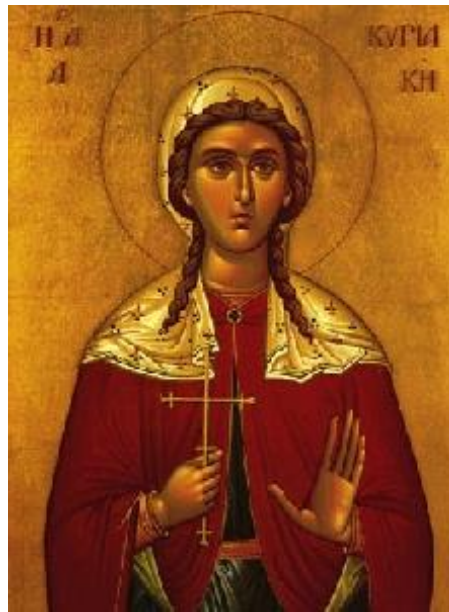


GREEK ORTHODOX CATHEDRAL OF THE ANNUNCIATION

2500 CLAIRMONT ROAD N.E. • ATLANTA, GA 30329

PHONE (404) 633-5870 • FAX (404) 633-6018

www.atlgoc.org • office@atlgoc.org



2023-2024 SAINT KYRIAKI HANDMAIDENS HANDBOOK

Rev. Father Paul A. Kaplanis, Dean

Rev. Father Christos P. Mars, Presbyter

Christine Vallianatos, Handmaiden Coordinator



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Rev. Fr. Paul A. Kaplanis
Dean

Rev. Fr. Christos P. Mars
Protopresbyter

Dear St. Kyriaki Handmaidens,

St. Paul in his first letter to the Corinthians encourages the early Christian Faithful keep something very important in the forefront of their minds when offering ourselves to serve in the Church. He says, **“...whatever you do, do all to the glory of God”** (1 Cor. 10:31).

As we begin the St. Kyriaki Handmaiden Ministry in our Cathedral for the New Church Year, we ask the girls of our community to serve the Lord and His Holy Church with love, dedication, and zeal. It is a great honor and privilege to serve our Lord in any capacity and now as a participant in the St. Kyriaki Handmaiden Ministry you have been called to give of yourselves and to do so knowing that every task is for the glory of God.

It is also with God’s Divine assistance that the patron saint of this ministry is St. Kyriaki the Great Martyr. In this Handbook, you can read her entire life’s story. In short, she was given her name because she was born on a Sunday and in Greek Kyriaki, is translated to mean, “The Lord’s Day”. She is also a great role model for everyone and in particular young girls. Her faith in the Lord was tremendous as she defended her belief in our Lord Jesus Christ and did not allow herself to succumb to the pressures and forcefulness of those around her to convert to paganism. In the world we live in today, we pray for St. Kyriaki to inspire each and every one of you to live your Orthodox Faith not only when serving and working with each other in the Holy Sanctuary, but every day of your lives.

We would like to thank Mrs. Christine Vallianatos for volunteering to coordinate and direct our Handmaidens and Mr. George Coumanis for compiling this Handbook to offer a written guide to assist all those who serve.

We welcome all our girls as participants in the St. Kyriaki Handmaiden Ministry and pray for great joy and success doing all things for the glory of God.

May the Lord our God Jesus Christ, through the prayers of St. Kyriaki and all the saints, bless our Handmaidens.

Faithfully in Christ,

Rev. Fr. Paul A. Kaplanis
Dean

Rev. Fr. Christos P. Mars
Protopresbyter

HANDMAIDEN PLEDGE

HEAVENLY HIGH PRIEST JESUS CHRIST—

I, a Handmaiden of the Annunciation Cathedral, solemnly promise to serve You faithfully, obediently, and reverently. Let nothing separate me from You. If I am weak in my faith, strengthen me. Help me to devote myself to Your Holy Gifts. Guide me in the path that leads to Your Kingdom. Teach me to become a better Christian so that I may wear the Handmaidens robe worthily and in humility. My prayer is to serve You in all my thoughts, words and deeds and to become a better Orthodox Christian so that in all I do I may testify to Your glory.

For blessed is the Holy Trinity, of the Father and of the Son and of the Holy Spirit now and forever and to the ages of ages Amen.

WHO ARE THE HANDMAIDENS?

