The Hierarchical Divine Liturgy



A Supplement to the
Divine Liturgies of Our Holy Fathers
John Chrysostom and Basil the Great

FOREWORD

This Hierarchical Divine Liturgy booklet was prepared as a musical supplement to the *Divine Liturgies of Our Holy Fathers John Chrysostom and Basil the Great* (for simplicity, hereafter referred to as the "Divine Liturgies Book.")

This booklet was prepared for private use only. It is intended as a companion to the Divine Liturgies Book to provide the materials necessary to assist Cantors and Choir Directors to lead the congregational singing at the solemn celebration of the Hierarchical Divine Liturgy of Our Holy Father John Chrysostom or Our Holy Father Basil the Great. Although additional musical options, in varying languages, may exist for some of the responses (e.g., "Many Years"), we have generally provided the most common English parochial usage.

Last Revised: 05/29/2019

POLYCHRONION

The following is a supplement to pages 90-92 in the Divine Liturgies Book.

The celebrant may intone the chant for long life multiple times. Only after the final intonation for long life is **"In health and happiness..."** *added by the faithful.*

Celebrant: To our holy father *(Name)*, Pope of Rome, grant, O Lord, many years.

Response: **God grant him many years. God grant him many years. God grant him many blessed years.**

To our most reverend Metropolitan *(Name)*, grant, O Lord, many years.

Response: **God grant him many years. God grant him many years. God grant him many blessed years.**

To our God-loving Bishop *(Name),* grant, O Lord, many years.

Response: **God grant him many years. God grant him many years. God grant him many blessed years.**

To our government and for all in the service of our country, grant, O Lord, many years.

Response: **God grant them many years. God grant them many years. God grant them many blessed years.**

To all priestly and monastic orders, to all our brothers and sisters, and to all Christians of the true faith, grant, O Lord, many years.

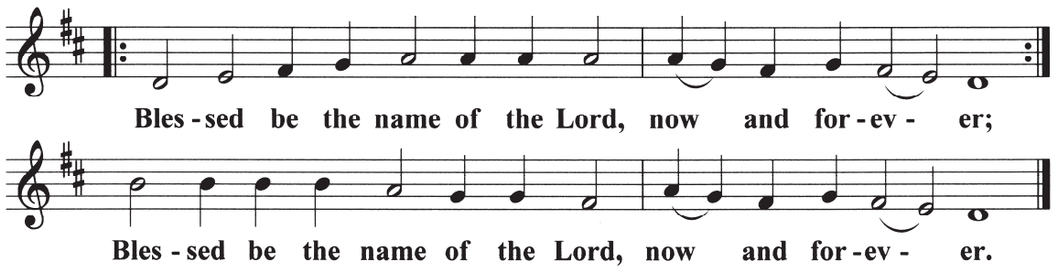
Response: **God grant them many years. God grant them many years. God grant them many blessed years.**

In health and happiness, in health and happiness, God grant them many blessed years.

Dismissal

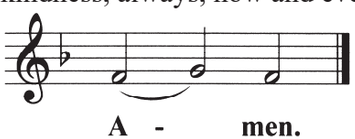
The following replaces page 89 in the Divine Liturgies Book.

Immediately after the **"Amen"** *response to the Ambon Prayer and any special blessing or rituals that may take place, the faithful sing:*



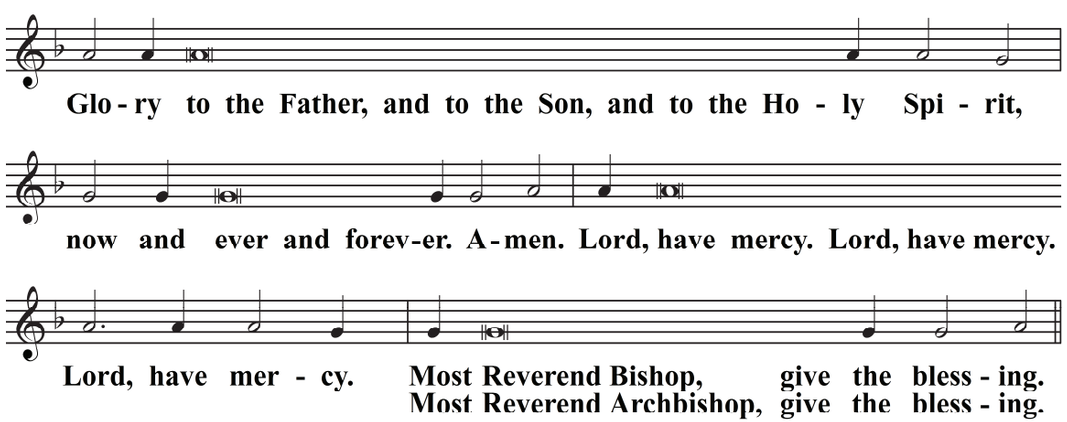
Celebrant: The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.

