His Eminence, our Bishop, Mikhail, Archbishop of Toronto and Eastern Canada, Grant him for your holy Churches in peace, safety honour. . .”

As during the Great Entrance, here we commemorate our Bishop in full, with the geographical title of his Diocese, which is not done during the Litanies.

Having exclaimed: “And grant that with one mouth. . .”, “the Priest turns towards the Holy Doors, and blessing the people, exclaims: ‘And may the mercies. . .’”.

²⁹ Strictly speaking the priest should only cense thrice in front of the Holy Table. Censing around the Holy Table at “It is worthy” is properly done only by a deacon when one is serving.

XIV "Our Father"

The Litany for the consecrated gifts is intoned, as well as the Litany of Supplication. At the end the Priest raises his hands to the height of his head and exclaims: "And make us worthy, O Master . . ."

The entire Church, as well as the Priest, kneel (for exceptions see instruction 29). In many temples the "Our Father" is sung together by all the congregants, and the conductor directs the singing.

After this the Priest washes his hands for the second time (this hand-washing is not noted in the Typicon).

After the exclamation "Through the grace, mercy. . ." "the Holy Doors are closed and the Curtain is drawn".

XV. Communion

The Priest bows thrice before the Holy Altar, reciting to himself: "O God, cleanse me the sinner and have mercy on me!" And after this he takes in the fingers of both hands the Holy Lamb and raising it slightly above the Discos, exclaims: "The Holy things for the holy!" We simply raise it, not making the sign of the Holy Cross.

"And the Priest divides the Holy Bread in four portions with attention and piety". We divide using the spear normally not on the Discos (for it can be easily overturned), but on a separate low plate, - such a plate should be in every Church³⁰.

A complete explanation about the division of the Holy Lamb is given in the Liturgicon, - it is important to know this well and carefully follow it.

³⁰ Again, it would appear that this sentence is out of order. The Lamb is not divided into portions using the spear, rather the spear is used later to divide the portions of the lamb for the communion of the clergy (if there are concelebrants) and of the faithful.

“Having taken the portion (of the Lamb) which is on the upper left, upon which is the inscription IC, he makes with it the sign of the Cross over the Holy Chalice, saying: ‘The fullness of the Holy Spirit’, and thus places it into the Holy Chalice.”

“Zeon (*boiling water*) is poured into the Holy Chalice cross-wise, as much as is necessary.” But do not pour in too much, so that the wine will not lose its character, and its flavour will not become watery.

“The Priest communes with fear and all care of Him, Whom he holds in his hands”.

During the communion of the Priest the Royal Doors are closed, the Curtain is pulled shut, and the deacon’s doors are closed as well. In certain churches at this time a candlestand (“*stavnyk*”) with a lighted candle is placed on the solea before the Royal Doors.

Priests commune of the portion on the upper right, with the inscription XC.

Having poured in the zeon and divided the portion XC (when there are several Priests) the Priest raises his hands and recites: “Remit, pardon and forgive. . .³¹” and makes a full prostration, and bows to all present, saying: “Forgive me. . .”

And he makes a full prostration³² and recites: “Behold, I approach. . .”, crosses himself, and kisses the Holy Antimension. And with his left hand he takes the portion of the Body and places it on the palm of his right hand, and this palm he supports with the palm of his left hand. And he quietly reads the prayer before Holy Communion, and communes.

Having communed of the Holy Body, the Priest carefully inspects his palm, and if he sees any remaining crumbs he licks them up with his tongue and wipes his palm with the sponge.

³¹ This prayer is not printed in the Liturgicon, but is found in the morning and evening prayers.

³² This refers to the one previously mentioned, not a second one.

To commune of the Holy Blood the Priest takes the Chalice with a silken towel, bows slightly, and thrice drinks from it, saying: "In the name of the Father. . ." and kisses the Chalice, and wipes it with the towel. When the Priest has a moustache he must take care that no Holy Blood remains on it.

These silken towels (*communion cloths*) for use at communion are not washed, but when they become old they are burned, and the ashes are sprinkled beneath the Holy Table in a designated place.

And when it is absolutely necessary to wash these cloths, the priest himself washes them.

The Priest who serves the Liturgy is obliged to commune. The 8th Apostolic canon decrees: "The Clergyman who does not commune at the Liturgy without a good reason is excommunicated".