The Handmaidens is a sisterhood of young women (grades 4-12), modeled after the ministry of the Theotokos, the Myrrh bearers, and the other women saints, and intended to allow girls to grow together in service, prayer, and purity. They participate in special aspects of some services and meet for other activities.

Women in the Church

Excerpt from the Article *"THE ROLE OF WOMEN IN THE CHURCH"*

By Metropolitan Seraphim of Johannesburg and Pretoria

"What is the role of women, today, in our Orthodox Church"

First and foremost, women must accept Christ as their own Lord and Savior. Women who acknowledge Christ, through baptism, accept the mandate of Christ's love. She partakes in the Liturgical Life of the church. Though Holy Communion our Lord enters the soul of a woman and she becomes part of Him. She is instructed to listen to Holy Scriptures and to apply their Teachings in her daily life. She must become the light of the world, enlightening those allowed her, through good example, in the Christian way of life. She devotes herself out of love, to the service of Christ in all aspects of her personal, family and community life. Most of all, she puts on her love for Christ through her fellow man and brings to God all those within her **own** family. Her priority is to fulfill God's Divine Within her own family, her husband and her children. This then widens to the extended family: to her neighbor, to her parish community and then to the whole world. A Christian woman in today's society, whether she works outside the home or not, is instrumental in nurturing her children. Even if she is not yet married, or has not chosen the way, a woman often serves in the society in the capacity of helping others, as a teacher, as a nurse, as doctor, as a wife, as a mother. As a wife, she cares for her husband and her children. She brings a reality of church into her home and guides her home to the church. Within her heart she understands the meaning.

"The family which prays together, stays together"

An Orthodox Christian woman through faith, finds strength to that for which the Lord has chosen her. She uses the Sacramental Life of the church to strengthen her family's faith in the Risen Lord and to practice His Commandments. She understands the necessity for Christ to be within her life, and within the life of her family and generally in all the community, large and small. Life in Orthodox Church is not a simple matter of just attending Sunday Services: and an Orthodox woman is not just someone to prepare the coffee for those who have attended the service. Orthodoxy is not wearing a big cross, nor making the elegant gesture of the sign of the Holy Cross.

Orthodoxy is not raising money for some purpose in life. These things may be an indicator of something; an act of love and piety, but without Christ love and teachings, they remain fruitless. During the times of Persecution of the Church, women proved to be true heroes of the Christian Faith. They were the silent and secret defenders of the Church. They proclaimed loudly the true faith in God confessing their faith in Christ before emperors, Kings, Rulers and Judges. It was women who guarded the churches and the Sacred Relics of our Faith. Putting their own lives in danger, they moved the Holy of Holies to

safety, when under threat. They taught the Christians faith to their children, ever when it was dangerous to do so. This special strength which women have is the gift from Lord our God. It is a special grace granted to them by the Holy Spirit to enable them to preserve the faith.

My beloved children, As Your spiritual Father I call upon you all to be strong in your Orthodox faith. Study Orthodoxy deeply, so that you know, teach, and defend it all times. Fill yourselves with the knowledge of our Orthodox faith based on Holy Scriptures and Holy Tradition. Learn the Traditions of Orthodoxy, so that you may keep it unsoiled and unfilled as many holy women in the past have preserved it, for those who will follow. Fill yourselves with wisdom of God and practice Christ's teaching. Love him and show compassion towards your neighbor. You have an important role in the Church, to pass down this Orthodox Faith to the next generation and that which will follow.

The gift of faith which you hold, is different from those of others. An Orthodox woman has the gifts of cherishing and maintaining a special precious jewel, our Orthodox Faith. Her role is not simply to sweep floors or wash windows, or bake prosphora, but to keep the attitude and the idea of Orthodoxy alive in her family and within society. Even when there is an absence of interest for Orthodoxy, women hold aloft the Spirituality of Orthodoxy. Let the Lord God bless all women and continue to strengthen them in their faith and life let the Holy Theotokos protect and instruct all women to follow Her example in life. Let the Ever-Virgin Mary be the protectress of our Orthodox Faith.

What do the Handmaidens Do?