Response:



Celebrant: Glory to you, O Christ God, our hope, glory to you.

The faithful respond:
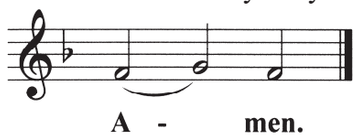


Entrance of the Hierarch

At the appointed time, all of the bells are rung and the attending clergy, dignitaries, servers, subdeacons and all concelebrants enter the church.

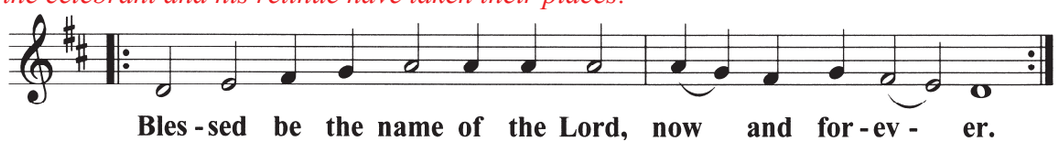
When the celebrant approaches and is about to enter the doors of the church, having been greeted in the traditional manner, he is met by two deacons with censers and the faithful **STAND** *as he prepares to enter the church. While both deacons incense the celebrant, the first deacon intones:*

First Deacon: May the Lord bless you from Zion, and may you see the prosperity of Jerusalem all the days of your life, always, now and ever and forever.
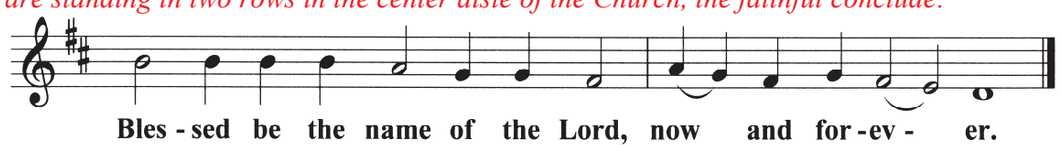
Response:



The faithful immediately sing the following, which may be repeated, as necessary, until the celebrant and his retinue have taken their places:



Once the celebrant is standing before the holy doors on the orlets and the concelebrants are standing in two rows in the center aisle of the Church, the faithful conclude:



Or, in place of **"Blessed be the name of the Lord,"** *the faithful may sing* **"It is truly proper"** *(Divine Liturgies Book, page 62)*

Or, if a Feast, the Irmos of the Ninth Ode of Matins.

