

VI. HOLY ORDERS

35

A NOTE ON CLERICAL RANKS

Various *Offices* found in the *Book of Needs (Trebnik)* and the *Hierarchical Service Book (Chinovnik)* refer to a number of clerical ranks. At various ordinations and elevations, the final *rubric* directs that the newly-ordained/elevated is to arrange himself amongst his fellow-clergy according to rank. It is clear from the ordering of the various *Offices* of ordinations and elevations in the *Hierarchical Service Book*, that the general ranking of minor and major clerical orders are as follows:

Reader/Cantor/Taper-bearer
Subdeacon

Deacon
Protodeacon
Archdeacon

Priest (lit., *Presbyter*)
Archpriest (lit., *Protopresbyter*—but not the Protopresbyter of modern times)
Igumen
Protopresbyter
Archimandrite

**THE OFFICE* FOR THE SETTING-APART OF A READER
AND A CANTOR**

*He that is to be made a Taper-bearer** is led by two Subdeacons into the middle of the church, and there makes three reverences (toward the Altar). And, turning, he bows thrice to the Bishop. And having been led to the Bishop, he bows his head, and the Bishop makes the Sign of the Cross three times on the head of him that is being set apart.*

Then, laying his hand upon [the candidate's] head, he says this Prayer:

O Lord Who enlightenest all creation with the light of Thy wonders, Who knowest the intent of every man before it is formed, and strengthenest them that desire to serve Thee: Do Thou Thyself adorn with Thy spotless and undefiled robes Thy servant, *N.*, who desires to become a Taper-bearer (*Thy servants, NN, who desire to become Taper-bearers*) before Thy Holy Mysteries, that, being enlightened and meeting Thee in the age to come, he (*they*) may obtain an incorruptible crown (*they may obtain incorruptible crowns*) of life, rejoicing with Thine elect in everlasting blessedness.

Exclamation:

For sanctified is Thy Name, and glorified in Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Let it be noted that, if the Liturgy not be celebrated, the Bishop begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

And then is sung: Amen. O Heavenly King.... Holy God ... Glory ... O Most-holy Trinity ... Lord, have mercy (*thrice*). Glory ... Our Father ... For Thine is the Kingdom.... *Then the Troparion of the Day is said.*

But if the Liturgy be celebrated, O Heavenly King ... [and the rest] are not sung. But only the following Troparia are said:

O Holy Apostles, entreat the Merciful God that he will grant unto our souls remission of sins.

The grace of thy mouth, shining forth like fire, has illumined the universe, has offered the world treasures of non-covetousness, and has shown us the height of humility. But as thou instructest us by thy words, O Father John Chrysostom, entreat Christ, the Word of God, to save our souls.

Thy proclamation has gone out into all the earth, in that it has received thy word, by which thou hast taught in a manner befitting God, hast expounded the nature of things that exist, and hast adorned the customs of men, O Royal Sanctification, Venerable Father. Entreat Christ God, to save our souls.

The shepherd's reed of thy theology has overcome the trumpets of the orators; for as to him that seeks the deep things of the Spirit, so was the grace of proclamation accorded thee. Therefore, O Father Gregory, entreat Christ God, to save our souls.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Through the prayers of all the Saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, as Thou only art compassionate.

Then the Bishop tonsures the head(s) of the candidate(s) in the form of a Cross, saying:

In the Name of the Father:

And the Protodeacon and the Reader (or a Cantor) say:

Amen.

Bishop: And of the Son:

(They): Amen.

Bishop: And of the Holy Spirit:

(They): Amen.

Then the Bishop puts the short Phelonion on him, and again makes the Sign of the Cross three times on his head with his hand. And laying his hand upon him, he prays:

O Lord God Almighty, elect this Thy servant (*these Thy servants*), and sanctify him (*them*); and grant unto him (*them*), with all wisdom and understanding, to practice the study and reading of Thy divine words, preserving him (*them*) in a blameless course of life.

Exclamation:

Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

*And after the Prayer, the Bishop opens the **Apostol** over the head of the Reader. And the Subdeacons lead him from the Bishop, and place him in the middle of the church, with his*

*face towards the east, and give him the **Apostol**, and he reads thus: The Reading from the Epistle of the Holy Apostle Paul to the Romans (or whatever other the **Apostol** shall have been opened to). And he reads whatever pericope of the **Apostol** shall occur, from the beginning to the end, and [when he has finished], he turns around and bows to the Bishop three times, according to the rubric. And the Subdeacons take the Phelonion from him, and lead him to the Bishop. And the Bishop again makes the Sign of the Cross three times on his head with his hand. And they bring the Stikharion to the Bishop, and he makes the Sign of the Cross over the Cross on the Stikharion. And he that has been set apart, having made the Sign of the Cross on himself with his hand, kisses the Cross on the Stikharion and the hand of the Bishop; and the Subdeacons vest him with the Stikharion. And the Bishop exhorts him thus:*

Child (*Children*), the first degree of the Priesthood is that of Reader. Therefore it is fitting for you to read every day in the Divine Scriptures, that they that hear, beholding you, may receive edification, and that you, in no way putting to shame your election, may prepare yourself (*yourselves*) for a higher degree. For by living your life temperately, in holiness and uprightness, you shall gain the mercy of God, the Lover of Mankind, and be counted worthy of a higher ministry: in Christ Jesus our Lord, to Whom be glory unto the ages of ages. Amen.