Handmaidens assist in many areas including:

- ***Welcoming our visitors to the Cathedral***
- ***Assist with ushering as well as assisting the elderly to a seat***
- ***Hand out the Sunday Worship Guides to the people as they enter the Cathedral***
- ***Hand out the Sunday Bulletins at the end of the Liturgy as the people leave***
- ***Bring red votive candles to the stands in front of the Cathedral***
- ***Assist with preparing the Koliva and Arto for distribution after the Liturgy***
- ***Help with cleaning the Narthex after services***
- ***Help with cleaning the pews, restoring the books & other items to their proper places***
- ***Participating in Processions as defined by the Clergy***
- ***Learning to make Prosforo with their parents and offer as needed***
- ***Assist with the readings in the Liturgical Services***
- ***Offer hospitality, flowers, etc. to our visiting Hierarchs and Dignitaries***
- ***Replenish Holy Water Bottles***

FOR THOSE SERVING AS HANDMAIDENS

1. Christ wants those who serve Him to be reverent and clean in body and soul. Always be neat and make sure your hair is groomed and your shoes shined before coming to Church. A white blouse or nice shirt (not tight fitting), black maxi skirt, and flat black shoes are the proper attire.
2. Before beginning your responsibilities, venerate the Holy Icons in the Narthex and pray to our Savior that He will make you worthy to serve in this ministry.
3. Sunday Orthros begins at 8:00 a.m. with Divine Liturgy at 9:30 a.m. All girls must be in the Narthex by 9:10 a.m. but **NO LATER THAN 9:30 a.m.** (For all other services follow the instructions of your Priests.)
4. Move and act with the utmost reverence. Never rush or walk carelessly. Always make your movements graceful at all times.
5. **NEVER TALK IN THE NARTHEX OR NAVE** unless it is absolutely necessary. Avoid all noise. Silence is all important in the Church! When walking, never create a disturbance.
6. Always keep your hands crossed in front of you. Do not swing your hands at your side while walking.
7. Pray along with the Priests and keep your mind on the service. Make the sign of the Cross with the Priest.
8. Make a reverent bow when the Priest censes you. **NEVER** have your back to the Priest when he is about to cense you.
9. Prepare to receive Holy Communion regularly, most especially on Great Feast Days and the day upon which the Saint whom you honor is celebrated. Say the Prayers of Preparation before receiving and the Thanksgiving Prayers afterwards.
10. Antidoron **NEVER** gets thrown out! It is dedicated to God from the time it is brought to Church. Also, no one eats Antidoron simply because he is hungry. If one receives Holy Communion, then, of course, they may take a piece of Antidoron. If you have not received Holy Communion, you must wait until after all the Antidoron has been distributed and then receive it from the Priest's hand.
11. **DO NOT LEAVE AFTER SERVICES UNLESS YOU HAVE RECEIVED THE BLESSING OF THE PRIESTS!**

12. Be sure you understand the symbolic meaning of everything within the Church. The Priest will teach you. Be ready always to listen and to learn when he instructs you on the meaning of the services and of the symbolism.
13. Questions to the Priests should be made before or after the services. Feel free to ask him when in doubt of anything. He will be more than happy to speak with you.
14. The Church must **ALWAYS** be pure and clean. Help to keep it spotless and be ready to help on Saturdays or other days in cleaning.
15. The Handmaiden Group Leader is **ALWAYS** in charge! She is the **FIRST ONE** to arrive and the **LAST ONE** to leave. Every Handmaiden is expected to observe her instructions.
16. Anyone who violates these rules and persists in any sort of irreverence will be asked to leave, even while the service is in progress.
17. Remember that the Handmaidens joins the company of women saints, who serve Christ and His Church.
18. All Handmaidens must be registered and must participate in the Sunday Church School program, except when you are serving on your assigned day.
19. All Handmaidens must be able to read (not necessarily memorize) the Creed and the Lord's Prayer. You are encouraged to learn both the Creed and the Lord's Prayer in both the Greek and English Languages. We should all say the Creed and the Lord's Prayer during the Divine Liturgy.
20. The washroom should be used **ONLY** when absolutely necessary! Remove your maphorion before entering. Always keep the washroom clean!

THE CHURCH YEAR

The Church Year of our Holy Orthodox Church begins on September 1st and continues through August 31st. It is divided into three periods based upon Easter, and all the seasons refer to it as their starting point. The three periods are: 1. *Triodion*, which lasts for ten weeks before Easter; 2. The *Pentecostarion* or Pentecost Season which begins with Easter and culminates after Pentecost Sunday; and 3. The Season of the Eight Tones (*Octoechos*) for the rest of the year.