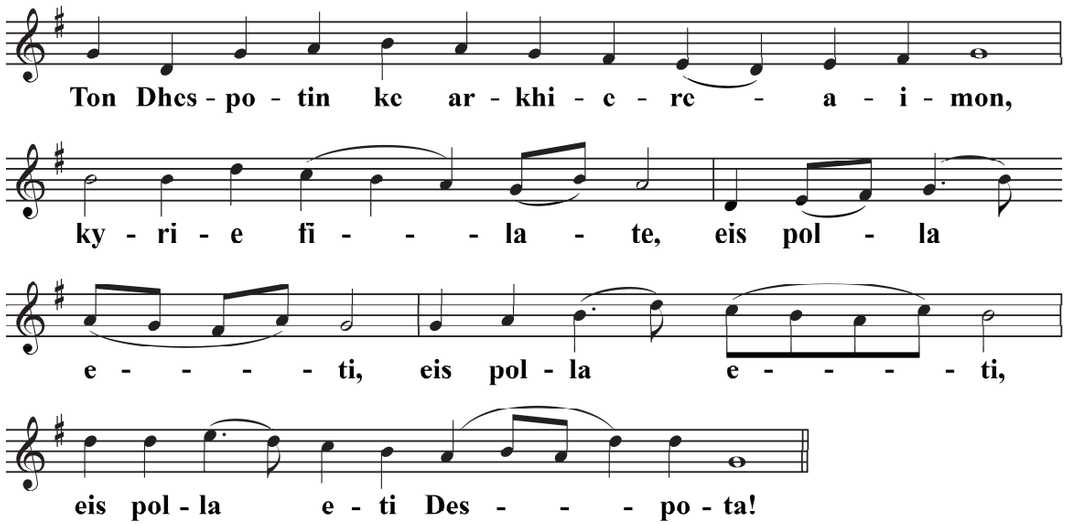


Prayers before the Iconostasis
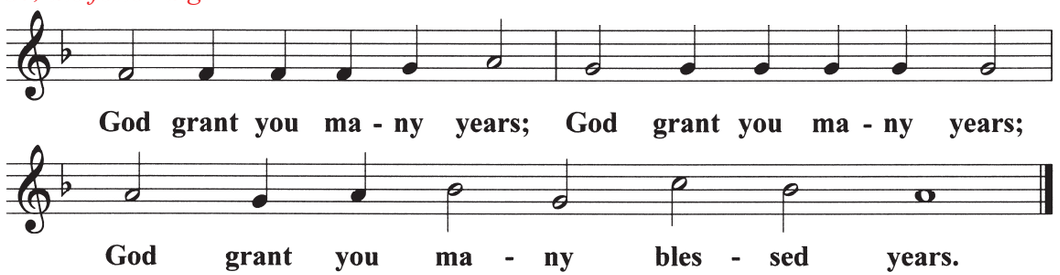
If the clergy are fully vested prior to their arrival in the church, this section (pages 2-3) is omitted, and the service continues with the first blessing with the candles on page 4.

By tradition, the Prayers before the Iconostasis are offered at this time, for which there are no congregational responses. At the conclusion of these prayers, the celebrant turns to the faithful, bows, and, holding the pastoral staff, blesses them.

The faithful sing the following:



Or, the following:



Communion of the Faithful
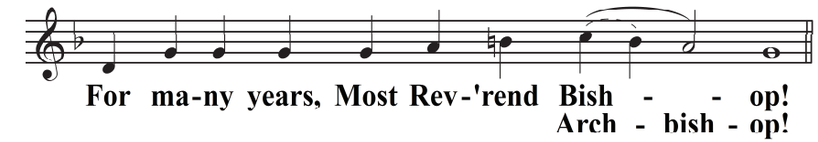
The following replaces page 82 in the Divine Liturgies Book.

During the Communion of the faithful, the prescribed Communion Hymn(s) along with their Psalm Verses are sung by the faithful. Singing the psalmody of the Communion Hymn should not be prolonged beyond the distribution of Holy Communion.

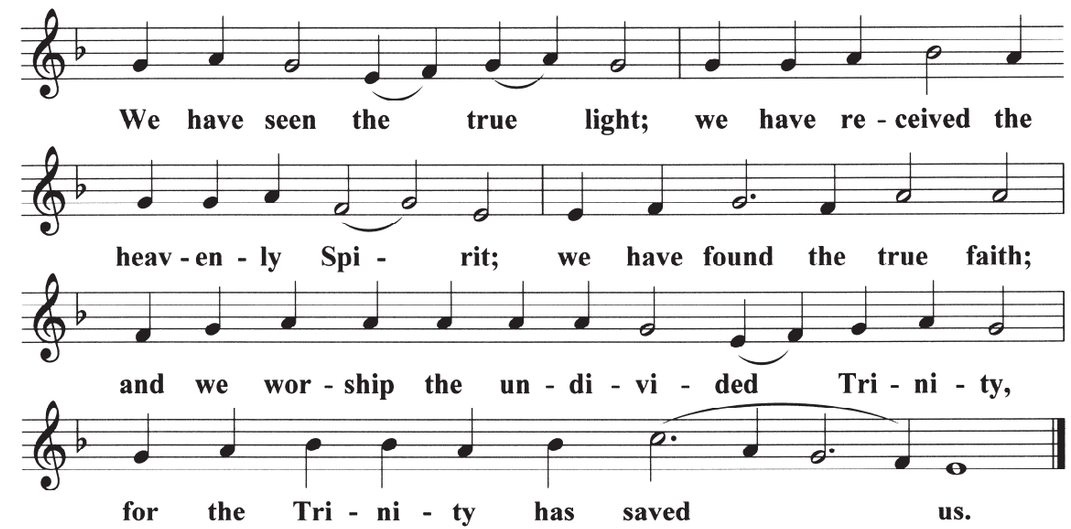
When Holy Communion has been distributed, the celebrant blesses with the chalice:

Celebrant: Save your people, O God, and bless your inheritance.