Then the Bishop shall say:

Blessed be the Lord. Behold, the Servant of God becomes a Reader (*Servants of God become Readers*) of the Most-holy church of (*Name of the church*): In the Name of the Father, and of the Son, and of the Holy Spirit.

And the Bishop gives him a lamp (i.e., a candlestick with a candle), and he stands before the Bishop with the lamp in the indicated place at the time of the Liturgy.

And if there be several Readers to receive the Laying-on of Hands, they receive this together; and [as indicated, the Prayers are] said in the plural.

Then, the Washing of the Bishop's hands, which has been deferred until now, takes place. And the Divine Liturgy begins, as usual. (See, however, the Note at the beginning of this *Office*.)

THE OFFICE FOR THE ORDINATION OF A SUBDEACON

The *Office* for the Ordination of a Subdeacon is performed before the Hours immediately after the Vesting of the Bishop, as at the *Office* for the Setting-apart of a Reader, the Washing of the Bishop's hands being deferred, and may be performed immediately after he, himself, has been set apart as a Reader. (See the Note concerning the beginning of the Hours and the Washing of the Bishop's hands at the beginning of the *Office for the Setting-Apart of a Reader*.)

Now if on the same day he is to receive the Laying-on of Hands to the Subdiaconate, after he has been vested with the Stikharion, the Subdeacons bring an Orarion to the Bishop. And the Bishop makes the Sign of the Cross upon the Orarion, and he that is to receive the Laying-on of Hands kisses the Orarion and the hand of the Bishop; and they gird him. And the Bishop makes the Sign of the Cross three times on his head with his hand. And laying his hand upon him, he says this Prayer:

O Lord our God, Who through one and the same Holy Spirit, distributest gifts unto each of them whom Thou hast chosen, bestowing various Orders in Thy Church, and appointing degrees of ministry therein for the service of Thy Holy and Undeclared Mysteries; Who, in Thine ineffable foreknowledge, dost also appoint this Thy servant to be worthy to serve in Thy Holy Church: Do Thou Thyself, O Master, preserve him undefiled in all things, and grant unto him to love the beauty of Thy house, to stand at the doors of Thy holy temple, *and* to kindle the lamp of the tabernacle of Thy glory. And plant him in Thy holy Church as a fruitful olive-tree that bears the fruit of righteousness; and, at the time of Thine advent, show Thy servant perfected that he may receive the reward of them that have been acceptable unto Thee.

Exclamation:

For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Subdeacons give a pitcher (with basin) to him that is receiving the Laying-on of Hands, and lay a towel upon his shoulder; and the Bishop washes his hands. After this he that is receiving the Laying-on of Hands, and the other Subdeacons, kiss the Bishop's hand, and depart from him to the appointed place. And he that is receiving the Laying-on of Hands for Subdeacon stands, holding the pitcher and basin, together with the towel, until the Cherubic Hymn. And he says, secretly, the Trisagion, O Most-holy Trinity ... Our Father ... Lord, have mercy ... Loose, remit ..., and whatever else he is minded to say.

In earlier times (and still observed in a few places today), the newly-ordained Subdeacon stood on the Soleas (at the “appointed place”, usually before the Icon of the Savior to the right of the Holy Doors) until the end of the Eucharistic Canon and the exclamation, “And may the mercies of the Great God ...” was pronounced. In most places this *Rubric* is no longer followed.

And during the Cherubic Hymn he is led by two other Subdeacons before the Holy Doors to the Bishop; and the Bishop washes his hands according to established order, and says the usual Prayer. Then he signs the water three times with his hand, in the form of a Cross. And the Bishop with this sanctified water wets his eyes, ears, nostrils, and lips. And at the Great Entrance, [the newly-ordained Subdeacon] walks behind all the Clergy. And when the Bishop takes up the Holy Things, and all the Clergy proceed into the Altar, [he] bows to the Bishop, and bears water to the right and left Choirs, and to the people, and they all wet themselves with this water.

In modern practice, the *Rubric* concerning the distribution of the blessed water is not generally followed.

And [the other Subdeacons] bring him back to the Altar; and they pour the water that remains into the [special drain]. And, being led by them [back to the appointed place], he stands [there] according to established order. And when the Bishop has said, And may the mercies of the Great God ..., after this exclamation he is brought into the Altar by the Subdeacons according to established order, and, having received a blessing from the Bishop, he stands with the Subdeacons.

THE OFFICE FOR THE ORDINATION OF A DEACON

The *Office* for the Ordination of a Deacon normally is performed during the Divine Liturgy immediately preceding the Litany Before the Lord's Prayer. However, it may also be performed at the Liturgy of the Presanctified Gifts, in the same place as at the Divine Liturgy.

And when the Bishop has said, And may the mercies of the Great God ..., the Subdeacons bring forward the Cathedra (the Bishop's pontifical seat) and set it before the Holy Table, but somewhat on the left side, so that they may not turn their backs towards the Holy Things. And the Bishop seats himself upon it, and they take him that is to receive the Laying-on of Hands from the middle of the church, two Subdeacons holding him between them, each of them laying one hand upon his neck, and with the other hand holding him by the hands; and they bow him down as low as possible. And one Deacon says in the Altar:

Command.