The Triodion

The first period, the *Triodion*, derives its name from the fact that during this season the Canons that are sung contain only three odes or stanzas instead of the usual nine. The Sundays of the Triodion are: The Sunday of the Publican and the Pharisee, the Sunday of the Prodigal Son, the Sunday of Meat-fare, Cheesefare Sunday, and the Sundays of the Great and Holy Lent: the Sunday of Orthodoxy, the Sunday of St. Gregory Palamas, the Sunday of the veneration of the Holy Cross, the Sunday of St. John of the Ladder, the Sunday of St. Mary of Egypt, and Palm Sunday, finally closing on Holy Saturday morning.

Pentecostarion

The second period is the *Pentecostarion*, the Paschal or Pentecost Season which begins on Easter Sunday and is followed by St. Thomas Sunday, Sunday of the Myrrh Bearing Women, the Sunday of the Paralytic, the Sunday of the Samaritan Woman, the Sunday of the Man Born Blind, the Sunday of the Holy Fathers of the First Ecumenical Council (325), and ends with the Sunday of Pentecost and the Monday of the Holy Trinity. This period focuses around the Resurrection of Christ and the coming of the Holy Spirit upon us.

Eight tones Season (Octoechos)

The third period is the season of the eight tones. The *Octoechos* deals with all the other Sundays of the year. This season begins on All Saints Sunday after Pentecost and ends on the fourth Sunday before Lent, the week before the Sunday of the Publican and the Pharisee. The Octoechos is a liturgical book of the Orthodox Church and is also called the Parakletike and has the hymns for the divine services during that period from Pentecost to the beginning of the Triodion. Its hymns are sung consecutively in the eight tones of Byzantine music which were composed by the hymnographers from the very first days of our Church. Occasionally, an important Feast Day replaces the *Octoechos* on the celebration of that feast on Sunday.

EXPLANATION OF THE VESTMENTS

As you may already know, there are three major orders of clergy in our Orthodox Church: The Deacon, the Priest, and the Bishop. All three have vestments that are common to them all. With each elevation, from Deacon to Priest and from Priest to Bishop, there are some additions that occur in the vestiture.

Clergy usually vest in what is called the Sacristy, the room where the vestments are kept. Many times, the clergy vest in the Altar. As they put on each vestment particular to their position, they recite certain prayers as appropriate for each item.

The Sticharion or Tunic (Deacon, Priest, Bishop)

This is the basic vestment of the clergy and must be worn for the celebration of the Divine Liturgy and baptism. This is usually a long, straight robe with wide sleeves and is called "a robe of salvation and a tunic of happiness." It symbolizes a pure and peaceful conscience and spiritual joy.

The Orarion or Sash (Deacon only)

This is a wide and long band of material that is the distinctive sign of the Deacon. It falls over the left shoulder and winds around, about waist height and over the left shoulder again. As the Deacon prays, he holds the front part of it up while the back part just hangs. The *Orarion* symbolizes the wings of angels.

The Epimanika (Deacon, Priest, Bishop)

These are two cuffs, one for the right hand and one for the left which are worn by the Deacon, by the Priest and by the Bishop. Thus, they are common to all the clergy. They symbolize the tying of Christ's hands and wrist at the time he was flogged, and also serve to remind us that all things that we do with our hands, we should do for the glory of God. They also have a practical purpose; to hold the wide sleeves of the *Sticharion* in place.

The Epitrachelion or Stole (Priest, Bishop)

This is the distinctive sign of the Priesthood and is placed over the head on the shoulders and hangs down in front. It symbolizes the grace of the priesthood that the priest receives on the day of his ordination, thus it is worn by Priests and Bishops. In effect it is a development of the *Orarion*, actually being an *Orarion* doubled with both ends hanging in front and reaching the full length of the *Sticharion*.

The Zone or Zoni (Priest, Bishop)

This is a ceremonial belt or sash that today fastens at the back but in times past fastened in the front, much like a common belt. The *Zoni* is worn by the Priest and the Bishop. It symbolizes the power of the grace of the Priesthood and has the practical function of holding the *Epitrachelion* or stole in place against the *Sticharion* or tunic.

The Epigonateon (Priest, Bishop)

The square or diamond shaped *Epigonateon* is suspended, hanging over the right knee. It is worn by Priests who have received the privilege to wear it and by Bishops too. It symbolizes the sword of the Holy Spirit and the power of the heavenly powers, the angels which may be embroidered on some of them. It denotes that the Priest wearing it has a title of distinction given to him by the Church.