Response:



The faithful immediately continue:



Please Note: *The exclamation* **"For many years, Most Reverend (Arch)Bishop"** *is sung even when another hymn is prescribed in place of* **"We have seen the true light…"**

Communion of the Clergy

The following is a supplement to page 77 in the Divine Liturgies Book.

During the hymn **"One is holy, one is Lord,"** *the celebrant will give the holy bread to each priest and deacon. Each priest and deacon takes the holy bread and kisses the celebrant's hand.*

Based on the number of priests and deacons that will need to receive, the cantor should accordingly pace the singing of the **"One is holy, one is Lord"** *such that the hymn is sung slowly and solemnly – not dragging – but in a stately fashion.*

Once all of the clergy have been given the Body of our Lord, the celebrant, concelebrants, and deacons bow their heads and together with the faithful pray aloud the Communion Prayer: **"O Lord, I believe and profess"** *which is found on pages 77-78 in the Divine Liturgies Book.*

Immediately after the Communion Prayer, the faithful sing the prescribed Communion Hymn(s) of the Feast or of the Day, along with their Psalm Verses, until all of the clergy have received the Blood of our Lord.

When all is in readiness, the deacon will intone the invitation to Holy Communion as found on page 81 of the Divine Liturgies Book:

First Deacon: Approach with the fear of God and with faith.

Response: **Blessed is He who comes in the name of the Lord; the Lord is God and has revealed Himself to us.**



The Vesting

The clergy then bring the bishop's vestments. To vest the celebrant, the first deacon, the second deacon, and the subdeacons go to the place where he is seated from the right and from the left. The first deacon holds the censer.

The celebrant rises and gives the staff to one of the servers who holds it slightly raised, with both hands. This server stands behind the celebrant. The second deacon and subdeacons take the bishop's kamilavkion, mandyas, panaghia (encolpion), and rason and place them on a tray.

The faithful sing a sticheron of the feast or of the day.
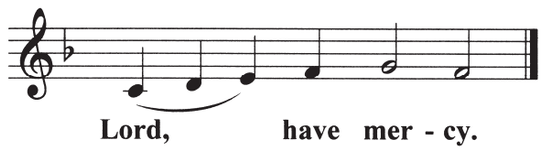
The other clergy take the celebrant's vestments and carry them reverently. The second deacon and subdeacons receive them and vest the celebrant.

Once the clergy have brought the bishop's vestments and all has been prepared, the vesting of the celebrant takes place during which time the faithful may **SIT**.

For each vestment the following order is followed:
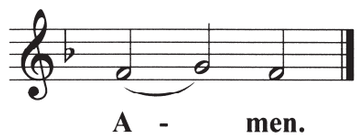
Second Deacon: Let us pray to the Lord.

Response:



The first deacon, while incensing the celebrant, chants the verse proper to that vestment before presenting it to the celebrant.

Response:



The above order is repeated for each article of vesture. At the conclusion of this rite, the faithful **STAND** *for the beginning of the Divine Liturgy.*

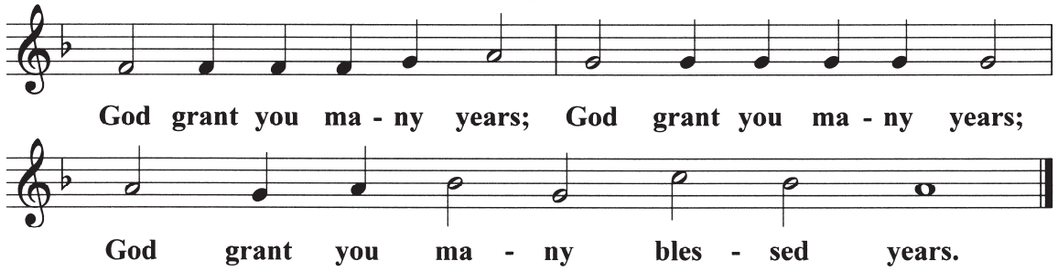
The first and second deacons then take the candles (trikirion and dikirion) from the subdeacons, and bring them to the celebrant.