And leading him forward a little, they bow him down as before. And another Deacon says in the Altar:

Command.

Then they come near to the Holy Doors of the Altar, and bow him down before the Bishop. And the Protodeacon says:

Command, Most-reverend Master.

And the Subdeacons leave him that is to receive the Laying-on of Hands at the Holy Doors, and two others, a Protodeacon and a Deacon, receive him, one by the right hand and the other by the left hand; and he bows himself to the Bishop. And the Bishop signs him with his hand in the form of a cross; and [the Protodeacon and the Deacon] lead him around the Holy Table. They that lead him, as well as the others inside the Altar sing:

O holy Martyrs, who fought the good fight and have received your crowns:
Pray to the Lord that He will be merciful to our souls.

Then they that are outside the Altar sing the same once. And he that is receiving the Laying-on of Hands kisses the four corners of the Holy Table, and the hand and knee of the Bishop. Then they lead him around again, singing:

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

And the Choir outside sings the same once. And he that is receiving the Laying-on of hands again kisses the Holy Table in like manner as before, and the [Palitza] and hand of the Bishop. Then they lead him around again, singing:

Rejoice, O Isaiah! The Virgin is with child, and shall bear a Son, Emmanuel, both God and man; and Orient is His name; magnifying Him, we call the Virgin blessed.

And they [follow the same order] as before. And they that are outside sing the same.

Customarily, after the first and second circuits of the Holy Table, he that is being ordained makes a prostration before the Holy Table before kissing the knee (or *Palitza*) and hand of the Bishop. After the third circuit around the Holy Table, the prostration is made before the Bishop, rather than before the Holy Table.

Then the Bishop rises, and they remove the Cathedra, and he that is receiving the Laying-on of Hands goes to the right side of the Bishop, and bows himself before the Holy Table three times, saying: O God, have mercy on me, a sinner. And, bending the right knee, he places his palms in the form of a Cross, and lays also his forehead between his hands on the Holy Table. The Bishop places the end of his Omophorion on the head of him that is receiving the Laying-on of Hands, and blesses him upon the head three times. And when the Protodeacon (or the Deacon) has said, Let us attend, the Bishop, holding his hand upon his head, reads aloud in the hearing of all them that stand in the Altar:

The divine grace, which always heals that which is infirm, and supplies that which is lacking, ordains, *N.*, the most-pious Subdeacon to be a Deacon. Therefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

And the Priests within the Altar sing, from the right side, Lord, have mercy, (thrice). Then again, from the left side, the same (thrice); and the singers outside the Altar, on the right and left Choirs: Kyrie eleison (antiphonally: thrice, slowly), while the Bishop reads the following Prayer, the Protodeacon having said, Let us pray to the Lord (in a low voice).

And the Bishop reads the Prayer secretly:

Before the Reading of the Prayer, *the Bishop blesses the head of him that is receiving the Laying-on of Hands (thrice) with his right hand, holding his left hand on his head.*

O Lord our God, Who, by Thy foreknowledge sendest the gift of Thy Holy Spirit on them that are foreordained, by Thine inscrutable power, to be ministers, and to serve at Thine undefiled Mysteries: Do Thou Thyself, O Master, preserve in all uprightness this man whom Thou art well-pleased to ordain, through me, for the ministry of the Diaconate, he holding the mystery of the Faith in a pure

conscience. Give unto him the grace which Thou gavest unto Stephen, Thy Protomartyr, whom Thou didst first call to the work of Thy ministry; and make him worthy to use, as may be acceptable unto Thee, the degree which is given unto him by Thy goodness. (For they that minister well prepare for themselves a good degree.) And do Thou show him Thy perfect servant.

Exclamation:

For Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Protodeacon reads the Litany of peace in a quiet voice. And the Bishop, keeping his hand on the head of him that is being ordained, says also a second Prayer (secretly):

O God our Savior, Who by Thine incorruptible voice, didst appoint the law of the Diaconate unto Thine Apostles, and didst manifest the Protomartyr Stephen of such rank, and didst proclaim him the first to fulfil the work of a Deacon, as it is written in Thy Holy Gospel, "Whosoever desireth to be the first among you, let him be your servant": Do Thou, O Master of all, fill this Thy servant, whom Thou hast made worthy to enter upon the ministry of a Deacon, with all faith, and love, and power, and holiness, through the infusion of Thy Holy and Lifegiving Spirit (for it is not by the laying-on of my hands, but by the visitation of Thy rich compassions, that grace is given unto them that are worthy of Thee), that he, being without any sin, may stand blameless before Thee in the terrible day of Thy judgment, and may receive the unfailing reward of Thy promise.

Protodeacon: In peace, let us pray to the Lord.

And they (that is, the Clergy within the Altar) respond after each petition:

Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Bishop [*or* Archbishop; *or* Metropolitan] (*N.*); for his Priesthood, assistance, continuance, peace, health and salvation, and for the works of his hand, let us pray to the Lord.

For the Servant of God, *N.*, now receiving the ordination to be a Deacon, and for his salvation, let us pray to the Lord.

That the God Who lovest mankind may grant him a pure and undefiled Diaconate, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery: For this holy habitation,*] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Clergy: To Thee, O Lord.