The Phelonion or Chasuble (Priest only)

Resembling a cape, the *Phelonion* rests on the shoulders of the Priest and is put on through a head opening. It is about arm's length in the front and reaches the edge of the tunic or *Sticharion* in the back. It sort of looks like a bell. On the back is usually an embroidered Cross or icon symbolizing the seamless robe of Christ, it stands for righteousness. With the *Phelonion*, a Priest's liturgical attire is completed.

The Cross (Priest, Bishop)

A Priest is allowed to wear an ornately decorated Cross, if he has received the title and distinction from the Church.

The Sakkos (Bishop only)

The *Sakkos* is a richly embroidered liturgical vestment worn by the Bishop. It is one of the principal vestments worn by a Bishop and replaces the *Phelonion* of the Priest yet carries the same meaning: the seamless robe of Christ.

The Omophorion or Palium (Bishop only)

This is one of the articles worn by the bishop that is symbolic of the wayward lamb carried on the shoulders of the Good Shepherd. It falls over the shoulders and hangs in front and the back. There is a shorter one that hangs only in front and is worn after the reading of the Gospel.

The Mitre (Bishop only)

A *Mitre* is the Bishop's ceremonial crown and is worn only with the complete liturgical vestments. It denotes his apostolic sovereignty.

The Pectoral Cross and the Engolpion (Bishop only)

The *Pectoral Cross* and the *Engolpion* are worn by the Bishop during the Divine Liturgy. The cross denotes the self-denial of the Shepherd of the flock. The *Engolpion* is the distinctive sign of the office of the bishop and is usually oval in shape and suspended from a chain.

The Pateritsa or Pastoral Staff (Bishop only)

This staff, made of a precious metal and having at the top a cross with serpents turned inward towards it, denotes the power of God's Holy Spirit and especially the cross as an instrument of support for all the faithful. It is pastoral in nature and is there for all the people to see and to know that the Cross can lead them, chastise the disorderly, and gather the dispersed. It reminds us of Moses who held up the Cross in the wilderness as the snakes came to bite the people. As long as they looked at the cross, they suffered no harm. The serpents on top, turn inwardly toward the Cross as reminders of the Lord's saying: "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves."

The Kalimafkion (Deacon, Priest, Bishop)

The *Kalimafkion* is the black cylindrical head covering or hat worn by the Deacon, Priest or Bishop. It is tall and has a flat top. If it is covered with a black veil, called an *Epanokalimafkion*, then the *Kalimafkion* with the *Epanokalimafkion* is worn only by the Bishop or Archimandrite Priests.

THE SACRED VESTMENTS OF THE ORTHODOX CLERGY

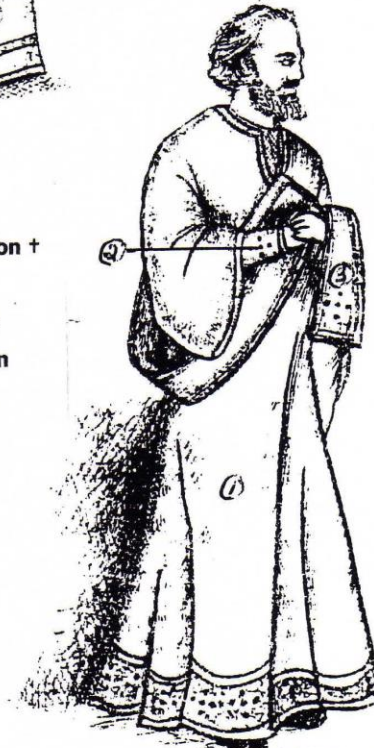
The pictures below portray a Bishop, a Priest, and a Deacon, each in his Liturgical Vestments



- 1-----Sticharion
- 2-----Epitrachelion †
- 3-----Epimanikia
- 4-----Epigonation
- 5-----Saccos
- 6-----Omophorion †
- 7-----Mitre
- 8-----Pectoral Cross
- 9-----Egolpion
- 10-----Ravdos



- 1-----Sticharion
- 2-----Epitrachelion †
- 3-----Zoni
- 4-----Epimanikia
- 5-----Epigonation
- 6-----Phelonion



- 1-----Sticharion
- 2-----Epimanikia
- 3-----Orarion †

DR. Nick Caputo

A LITURGICAL CATECHESIS

1. How does the Divine Liturgy begin?

+The Divine Liturgy begins with the Priest lifting up the Book of Gospels and intoning, "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and forevermore."