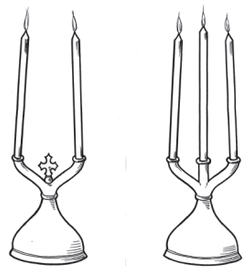
The celebrant blesses with the trikirion and dikirion in the form of a cross to the East, West, South, and North, intoning in each direction:

Celebrant: Lord, O Lord, look down from heaven and see, and visit this vineyard and perfect what your right hand has planted. May your hand be upon the son of man whom you made strong for yourself. *(four times)*

The faithful **DO NOT RESPOND** *to the first three intonations.*

After the fourth and final intonation, the faithful respond once:





The celebrant returns the trikirion and the dikirion to the subdeacons.

Please refer to the Divine Liturgies Book (beginning on page 11) for the remainder of the Divine Liturgy, with the exceptions noted in the remaining pages of this Supplement.

Anaphora

On page 62 in the Divine Liturgies Book, there is a slight change to the usual order for the commemoration of the hierarchy.

The faithful must listen carefully to ensure that the Holy Father, the Metropolitan, and the Bishop Celebrant are commemorated in the prayer **"Among the first, O Lord, remember…"** *before singing the response* **"And remember all your people."**

The prescribed order is as follows:

Celebrant: Among the first, O Lord, remember our holy father *(Name)*, Pope of Rome [and our most reverend Metropolitan *(Name)*, and our God-loving Bishop *(Name of the Ordinary of the place)*].

Then, at once, a concelebrating priest intones, remembering the celebrant:

Concelebrant: Remember [our most reverend Metropolitan *(Name)* / our God-loving Bishop *(Name)*]. Preserve him for your holy churches in peace, safety, honor, and health for many years as he faithfully imparts the word of your truth.

Response: **And remember all your people.**
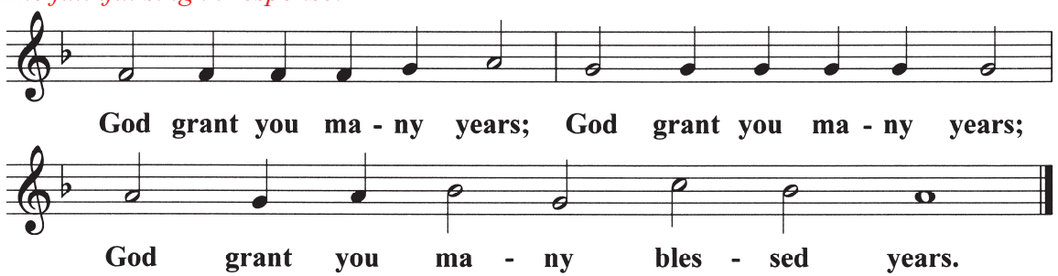


Great Entrance

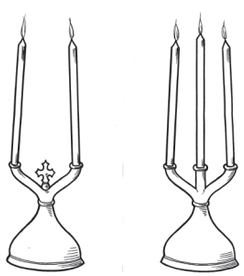
The following is a supplement to pages 42-49 in the Divine Liturgies Book.

The Great Entrance will be made with a number of intonations by deacons and concelebrants. The faithful **DO NOT RESPOND** *until the final intonation, which is made by the celebrant.*

Immediately after the hymn **"That we may receive the King of All…"** *has concluded, the celebrant will take the trikirion and dikirion and bless the Faithful, saying nothing.*

The faithful sing in response:





Little Entrance

The following replaces pages 25-26 in the Divine Liturgies Book.
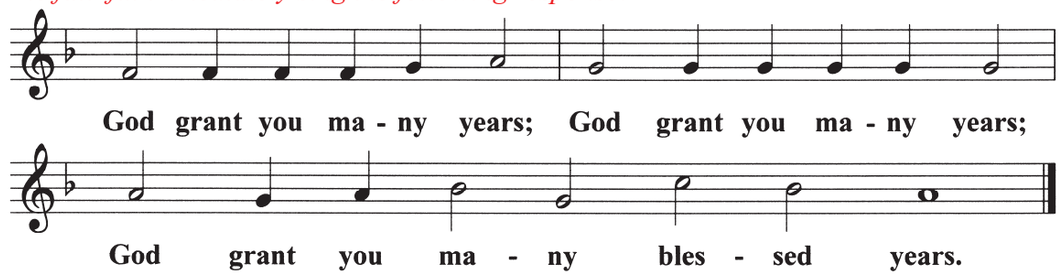
Deacon: Wisdom! Be attentive!