Exclamation:

For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

*Then they raise him up, and loosen his [Orarion]. And the Bishop, taking up the Orarion, lays it upon his left shoulder, saying with a loud voice, **Axios**. And they sing in the Altar thrice, **Axios**. And in like manner outside the Altar by both Choirs. Then the Cuffs are given him, and the Bishop says, **Axios**. And they sing the same in the Altar thrice, and in like manner outside. Then the Fan is given him, and the Bishop says, **Axios**. And they sing in the Altar and outside, as before. And he kisses the Bishop on the shoulder, and places himself by the Holy Table, and fans the Holy Things.*

THE OFFICE USED AT THE ELEVATION OF AN ARCHDEACON OR A PROTODEACON

He that is to be elevated to be an Archdeacon (or a Protodeacon), is led by a Protodeacon and a Deacon to the most-reverend Bishop in the middle of the church, where the Bishop is standing at the time of the Entrance with the Gospel; and he bows himself to the waist three times before the Bishop, and bows his head. And the Bishop, sitting, makes the Sign of the Cross three times with his hand, upon his head; and rising, he lays his hand upon his head. And when the Deacon has said: Let us pray to the Lord, the Bishop says this Prayer:

O Master, Lord our God, Who, by Thine ineffable providence, hast given to our race the Archdiaconate (*Protodiaconate*), that they who are endued therewith may command and serve with the subordinate ministers at Thy Divine Mysteries: Do Thou Thyself endue with this grace of the Archdiaconate (*Protodiaconate*) Thy Servant, *N.*, here present, and adorn him with Thy virtue to stand at the head of the Deacons of Thy people, and to be a good example to them that are under him. And cause him to attain unto a ripe old age, that he may glorify Thy magnificent Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then the Bishop makes the Sign of the Cross upon his head, saying:

Blessed is the Lord. Behold, the Servant of God, *N.*, is made an Archdeacon (*or* a Protodeacon) in the Name of the Father, and of the Son, and of the Holy Spirit.

*And the Bishop, laying his hand upon his head, exclaims: **Axios**, thrice. And the Choir sings: **Axios**, thrice. And they enter the Altar according to established order.*

THE OFFICE USED AT THE ORDINATION OF A PRESBYTER

According to the *Hierarchical Service Book (Chinovnik)*, before the Great Entrance, when the Bishop goes to the Table of Oblation, *if there will be the Ordination of a Priest, he places the Aer on his shoulder* (that is, the shoulder of him that is to be ordained). At the present time, however, the Aer usually is carried on his head.

At the conclusion of the Cherubic Hymn, the Subdeacons bring forward the Cathedra (the Bishop's pontifical seat) and set it before the Holy Table, but somewhat on the left side, so that they may not turn their backs towards the Holy Things. And the Bishop seats himself upon it. He that is to be ordained Presbyter (Priest) is led by an Archdeacon, or by one of the other Deacons, through the Holy Doors unto the Holy Table, at the right hand side. And the Bishop signs him with his hand in the form of a Cross; and he is led around the Holy Table thrice, as it is written in [the Office for the Ordination of a Deacon], while all in the Altar sing the following Troparia:

The initial actions, including the exclamations, *Command, Command, Command, Most-reverend Master*, are the same as at the Ordination of a Deacon. Before this, however, the Aer would have been taken from his head. Instead of being led by two Subdeacons, he is led by *one* Archdeacon (or another Deacon). When he goes around the Holy Table, he is led by the First Priest, and not by the Archdeacon (or Protodeacon) as at the Ordination of a Deacon. (Cf., K. Nikolskii, *Posobiye k' izucheniiu Ustava Bogoslužehnia Provoslavnoi Tserkvi*, St. Petersburg, 1900, p. 710.)

O holy Martyrs, who fought the good fight and have received your crowns:
Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

Rejoice, O Isaiah! The Virgin is with child, and shall bear a Son, Emmanuel, both God and man; and Orient is His name; magnifying Him, we call the Virgin blessed.

Although not indicated in the *Hierarchical Service Book*, it is presumed that the Choir repeats each Troparion after the Clergy.

Then the Bishop rises, and they remove the Cathedra, and he that is being ordained goes to the right side of the Bishop. *And, bending both knees, he places his palms in the form of a Cross, and lays also his forehead between his hands on the Holy Table. The Bishop places the end of his Omophorion on the head of him that is receiving the*

Laying-on of Hands, and blesses him upon the head three times. And when the First Priest has said, Let us attend, the Bishop, holding his hand upon his head, reads aloud in the hearing of all them that stand in the Altar:

The divine grace, which always heals that which is infirm, and supplies that which is lacking, ordains, *N.*, the most-pious Deacon to be a Priest (*lit., Presbyter*). Therefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

And the Priests within the Altar sing, from the right side, Lord, have mercy, (thrice). Then again, from the left side, the same (thrice); and the singers outside the Altar, on the right and left Choirs: Kyrie eleison (antiphonally: thrice, slowly), while the Bishop reads the following Prayer, the Protodeacon having said, Let us pray to the Lord (in a low voice).