2. Why does the Priest kiss the Gospel and the Altar Table?

+He kisses the Altar Table because it represents not only the tomb of Christ but also His throne. He kisses the Book of the Gospels because therein are contained the words and teachings of Christ.

3. Why does the Priest cense the Altar, the icons, and the people?

+The Celebrant censes the Altar, the icons and the people to further show the respect we should have for the place where the sacrifice will take place, and the saints who imitated Christ in their lives. He censes the people so that their prayers may rise like incense in the Lord's sight and be sweet in smell and therefore, pleasing to the Lord.

4. What is a litany?

+A litany is a series of prayers offered by the Priest on behalf of the congregation for the various important things in life at the end of which the congregation, choir or chanter gives a short response, "Lord, have mercy" or "Grant this, O Lord."

5. What does "Lord, have mercy" and "Grant this, O Lord" mean?

+ "Lord have mercy" is our asking for God to be merciful to us and forgive us for our sins. "Grant this, O Lord," is our asking God to grant us our request for which we are praying.

6. To whom do we direct the litany and the responses?

+Usually, it is directed to God and to Christ and in some instance to the Holy Spirit.

7. What is the Doxology?

+It is a very ancient prayer of the Church and is sung to praise and glorify and greet the most Holy Trinity, Father, Son and Holy Spirit.

8. Is the Doxology sung at all Divine Liturgies?

+Yes, it is.

9. What does the "Amen" mean?

+ "Amen" means "So be it," "Yes, yes indeed."

10. Why does the celebrant use the plural form in all of the prayers? He says, "In peace let us pray to the Lord," "Again and again in peace let us pray to the Lord."

+This is done to show that the prayer being offered by the celebrant is not for him alone, but the prayer of the faithful and on their behalf.

11. What is the Small Entrance?

+Sometimes called the Lesser Entrance it is the solemn procession of presenting the gospel to the People and the sanctuary. It symbolizes Christ's coming into the world.

12. Why is the Gospel read?

+It is read so that we can hear the Word of God and be uplifted by message of Christ.

13. From where are the readings taken each Sunday?

+The readings of the Liturgy of the Word, as it is formally called, are taken from the New Testament and primarily the writings of St. Paul for the reading of the Epistle and from the Evangelists, St. Mark, St. Matthew, St. Luke, and St. John for the Gospel reading.

14. What is the Bible?

+The Bible is a collection of small books written under the guidance and inspiration of God about a particular people's experience of God.

15. How many parts are there in the Bible?

+The Bible is divided into two parts: the Old Testament and the New Testament.

16. What is the Old Testament?

+There are fifty-five books in the Septuagint Old testament, which is the one the Orthodox Church utilizes, and they contain a history of the Jewish people and their faith, prayers, and laws.

17. What is the New Testament?

+The twenty-seven books of the New Testament contain the record of what the Apostles and Disciples of Jesus Christ had to say about Him and His teachings.

18. Which one of the testaments do we use in our divine services?

+It is usual to read from the Old Testament in the Vesper Service and from the Psalms at other services except the Divine Liturgy. For the Divine Liturgy the readings are from the letters or epistles of St. Paul and other apostles, from the Acts of the Apostles and from the four Gospels.

19. Why is the Bible important?

+The Bible is important because it is the written record of God's salvation history for the world. Therein is contained the meaning of life and points the way we must follow to the heavenly kingdom.

20. How many readings are there in the Divine Liturgy?

+In the Divine Liturgy there are two readings, the Epistle, and the Gospel.

21. Why is the first reading called the Epistle?

+The first reading is called the Epistle for it is taken from a letter (epistle) of one of the Apostles.

22. Why is the second reading called the Gospel?

+The second reading is called the Gospel because it is always taken from one of the four Gospels written by St. Luke, St. Mark, St. Matthew, or St. John.

23. What is the Sermon or homily?

+The Sermon also called a homily is the explanation and application of the biblical readings given by the celebrant to the people.

24. Is the sermon usually after the Gospel?

+That is the proper place for the sermon or homily, but since some people come to Church after the reading, by economy or by permission it is given at another point of the Divine Liturgy.

25. What is the Great Entrance?

+The Great Entrance is the procession with which the elements which will be consecrated into the Body and Blood of Christ are brought at the time of the offertory. The bread which is to be the Body is on the Paten; the wine which is in the Chalice will be the Blood of our Lord and Savior Jesus Christ.

26. What is this part of the Liturgy called?

+This part of the Divine Liturgy is called the Liturgy of the Faithful, because only those who are baptized and confirmed in the Orthodox faith are allowed to remain.

27. How does this Liturgy unfold?

+The Liturgy of the Faithful unfolds with the presentation and offering of the gifts by way of the Great Entrance. It is completed by the Anaphora or Eucharistic prayers, the consecration, and the rite of Holy Communion.

28. What are the key parts of the Liturgy of the Faithful?

+The procession which brings the Gifts to the Altar Table, the Creed, the Eucharistic Prayer of Anaphora, and Holy Communion.

29. What is the kiss of peace or the sign of peace?

+The kiss of peace or the sign of peace is an expression of brotherly love, a sacramental sign that the celebrating clergy exchange amongst themselves. It is also a beautiful symbol of Christian unity of the faithful before receiving Christ in Communion.

30. What is the Creed?

+The Creed is our profession of Faith in response to the Word of God and in preparation for the Sacrifice which will take place. In one word, the Creed is our joyous "Yes" to the truths of God and what He has done through Jesus Christ for us and our salvation.

31. What is the *Anaphora*?

+The Anaphora is the offering which we give to God asking in return His blessing upon us. It is basically a) a thanksgiving, b) an *anamnesis* or remembrance and offering of the sacrifice, c) an *epiclesis* or invocation of the Holy Spirit, d) a consecration, e) the remembrance of the dead, f) a doxology or concluding acclamation.

32. Why do we pray the Lord's Prayer?

+We pray the Our Father or the Lord's Prayer because this prayer clearly shows our preparation for receiving the daily Bread which nourishes and the life-giving Blood which sustains us in the life in Christ. Also, this prayer was given to us by Christ Himself and is the best example of prayer that has all our desire and needs in it.

33. What is the Breaking of the Bread?

+Christ broke a loaf of bread into pieces for the Apostles communion. In the early Church the Divine Liturgy was called the Breaking of the Bread. Whenever the bread is broken, we are reminded of this. The Priest takes the consecrated bread and breaks it into four pieces and even smaller pieces so that when we partake of Holy Communion, part of this bread becomes part of our Eucharistic meal.

34. What is the meaning of the mingling of the Body and the Blood of Jesus?

+The celebrant, putting a piece from the consecrated bread into the wine, shows that the Body and Blood of Christ, which were separated by death on Calvary, are now united and inseparable in us and in heaven.

35. How is Holy Communion given?

+Holy Communion is administered by the celebrant by giving to the faithful both the Body and the Blood on a spoon so that it unites with them in body and soul.

36. How do the people receive Holy Communion?

+If there is no Altar boy there to hold the red communion cloth, the faithful should hold the cloth under their chin and say their name so the Priest can pray for them as they receive.

37. What do the celebrant and the people do after Holy Communion?

+After receiving Christ in Holy Communion, the celebrant and the congregation give thanks by singing and praying together the triumphal hymn, "We have seen the true light, we have received the heavenly Spirit, we have found the true faith, we worship the undivided Trinity. This is our salvation."

38. How is the Divine Liturgy concluded?

+The Divine Liturgy is concluded with the Prayer at the Ambon and the closing prayer.

39. What is the Prayer at the Ambon?

+The Ambon is also the pulpit and many years ago the pulpit was in the center of the Church. One of the prayers of the Divine Liturgy was prayed from the Ambon facing the faithful. That is why it is called the Prayer at the Ambon.

40. What is the concluding prayer of the Divine Liturgy?

+The final prayer of the Divine Liturgy is a blessing and dismissal. The celebrant calls on Jesus Christ to grant to the faithful His grace and love and every gift and blessing.

41. What else is said in the final prayer?

+In the final prayer, the celebrant reminds us of all the faithful saints throughout the ages, by asking them to aid us and assist us in our prayers to God the Father, God the Son, and God the Holy Spirit.

42. Why is the Divine Liturgy so important?

+The Divine Liturgy is so important because it brings together all the gifts the Father has given us in Jesus Christ through the Holy Spirit.

43. How is the Divine Liturgy a sacrifice?

+The Divine Liturgy is a sacrifice because it brings into the present time and into our lives Jesus Christ's own offering of Himself to the Father through the Cross.

44. How is the Divine Liturgy a worship?

+The Divine Liturgy is a worship because the Church joins Jesus Christ in giving to the Father through the Holy Spirit the only perfect worship and adoration we have ever seen.