The Priests commune from the right side of the Holy Table, and the Deacons from the left³³. The priest who is not serving but wishes to commune dons an Epitrakhil', Phelon and cuffs (*narakvytsi*). A priest who is ill (*or infirm*) should be communed with the spoon, and not with the Body and Blood separately, that the sick man himself would not spill the Gifts.

During a concelebration of the Liturgy the elder priests commune first, then the younger.

Having communed, the Priest reads the Thanksgiving Prayer after Communion: "We thank you, O Master. . ." ³⁴.

"When there are communicants, the Priest divides the remaining portions of the Lamb HI and KA and places them in the Chalice, and the rest of the particles (*he places in the chalice*) after the communion of the faithful. When

³³ This particular sentence is very puzzling, and does not seem to have any basis in any liturgical practice known to the translator.

³⁴ In the Russian Synodal texts this prayer is printed immediately after the communion of the clergy. In the Greek texts it is printed before the exclamation at the end of the Little Litany which precedes the Ambon prayer.

there are no communicants he places everything on the Discos into the Chalice, reciting the specified prayers. The Priest must carefully examine the Holy Antimension to see that no crumbs or particles have been left on it, and if this has happened he gathers them carefully and places them into the Chalice”.

Having communed, the Priest “covers the Holy Chalice with a cover, and places the Star and Covers on the Holy Discos. After this the Curtain and the Holy Doors are opened. And the Priest, bowing once before the Holy Table, piously takes the Holy Chalice, comes to the Holy Doors, and raising the covered Chalice, shows it to the people saying: ‘With fear of God and faith approach!’” (Or the older form: “With fear of God, faith, and love draw near!”).

From old the custom was established among us that the faithful would not look at what was in the Chalice, and so the Chalice was always covered with its Cover. The great theologian Archbishop Simeon of Thessalonica (+1429) teaches: “The Holy Gifts are shown to the people covered, for it is unworthy for anyone to see them without a cover”.

The communion of the faithful takes place on the solea before the Holy Gates. Having communed, the communicant piously kisses the lower portion of the Chalice (but not the hand of the Priest). It is necessary to approach the Chalice with the hands prayerfully crossed upon the breast.

Babes-in-arms are communed with the Blood, and in It are crumbs of the Body. The mother holds the baby on her right arm.

The communicants do not kneel nor do prostrations on the day they have received Holy Communion.

Having communed the faithful, the Priest places the remaining particles (for the Mother of God, the nine orders, the living and the dead) into the Chalice, taking care not to drop them onto the Antimension; it is necessary to examine the Holy Antimension to make sure that there are no particles or crumbs on it, and if there are, to gather them up and put them into the Chalice.

XVI

Transfer of the Holy Gifts to the Table of Oblation

After the exclamation: "Save Your people, O God. . ." the Priest turns to his right and quietly goes to the Holy Altar, places the Star, its cover and the Aer on the Discos, and censes it thrice, reciting: "Be exalted, O God, above the heavens. . .". Giving back the censer, the Priest takes the Holy Discos, raises it to the level of his head, and piously transfers it, quietly going from the Holy Altar left to the Table of Oblation, and places it there³⁵.

Returning from the Table of Oblation to the Holy Altar the priest bows, and with both hands (or with only the right) takes the Holy Chalice, covered with its Cover, makes the sign of the Cross with it over the Antimension, saying quietly: "Blessed is our God"; turns towards the people, and in the Royal Doors raises it and exclaims: "Always, now and ever. . ."

In many churches there is a custom that after this the Priest approaches the communicants who have remained on the solea and touches their inclined heads with the Holy Chalice.

And he quietly and solemnly carries the Holy Chalice to the Table of Oblation, and places it there to the right of the Discos. He censes the transferred Gifts thrice. Bowing before them, he returns to the Holy Altar.

It is not a rare custom that the Priest, exclaiming with the covered Chalice: "Always, now and ever. . .", returns to the Holy Altar, takes in his left hand the Discos which has not been transferred along with its covers (Star, Cover and Aer) and transfers Both together to the Table of Oblation, holding the Discos beneath the Chalice.

³⁵ This custom of transferring the discos separately from the chalice is currently unknown in Canada. The discos is normally transferred together with the chalice after "... always, now and ever. . ." as indicated in the paragraphs immediately following.

Often in Ukraine we also find the following custom. The Priest takes the covered Discos in his left hand, and the covered Chalice in his right, and makes with it the sign of the Cross over the Holy Antimension at the words: "Blessed is our God. . ." Then he goes out to the people and exclaims: "Always, now and ever. . ." The Chalice he holds above the Discos, and touches the bowed heads of the faithful with it (*i.e. with the Chalice*). After this he quietly and solemnly carries everything to the Table of Oblation.

XVII The Dismissal

Having intoned the Litany of Thanksgiving: "Let us stand aright. . ." the Priest takes the sponge and with it makes the sign of the Cross, and places it in the centre of the Antimension then folds it up. The Antimension is folded thus: 1. First the upper portion is folded, 2. then the lower, 3. then the left and 4. finally the right side (be careful that it be folded exactly like this!).

Having folded the Antimension, the Priest takes the Gospel Book in both hands, raises it slightly, and makes the sign of the Cross with it over the folded Antimension, exclaiming: "For You are our sanctification. . ." and he places the Holy Gospel on the folded Antimension in the same manner it lay at the beginning, before the Liturgy.

The Prayer Behind the Ambon: "O Lord, Who blesses those. . ." is read past the Ambon, before the solea, facing the Holy Doors. Sometimes it is read before a Holy Icon on an Analoi.

"Having completed the Ambon Prayer the Priest enters through the Royal Doors, bows once before the Holy Altar and makes the Dismissal."

"May the blessing of the Lord. . ." is intoned in the Holy Doors facing the people, and "Glory to You. . ." facing the Holy Altar. The Dismissal itself is intoned facing the people on the solea or on the ambon or from the Holy Doors.

It is important to remember that the beginning of the Dismissal changes, depending on the Feast or the day of the week. Only on Sunday³⁶ does the Dismissal begin: “May Christ our true God Who rose from the dead. . .” On the other days of the week we say only: “May Christ our true God. . .” (without “Who rose from the dead”). Apart from this we have separate beginnings for the Dismissals for certain great Feast days – refer to them in the Liturgicon.

After the Dismissal the so-called Antidoron (“instead of the Gift”, pieces of prosphora) is distributed to those who did not receive Holy Communion, in place of Communion. At the same time the Holy Cross is offered for veneration. The Priest stands to the right of the Analoï and they approach the Precious Cross which the Priest offers with both hands, holding the top with his left hand and the lower portion with his right. During Feast days there may be anointing with blessed oil (“*myrovannia*”) at this time, or the distribution of willows (instead of distributing them at the Vigil).

XVIII

Consuming of the Holy Gifts

Having completed all of this the Priest consumes (“*potrebliaye*”) the remainder of the Holy Gifts. He places one end of the communion cloth into his collar, with his left hand takes the Holy Chalice and the other end of the communion cloth. And with the spoon in his right hand he takes the Holy Gifts and consumes them. He drinks everything in the Chalice to the last drop, taking care that nothing be spilled. He then pours in water, rinses the Chalice and again drinks everything. And finally he wipes the Chalice and spoon dry with a sponge – taking care that nothing at all remains. And at this he recites the Prayers specified in the Liturgicon, and does all this very attentively, so that not a crumb nor a drop would remain.

It is necessary to here reiterate that the Priest must always be extraordinarily attentive in his liturgical service with the Holy Discos and Holy Chalice. Every time you take into your hands the Holy Chalice, be sure to kiss it, and also kiss it every time you place it on the Holy Table or

³⁶ As well as on every day between Thomas Sunday and the Leave-taking of Pascha inclusive

the Table of Oblation. In this manner our greatest honour is shown to the Holy Things.

The Priest kisses the Holy Chalice on its upper part, and the faithful (at communion) – on its lower part.

The consuming of the Holy Gifts is done only on the Table of Oblation, never on the Holy Altar³⁷.

Having consumed the Holy Gifts, the Priest drinks of the zeon and receives a piece of the Antidoron, and after this washes his hands for the last time.

With reverence and without rushing he divests himself of the holy robes, putting them away properly.

And leaving, he is obliged to kiss the Holy Altar, exits the north or south doors, bows before the Holy Doors and to the icon of the Saviour and of the Mother of God. And he leaves the Holy Temple, thanking the Lord for everything.

³⁷ It was customary in the uniate church to consume the gifts on the Holy Table.

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