And the Bishop, again blessing him thrice, having his hand lying upon the head of him that is receiving the Laying-on of Hands. The Bishop reads the Prayer secretly:

O God, Who hast no beginning and no ending, Who art older than every created thing, Who honorest with the title of Presbyter them that are found worthy in this degree to minister sacredly the word of Thy truth: Do Thou Thyself, O Master of all, count this man worthy also, whom Thou art well-pleased to ordain through me, to receive, in a blameless course of life and an unswerving faith, this great grace of Thy Holy Spirit, and declare him Thy perfect servant, acceptable unto Thee in all things, and meetly exercising this great Priestly honor which Thou hast granted unto him by Thy foreknowing power.

Exclamation:

For Thine is the Majesty, and Thine is the Kingdom, and the Power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the Priest reads the Litany of peace in a quiet voice. And the Bishop, keeping his hand on the head of him that is being ordained, says this Prayer (secretly):

O God, great in power, and inscrutable in wisdom, wondrous in counsels above the sons of men: Do Thou Thyself, O Lord, fill with the gift of Thy Holy Spirit this man, whom Thou art pleased to advance to the Priestly (*lit., Presbyterial*) degree, that he may be worthy to stand blamelessly before Thine Altar, to proclaim the Gospel of Thy Kingdom, to minister sacredly the word of Thy truth, to offer unto Thee spiritual gifts and sacrifices, and to renew Thy people through the Font of Regeneration, that when he shall go to meet Thee at the Second Coming of our great God and Savior Jesus Christ, Thine Only-begotten Son, he may receive the reward of a good stewardship of his rank, according to the multitude of Thy goodness.

Priest: In peace, let us pray to the Lord.

And they (the Clergy in the Altar) *respond after each petition:*

Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Bishop [*or* Archbishop; *or* Metropolitan] (*N.*); for his Priesthood, assistance, continuance, peace, health and salvation, and for the works of his hand, let us pray to the Lord.

For the Servant of God, *N.*, now receiving the ordination to be a [Priest], and for his salvation, let us pray to the Lord.

That the God Who loveth mankind may grant him a pure and undefiled Priesthood, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery: For this holy habitation,*] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Clergy: To Thee, O Lord.

Exclamation:

For blessed and most-glorified is Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

*Then they raise him up, and bring the Epitrachelion. And the Bishop, taking the Orarion from him that has received the Laying-on of Hands, gives him the Epitrachelion, having blessed it; and he that has received the Laying-on of Hands kisses the Epitrachelion, and the Bishop's hand. And the Bishop lays it upon his neck, saying with a loud voice, **Axios**. And they sing in the Altar thrice, **Axios**. And the singers outside the Altar, in both Choirs, sing the same. In like manner he gives him also the Zone (Belt); and he kisses it, and the Bishop's hand, and girds himself. And the Bishop says, **Axios**. And they sing in the Altar and outside in like manner. And they do the same with the Phelonion, and with the **Service Book**. And the Bishop says with each, **Axios**. And they sing the same, as usual. And, having kissed the Bishop's Omophorion and his hand, he that has received the Laying-on of Hands goes and kisses the Archimandrites, and all his concelebrants on the shoulder, and stands with the Priests.*

THE ORDER OF THE OFFICE FOR THE MAKING OF A PROTOPRESBYTER (ARCHPRIEST)

Although the this *Office* is entitled *for the making of a Protopresbyter*, it is clear from its ranking in the *Hierarchical Service Book (Chinovnik)*, as well as from various other works (e.g., K. Nikolskii's *Posobiye k' izucheniiu Ustava Bogosluzhenia Pravoslavnoi Tserkvi*) that what is now known as an "Archpriest" is what is usually meant. The rank of "Protopresbyter" as a distinction higher than "Archpriest" is a later addition. The same *Order*, naturally, is used for the elevation of what is now called "Protopresbyter".

He that is to be elevated to be a Protopresbyter (Archpriest), is led by a Protodeacon (or two Deacons) to the most-reverend Bishop in the middle of the church, where the Bishop is standing at the time of the Entrance with the Gospel; and he bows himself to the waist three times before the Bishop, and bows his head. And the Bishop, sitting, makes the Sign of the Cross three times with his hand, upon his head; and rising, he lays his hand upon his head. And when the Protodeacon has said: Let us pray to the Lord, the Bishop says this Prayer:

O Master, Lord Jesus Christ, our God, Who hast given to our race the Priesthood, and hast endued us with the grace of this gift and honor, and hast appointed us who are sufficiently pious to rule the Priestly order, and the other subordinate ministers of Thy Mysteries: Do Thou Thyself endue our brother, *N.*, with Thy grace, and adorn him with virtue to stand at the head of the Presbyters of Thy people, and make him worthy to be a good example to them that are with him; and be Thou well-pleased that he may finish his life in piety and reverence unto a good old age; and, as the Good God, have mercy upon us all. For Thou art the Bestower of wisdom, and all creation hymns Thee unto the ages of ages.

Then the Bishop makes the Sign of the Cross upon his head, saying:

Blessed is the Lord. Behold, the Servant of God, *N.*, is made a Protopresbyter (*Archpriest*) of the Most-holy church of God (*Name of the church*): in the Name of the Father, and of the Son, and of the Holy Spirit.

And the Bishop, laying his hand upon his head, exclaims: Axios, thrice. And the Choir sings: Axios, thrice. Then they place the Protopresbyter (Archpriest) with the other Clergy, according to rank, and they enter the Altar through the Holy Doors, and he that has been elevated ministers with the other Clergy according to established order.

**THE OFFICE OF CONFESSION AND ANSWERING OF A BISHOP
(AND THE LAYING-ON OF HANDS)**

On the day when it is fitting for the Laying-on of Hands, the Bishops and others assemble in the Cathedral Church before the Liturgy, and having been vested according to established order, they ascend the Great Ambon (the Cathedra) in the middle of the church, preceded by the Archimandrites, the Igumens, and the Archpriests, and all the clergy. Then the Bishops command the Archpriest and the Protodeacon to summon him that is to receive the Laying-on of Hands. And they, bowing and kissing the hands of the Bishops, take him that is to receive the Laying-on of Hands, who is in the Altar, vested in all his Priestly vestments, and lead him as far as the lower edge of the Eagle (on the Eagle Rug, which had been placed before the Cathedra); and he makes three bows.

And the Protodeacon [after making the first “leading” of the Bishop-elect, that is, to the bottom edge of the Eagle, proclaims and says in an audible voice]:

The most-beloved of God, the elect and confirmed, N., is led for the Laying-on of Hands to be Bishop of the God-saved city, N. (*cities, NN.*).

And the chief Bishop says to the Bishop-elect, who is holding in his hands the Sacred Writings of the Orthodox Faith:

For what have you come, and what do you ask of our mediocrity?

The Bishop-elect answers, saying:

The Laying-on of Hands of the Bishop’s grace, Most-reverend *Sirs*.

And the Bishop questions him, saying:

And how do you believe?

And the Bishop-elect says, in a loud voice, the Holy Symbol:

The First Confession—the Symbol of Faith

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose

again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

And when he has said this, the Bishop, blessing him with the Sign of the Cross, says:

The grace of God the Father, and of our Lord Jesus Christ, and of the Holy Spirit, be with you.

And the Bishop-elect is led to the middle of the Eagle, the Protodeacon proclaiming his being led, as above:

The most beloved of God, the elect and confirmed, *N.*, is led for the Laying-on of Hands to be Bishop of the God-saved city, *N. (cities, NN.)*.

And when the Bishop-elect has been placed upon the center of the Eagle, the Bishop directs his words to him, and says:

Reveal unto us yet more how you confess concerning the properties of the three Hypostases of the incomprehensible Godhead, and concerning the Incarnation of the Hypostatic Son and Word of God.

And the Bishop-elect, with a clear and loud voice, in the hearing of all, reads the Second Confession, as follows:

The Second Confession of Faith

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible: For He is without beginning, unbegotten, and without cause, and is the natural beginning and cause of the Son and of the Spirit. And I believe in His Only-begotten Son, begotten of Him without procession and outside of time, being of one essence with Him by Whom all things were made. And I believe in the Holy Spirit, Who proceeds from the same Father, and with Him is glorified, as coeternal, enthroned together with Him, consubstantial, and the Author of creation. I believe that one of the same super-substantial and life-giving Trinity, the Only-begotten Son, came down from Heaven, for us men, and for our salvation, and was incarnate of the Holy Spirit and the Virgin Mary, and became man, that is to say, became a perfect man, yet remaining God, and in no way changing His divine essence by His participation in the flesh, neither being changed into anything else. But, without change

accepting man's nature, in it He endured suffering and death, being free in His divine nature from every suffering. And on the third day He arose from the dead; and ascending into Heaven, He sat at the right hand of God the Father. And further, I confess the one Hypostasis, the Word made flesh; and I believe and proclaim that Christ is the one and the same in two natures after His incarnation, preserving those things which were in them and from them. Consequently, therefore, I venerate also two wills, in that each nature retains its own will and its own action. And I believe those traditions and interpretations of the one Catholic and Apostolic Church which are from God and [men of God]. I venerate, relatively, but not in the way of worship, the divine icons, worthy of veneration, of Christ Himself, and of the Most-pure Mother of God, and of all the Saints, transferring the honor manifested before them to the prototype. And those who consider otherwise about them, I reject and anathematize as proclaiming strange teachings. And I properly and truly confess our Sovereign Lady, Mary the Theotokos, as having given birth in the flesh to One of the Trinity, Christ our God. And may she be for me a helper, protector, and defender all the days of my life. Amen.

And immediately the Bishop, says, blessing in the form of a Cross him that is receiving the Laying-on of Hands:

The grace of the Holy Spirit be with you, enlightening, strengthening, and endowing you with understanding all the days of your life.

Then the Bishop-elect is led to the head of the Eagle, the Protodeacon proclaiming his being led, as above:

The most beloved of God, the elect and confirmed, *N.*, is led for the Laying-on of Hands to be Bishop of the God-saved city, *N. (cities, NN.)*.

And [when the Bishop-elect has been placed] on the head of the Eagle, the Bishop says to him:

Make manifest unto us, also, what you hold concerning the Canons of the Holy Apostles and the Holy Fathers, and the traditions and statutes of the Church.

And the Bishop-elect says, in a loud voice:

The Third Confession of Faith

In this my confession of the Holy Faith, I promise to keep and preserve the Canons of the Holy Apostles, and of the Seven Ecumenical Councils and the pious Provincial Councils, as well as the Canons of the Holy Fathers. And all things they have accepted, I also accept; and whatever they have rejected, I also reject.

I promise also to keep unchanged the traditions of the Church, and all the holy regulations and orders of the Catholic Eastern Orthodox Church.

I promise also to preserve the peace of the Church, and firmly to hold, and not to devise anything whatsoever which is contrary to, the Orthodox Catholic Eastern Christian Faith all the days of my life; and that I will, in all things, follow and always obey the Holy Synod of the Orthodox Church in America; and to be, in all things, of one mind with the Most-Blessed Metropolitan, and the Most-reverend Archbishops and Bishops, my brethren, and together with them submissive to the divine laws, and to the sacred Canons of the Holy Apostles and Holy Fathers; and with all fervor to have spiritual love for them, and to respect them as brethren.

And I promise to rule the flock entrusted to me in the fear of God and in devoutness of life, and fervently to teach it, striving with all zeal to guard it against all heresies.

And furthermore, I also confess, neither by the promise nor the gift of gold or silver have I come to this ministry; but, on the contrary, through the election of the Most Holy Synod of the Orthodox Church in America.

And hereby I promise also to do nothing through constraint, whether coerced by powerful persons, or by a multitude of the people, even though they should command me, under pain of death, to transgress the divine and sacred canons; nor *will I* liturgize in a diocese, not my own, nor exercise any other priestly function without the permission of the Bishop of that diocese; nor will I ordain either a Priest, or a Deacon, or any other clergy in another's diocese, nor receive such into my diocese without letters of dismissal from their own Bishops.

I promise to visit the flock entrusted to me, after the manner of the Apostles, and watch over it, whether they remain faithful to the Faith, and in the exercise of good works, but, especially, the Priests; and to inspect with diligence, to instruct and prohibit, that no schisms, superstitions, and heresies are increased, and that no customs contrary to Christian piety and a good character may bring harm to a Christian way of life.

I will deal with opponents of the Holy Church with understanding and meekness, according to the Apostle Paul: "For it is not fitting for the servant of the Lord to quarrel, but rather to be gentle unto all men, apt to teach, gentle, in meekness instructing opponents. Perhaps God will give them repentance unto the knowledge of the truth." (2 Tim. 2:24-25)

And all those things which I have vowed today, I promise to fulfil until my final breath, for the sake of the future good things. And may God Who knowest the heart be the witness of my vow.

And may our Savior, Jesus Christ Himself, be my helper, in my true and zealous governance and performance thereof; to Whom, together with the Father and the Holy Spirit, be glory and dominion, honor and worship, now and ever, and unto the ages of ages. Amen.

And when this is completed, the Bishop blesses him, saying:

The grace of the Holy Spirit, through my mediocrity, elevates you, most-beloved of God Archimandrite (*or* Igumen; *or* Hieromonk), *N.*, to be the Bishop-elect of the God-saved city, *N.* (*cities, NN.*).

And the Bishop-elect makes three bows to the Bishops; and the Protodeacon leads him to the Bishops. And he, entrusting them with the written statement of his confession and promise, kisses their right hands.

And he descends the Great Ambon, and makes a bow. And the Presiding Bishop, signing him with his hand, in the form of a Cross, says:

The grace of the Most-holy Spirit be with you.

And they lead him upon the Eagle.

The Bishop-elect stands on the Eagle Rug facing east, between the Archpriest and the Protodeacon.

And the Choir sings Many Years to the Metropolitan, the Synod of Bishops, the President, and to the newly-elected Bishop.

During the singing of the “Many Years,” the Bishop-elect turns and bows to the Bishops and then to all sides.

And after the Many Years, they lead him that is receiving the Laying-on of Hands into the Altar.

Before going to the Altar, the Bishop-elect makes a prostration toward the Altar and then toward the Bishops. After going into the Altar, the Bishop-elect stands there until the Laying-on of Hands. The Bishops and the other clergy celebrate the Liturgy according to rank, but the Bishop-elect does not serve until after the Laying-on of Hands.

THE LAYING-ON OF HANDS

After the Thrice-Holy Hymn has been sung, he that is receiving the Laying-on of Hands is led forth by the Archpriest and the Protodeacon, in front of the Holy Doors; and he is received by the Bishops in the Holy Altar. And immediately, he kneels down on both knees, in the midst of the Bishops. And they take the Holy Gospel, and opening it, they lay it with the writing downward, upon his head, holding it here and there.

Upon entering the Holy Altar and standing before the Holy Table, his Mitre (if he has the Archimandrite’s mitre) is removed. Then he makes three prostrations before the Holy Table and kneels on both knees, placing his hands crosswise upon the Holy Table, and his head upon his hands.

Then the Presiding Bishop says, in the hearing of all:

By the election and commendation of the most God-loving Bishops, and of all the consecrated Council,

The divine grace, which always heals that which is infirm, and supplies that which is lacking, through the Laying-on of Hands, elevates you, the most God-loving Archimandrite (*or* Igumen; *or* Hieromonk), *N.*, duly elected, to be Bishop of the God-saved city, *N.* (*or* God-saved cities, *NN.*). Therefore, let us pray for him, that the grace of the All-holy Spirit may come upon him.

And the Priests sing: Lord, have mercy (thrice).

And while the Bishops hold the Holy Gospel, the Presiding Bishop makes three Crosses above the head of him that is receiving the Laying-on of Hands, blessing him:

In the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

And while the Bishops lay their right hands upon his head, the Presiding Bishop says this Prayer:

O Master, Lord our God, Who through the All-praised Apostle Paul hast established for us an ordinance of degrees and ranks, for the serving and liturgizing of Thine Honorable and Most-pure Mysteries upon Thy Holy Altar: first, Apostles, secondly, Prophets, thirdly, Teachers: Do Thou Thyself, O Master of all, by the infusion, power, and grace of Thy Holy Spirit strengthen this elect person who has been counted worthy to come under the yoke of the Gospel and the dignity of a Bishop through the Laying-on of Hands of us, his fellow Bishops here present, as Thou didst strengthen Thy Holy Apostles and Prophets; as Thou didst anoint Kings; as Thou hast consecrated Bishops. And show his Episcopacy to be blameless; and adorning him with all honor, present him holy, that he may be worthy to entreat those things which are for the salvation of the people, and that Thou mayest give ear unto him. For sanctified is Thy Name, and glorified is Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And after the Amen, one of the other consecrating Bishops says the following (normally said by a Deacon) in a low voice, so that only the Bishops there present can hear and respond, while the Presiding Bishop, keeping his hand upon the head of him that is receiving the Laying-on of Hands, prays (secretly):

O Lord our God, Who, inasmuch as it is impossible for the nature of man to endure the divine Essence, in Thine Economy hast instituted for us teachers of like nature with ourselves, to maintain Thine Altar, that they may offer unto Thee sacrifice and oblation for all Thy people: Do Thou Thyself, O Lord, make this man also, who hast been revealed a Steward of the episcopal grace, to be an imitator of Thee, the True Shepherd, Who didst lay down Thy life for Thy sheep; to be a

leader of the blind, a light to them that are in darkness, a chastiser of the foolish, a teacher of the young, a lamp to the world; that, having perfected the souls entrusted unto him in this present life, he may stand unashamed before Thy throne, and receive the great recompense which Thou hast prepared for them that have endured sufferings for the preaching of Thy Gospel.

Bishop: In peace, let us pray to the Lord.

And the other Bishops respond after each petition:

Bishops: Lord, have mercy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For the Sacred Council, for the Holy Synod, for the Priesthood, for their assistance, continuance, peace, health and salvation, and for the works of their hands, let us pray to the Lord.

For the Servant of God, *N.*, now receiving the Laying-on of Hands to be a Bishop, and for his salvation, let us pray to the Lord.

That the God Who loveth mankind may grant him a pure and undefiled Episcopacy, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, for every city, for (*and the city of the new Bishop*), and for all who entreat of God help and protection, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Bishops: To Thee, O Lord.

Exclamation:

For Thine it is to show mercy, and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Bishop: Amen.

*And after the **Amen**, they lay the Holy Gospel upon the Holy Table.*

The Pectoral Cross and Phelonion are taken from the newly-consecrated one, and a Subdeacon brings on a tray, the **Saccos, Omophorion, Pectoral Cross, Panagia**, and **Mitre**.

*And the Presiding Bishop then puts the Saccos and the other episcopal vestments upon him that has received the Laying-on of Hands, saying: **Axios**; and the Clergy and the Choir sing the same.*

The Presiding Bishop blesses each vestment and the newly-consecrated Bishop kisses it and the Presiding Bishop's hand. And the Presiding Bishop proclaims, **Axios**, and the Clergy and Choir respond with the same (as at the Ordination of a Priest), for each vestment.

*Then the Bishops kiss him that has received the Laying-on of Hands; and when the customary thanksgivings have been said, they go to their Cathedras. And the Bishop that has received the Laying-on of Hands proclaims the **Peace be unto all** before the Reading of the *Apostol*. Also, at the Great Entrance, after the Presiding Bishop receives the Paten (from the Protodcacon), he receives the Chalice (from the Archimandrite). At the time of the Communion, the Presiding Bishop gives the Priests the Holy Body, and the newly-consecrated Bishop the Cup.*

And when the Liturgy is finished, they unvest in the Holy Altar, and lead the newly-consecrated Bishop to the Presiding Bishop, who puts upon him the episcopal Riasa; also the Panagia and Episcopal Mantiya, and the Klobuk, as well as the Prayer Rope. And he blesses him with his hand as he does it. Then the Bishops come forth from the Altar and ascend the Cathedra which has been prepared; and the Archpriest and Protodeacon lead him that has received the Laying-on of Hands there; and the Presiding Bishop entrusts him with the Pastoral Staff and makes an Exhortation (not translated).

Or, when the Presiding Bishop gives him the Staff, he makes this brief Exhortation:

Receive the Pastoral Staff, that you may feed the flock of Christ entrusted unto you. And be a staff and support unto them that are obedient. But lead the disobedient and the wayward unto amendment, unto meekness, and unto obedience; and they shall remain in meet submission.

On the Ambon the newly-consecrated Bishop, taking in his left hand the Staff, blesses the people with both hands to the east, the west, the north and the south. Then they depart

to their abodes, the Archpriest and the Protodeacon escorting the newly-consecrated Bishop to his home.