The Life of St. Kyriaki The Great Martyr

Saint Kyriaki was the daughter of Christian parents, Dorotheus and Eusebia. She was given her name because she was born on Sunday, the day of the Lord (in Greek, Kyriaki).

Kyriaki was raised in a Christian environment and was highly respected, extremely educated, and philanthropic, but also very beautiful. Dorotheus and Eusevia were elderly and wanted security for Kyriaki upon their deaths, which could be obtained through marriage. Kyriaki, being very devout in her Christian beliefs, wanted to follow the teachings of Saint Paul. In his Epistles to the Corinthians, he said that the highest virtue a woman could achieve was to guard her virginity and become a bride of Christ; therefore, Kyriaki refused her parents request.

The Saint's parents were not dismayed but praised God for granting them such a blessed child. Unfortunately, Kyriaki's family was well known to the idolaters for their wealth and for Kyriaki herself. One of the idolaters wanted Kyriaki to marry his only son and she refused the proposal. Being extremely insulted and angered, the nobleman went to Diocletian and told him that this family did not worship the idols of the Romans. Diocletian summoned Dorotheus, Eusevia, and Kyriaki to his palace and ordered them to make sacrifices to the idols. Dorotheus told Diocletian that the only true God was Jesus Christ and that they would not worship the false gods of the Romans. Diocletian sent Dorotheus and Eusevia to the town of Melitini in Asia Minor to be tortured and executed. He sent Saint Kyriaki to Maximian, the ruler of Nicomedia, so that he could persuade her to sacrifice to the idols.

Dorotheus and Eusevia were tortured unmercifully. Upon seeing that they would not convert, Diocletian ordered his soldiers to execute them. Maximian tried to persuade the Saint with words and then by action to convert; however, Kyriaki remained steadfast in her beliefs. Maximian then sent her to the ruler of Bethany, Elarius, hoping that he could change her beliefs. Elarius ordered that the Saint be hung by her hair and that her naked body be burned with torches. Kyriaki faced the torture with great courage. She was then taken back to prison. That night, Kyriaki had a dream where Christ appeared to her. He said, "Kyriaki, have no fear of the tortures, for I am with you and will protect you." He healed her burns and ascended into heaven.

The next day, Elarius summoned the Saint before him and seeing that her body had no wounds, he attributed the miracle to the pagan gods. Kyriaki informed him that she had not been cured by his gods, but by her Savior, Jesus Christ. Kyriaki was then taken to the pagan temple. After she had prayed to Christ, all the idols were destroyed. An earthquake shook the temple and Elarius was struck and killed by lightning.

After Elarius' death, the ruler Apollonius was sent to rule Bethany. When he heard that Saint Kyriaki was trying to convert people to Christianity, he ordered his soldiers to find and seize her. He questioned the Saint and upon finding her guilty, ordered that she be burned to death. As God saved the three boys from the furnace, so he did with Saint Kyriaki. When the Saint began to pray, a heavy rain fell from a cloudless sky and extinguished the flames. When Apollonius saw that the fire had no effect on the Saint, Kyriaki was placed in an arena with two lions. The lions began to go towards the Saint and as soon as they reached her, they knelt on the ground at her feet. Many idolaters who witnessed this miracle confessed their belief in Christ and Apollonius immediately had these people executed. Kyriaki was again returned to prison.

The following day, Apollonius ordered his soldiers to bring Kyriaki before him to try again for her to denounce her beliefs, which she refused and told him that she would welcome death since it meant sacrificing herself for Christ. Apollonius then decided to behead Kyriaki. When she was taken to the place of her execution, she asked to be left alone so that she could pray. Her request was granted and after she finished praying, angels descended and received her soul. When the executioners returned, they found that Saint Kyriaki had already died. They returned to Apollonius and informed him of the events which had occurred.

Christians took the body of the Virgin Martyr for burial, praising God and glorifying the courage of Saint Kyriaki. She contested in Nicomedia during the reign of Diocletian, in the year 300.

The Honorable Skull of St. Kyriaki is kept in the Sacred Monastery of the Archangels in Aigialeia, Greece. This Monastery was founded by Saint Leontios in c. 1450. As the son of an aristocratic family of Constantinople, the Monastery was built with the support of his uncles Thomas and Demetrios Paleologos, who were impressed by the saintliness of their nephews' life. As a gift they gave him also the Skull of St. Kyriaki from Constantinople, which remains a priceless treasure of the Monastery.