The faithful **DO NOT RESPOND** *to the intonation. The celebrant and concelebrants together sing the Entrance Hymn (Psalm 94:6):*
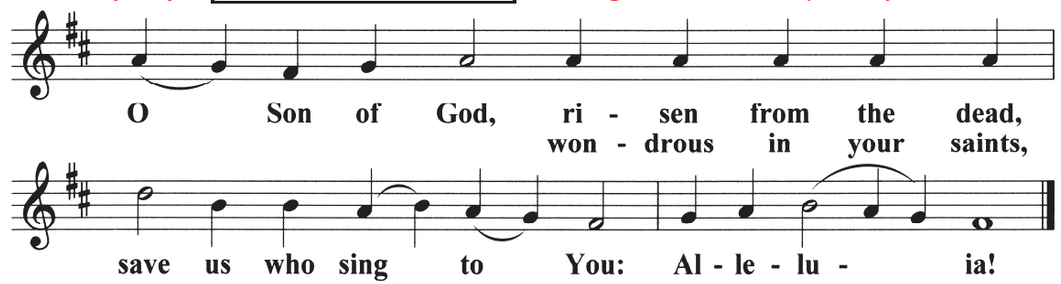
Clergy: Come, let us worship and bow before Christ!

Celebrant: O Christ, you are the true light who enlightens and sanctifies everyone coming into the world. Sign us with the light of your face, that, walking in it, we may see the light of your unapproachable glory. Direct our steps in the observance of your commands. Through the prayers of your most pure Mother, O Christ our God, save us.

The faithful immediately sing the following response:



The clergy and servers enter the sanctuary. The celebrant performs the Incensation, while the faithful **REMAIN STANDING** *and sing the Entrance Hymn refrain once:*



The faithful **REMAIN STANDING** *and immediately sing the prescribed Troparia and Kontakia for the day; the full system as outlined in the Typicon may be used, if desired.*
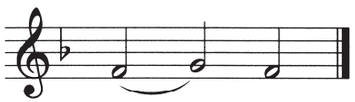
Thrice-Holy Hymn

The following replaces pages 27-33 in the Divine Liturgies Book.

Celebrant: For you are holy, our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever…

First Deacon: …and forever!

Response:



The faithful **REMAIN STANDING** *for the Thrice-Holy Hymn, which is only sung twice:*

Response: **Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.** *(two times)*

The celebrant sings the third verse of the hymn, in Greek, as transliterated below:

Celebrant: Hagios ho Theos, Hagios Ischyros, Hagios Athanatos eleison hymas.

The following admonition is only included when a deacon is serving the Divine Liturgy; otherwise, the congregation immediately continues with **"Glory…now and ever…"**

First Deacon: Give glory to Christ our God!

Response: **Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Holy and Immortal, have mercy on us.**

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. *(one time)*

During Festal Periods when **"All you who have been baptized…"** *or* **"We bow to your Cross…"** *is prescribed, these verses will be sung in place of* **"Holy God…"** *with the celebrant singing one verse in Greek following the outline above.*

Immediately After the Gospel Reading

The following is a supplement to page 35 in the Divine Liturgies Book.

After the response **"Glory to you, O Lord, glory to you"** *is sung, the celebrant takes trikirion and dikirion and blesses the faithful, saying nothing.*
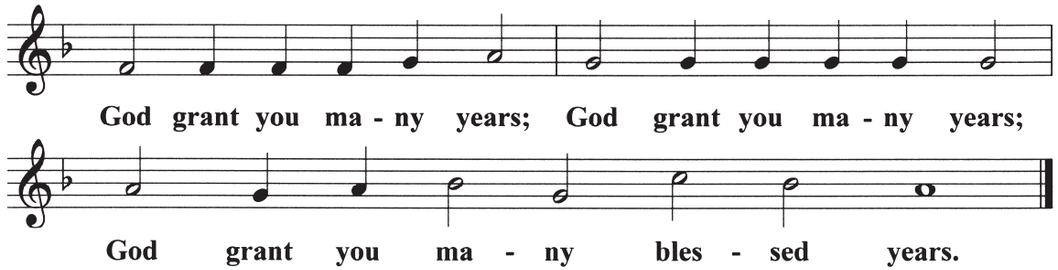
As is customary in response to all episcopal blessings, the faithful sing:



