

GREEK ORTHODOX CATHEDRAL OF THE ANNUNCIATION

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THE ALTAR BOY 2023-2024 SERVICE HANDBOOK

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ALTAR BOY'S PLEDGE

HEAVENLY HIGH PRIEST JESUS CHRIST—

I, an Altar Boy 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 Altar Boy's 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.

FOR THOSE SERVING IN THE HOLY ALTAR

1. Remember that you serve in the holiest and most sacred part of the Church. This is why the Iconostasis (Icon Screen) separates the Altar from the rest of the Church. No lay person is permitted to enter the Altar, except those who are **CHOSEN** to assist the Priests at worship.
2. Being in the Altar is a rare honor and privilege. You are close to Jesus Christ and His Holy Angels. You are at the Altar Table where the sacrificial offering of the precious Body and Blood of Christ is made.
3. Christ wants those who serve Him in the Altar 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 tie with a dress shirt, dark colored slacks, and black or brown leather shoes is the proper attire.
4. Before entering the Altar, venerate the Holy Icons on the Iconostasis and pray to our Savior that He will make you worthy to serve in the Holy of Holies.
5. Sunday Orthros begins at 8:00 a.m. with Divine Liturgy at 9:30 a.m. (except for some days of the year) – be sure to check the Cathedral Service Schedule).
All Altar Boys must be in the Altar by 9:10 a.m. but NO LATER THAN 9:20 A.M.
(For all other services follow the instructions of your Priests.)
6. Enter the Altar slowly. Always be on time. As you enter the Altar, greet your Spiritual Father, bring your Orarion to him to have it blessed, and then vest yourself.
7. Move and act with the utmost reverence. Never rush or walk carelessly. Make your movements graceful at all times.
8. **NEVER TALK IN THE ALTAR**, unless it is absolutely necessary. Avoid all noise. Silence is all important in the Altar! When walking, never create a disturbance.
9. Keep your hands crossed in front of you at all times.
Do not swing your hands at your side while walking.
10. Pray along with the Priests and keep your mind on the service.
Make the sign of the Cross with the Priest.
11. Make a reverent bow when the Priest censes you. **NEVER** have your back to the Priest when he is about to cense you, and **NEVER** to the Holy Altar.
12. Keep your movements to a minimum in the Altar. **ESPECIALLY AVOID WALKING ACROSS THE FRONT OF THE HOLY ALTAR!**

13. Prepare to receive Holy Communion regularly, most especially on Great Feasts and the day upon which the Saint whom you honor is celebrated. Say the Prayers of Preparation before receiving and the Thanksgiving Prayers afterwards.
14. 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, he takes 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.
15. ***DO NOT LEAVE AFTER SERVICES UNLESS YOU HAVE RECEIVED THE BLESSING OF THE BISHOP OR PRIESTS! There will be occasions where the Pastoral Assistant or Coordinator may dismiss you. Otherwise, you are not to leave unless you have permission.***
16. Be sure you understand the symbolic meaning of everything within the Sanctuary. 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.
17. 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. Never interrupt the Priest while he is offering up prayer.
18. The Altar must at ***ALL TIMES*** be pure and clean. Help to keep it spotless and be ready to help on Saturdays or other days in cleaning the Altar.
19. The Altar Boy Leader is ***ALWAYS*** in charge! He is the ***FIRST ONE*** to enter the Altar and the ***LAST ONE*** to leave. Every Altar Boy is expected to observe his instructions. The other leaders are also to be listened to and their instructions followed!
20. Anyone who violates these rules and persists in any sort of irreverence will be asked to leave the Altar, even while the service is in progress.
21. Remember that an Altar Boy joins the company of Angels, as he serves in the Holy of Holies, that is, the Sanctuary, the holiest part of the Church.
22. All Altar Boys must be registered and must participate in the Sunday Church School program, except when you are serving in the Altar on your assigned day.
23. All Altar Boys 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.

The washroom should be used ***ONLY*** when absolutely necessary! **Remove your Sticharion and your Orarion before entering.** Always keep the washroom clean! **The washroom is reserved for the Bishop or Priests unless it is an emergency.**

AN ALTAR BOY'S PRAYER

O LORD, MAY I ALWAYS REMEMBER HOW...

MY **MOUTH** IS ABOUT TO BE USED TO SING YOUR PRAISES,
KISS YOUR HOLY ICONS, AND ABOVE ALL,
RECEIVE YOUR PRECIOUS BODY AND BLOOD;

MY **NOSE**, TO SMELL YOUR SWEET FRAGRANCES;

MY **EYES**, TO GAZE UPON YOUR HOLY IMAGES;

MY **EARS**, TO HEAR YOUR DIVINE WORDS;

MY **HANDS**, TO TOUCH YOUR HOLY THINGS;

MY **FEET**, TO WALK ON HOLY GROUND.

GIVE ME THE STRENGTH EVERYDAY TO PROPERLY USE MY
MOUTH, NOSE, EYES, EARS, HANDS, FEET AND MY ENTIRE BODY . . .

KEPT AWAY FROM **SIN** AND PROPERLY GIVING
GLORY TO YOU, MY **CREATOR**.

AMEN!!!

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 arms 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)

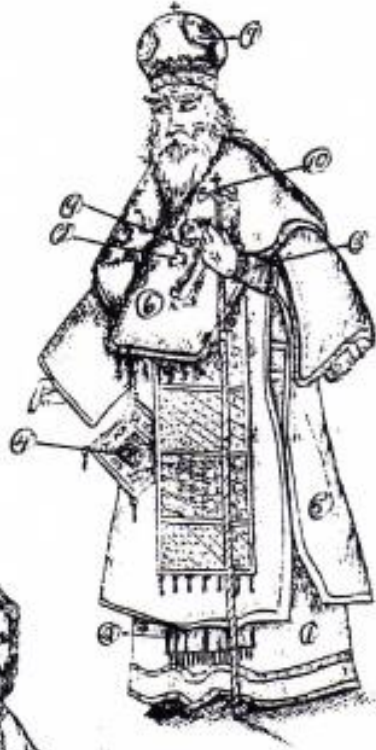
This staff, made of a precious metal and having at the top a cross with serpents turned inward towards it, denotes the power of God's Holy Spirit and especially the cross as an instrument of support for all the faithful. It is pastoral in nature and is there for all the people to see and to know that 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)

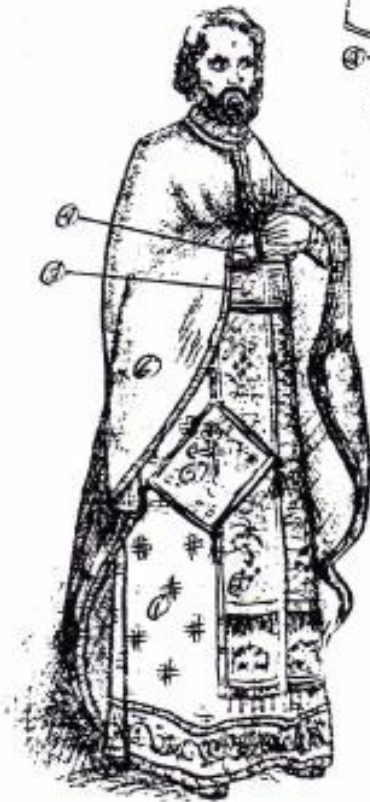
The *Kalimafkion* is the black cylindrical head covering or hat worn by the Deacon, Priest or Bishop. It is tall and has a flat top. If it is covered with a black veil, called an *Epanokalimafkion*, then the *Kalimafkion* with the *Epanokalimafkion* is worn only by the Bishop or Archimandrite Priests.

THE SACRED VESTMENTS OF THE ORTHODOX CLERGY

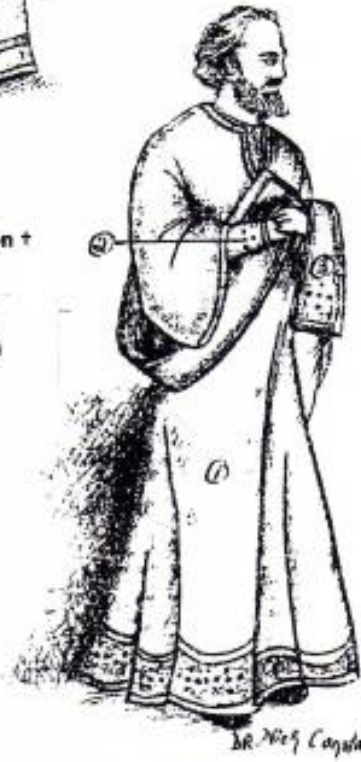
The pictures below portray a Bishop, a Priest, and a Deacon, each in his Liturgical Vestments



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

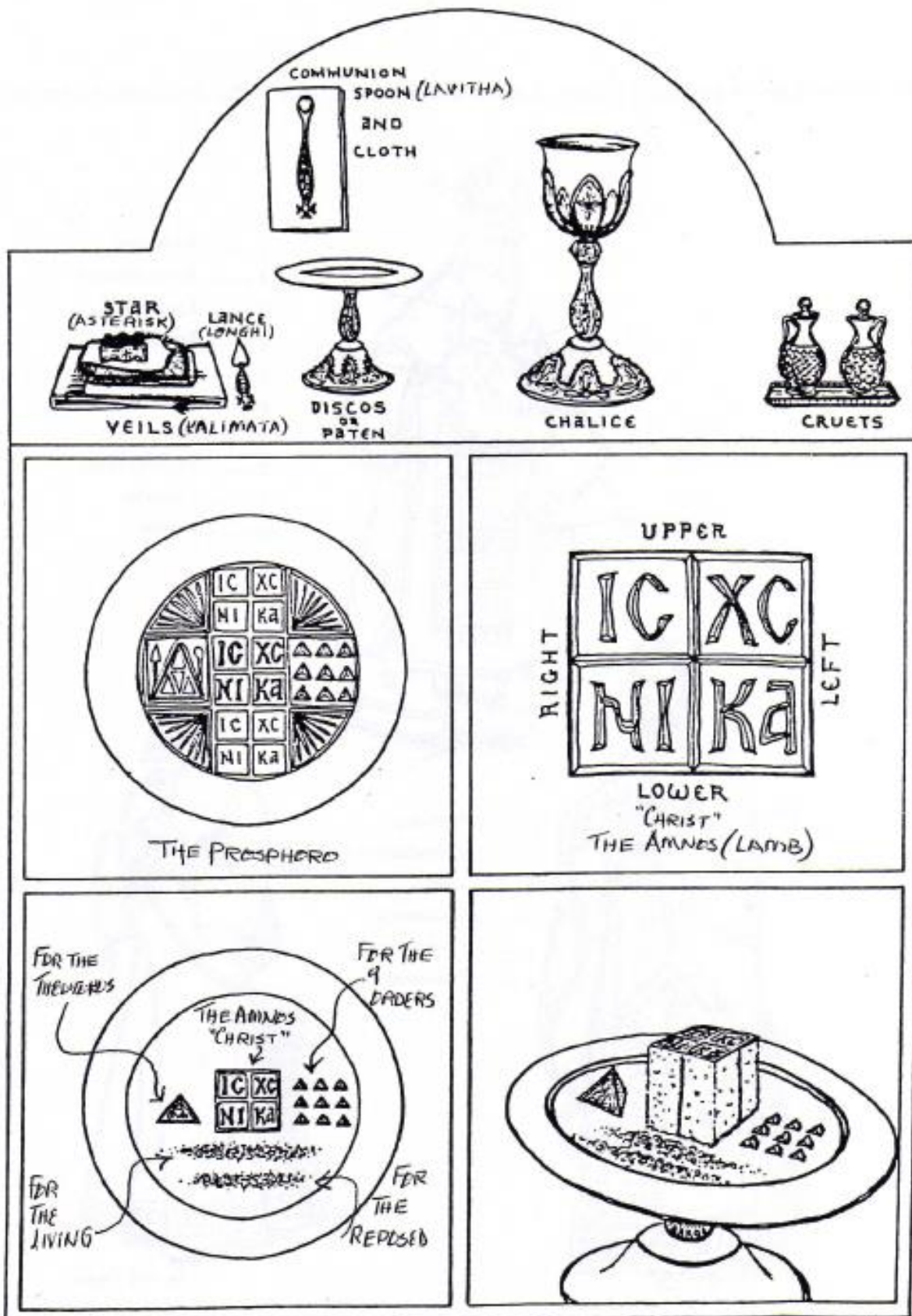


- 1-----Sticharion
- 2-----Epitrachelion †
- 3-----Zoni
- 4-----Epimanikia
- 5-----Epigonation
- 6-----Phelonion



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

THE PROSKOMIDE



EXPLANATION OF THE ALTAR BOY VESTMENTS

Sticharion or Robe

The long robe or *Sticharion* that is similar to that of the Deacon is a reminder of the role the Altar Boy has in the service in the Altar. It symbolizes the cleanliness of mind and heart that the server brings each time he enters the Altar.

Orarion or Sash

The *Orarion* or sash is also similar to that of the Deacon but is worn differently. It is shaped in a cross at the back with two parts hanging down the front.

Sometimes the *Orarion* could be of a different design with one part hanging in back and a similar one in the front with a wide opening for the head.

In both instances it denotes the calling of the Altar Boy to be a server much as the Angels of God serve Him attentively and willingly.

EXPLANATION OF THE SACRED VESSELS

Every Altar Boy has seen the Priest vest himself and arrange the sacred vessels for the Divine Liturgy and other services. The two most important of these is the **Chalice** and the **Paten**. The Chalice will contain the Sacred Blood of Christ. It is frequently made of gold or gold-plated silver, at least inside the bowl of the cup. The Paten is usually a piece that matches the Chalice and is the small dish, usually one small stem so that it can be held easily. During the Service of Preparation or *Proskomide*, the bread that will become the Body of Christ is placed there with the appropriate prayers along with a piece for the Virgin Mary, the Angels and Saints, pieces for the living and for those who have departed this life. The Paten symbolizes, according to some, the cave where Christ was born and the manger where Christ was laid.

The **Spear** and the **Spoon** are also found alongside of the Chalice and the Paten for they are used during the services. The Spear is used to cut the *Prosforon* during the Service of Preparation. It denotes the Spear that the soldiers used when they pierced Christ in the side out of which came blood and water. The Spoon is used for Holy Communion to the faithful.

The **Asterisk or Star** is a ceremonial instrument consisting of two gold plated metal strips held together in the middle and bent at a right angle and set upon the Paten, and is covered with

the appropriate ceremonial cloth cover. Along with serving the practical purpose of keeping the cloth cover from touching the bread to be consecrated into the Body of Christ, it symbolizes the star that led the Magi to Bethlehem and stood over the manger where Christ lay as a new born child.

The **Cloth Coverings** or **Kalimata** are the veils cut in the shape of a cross and are used to cover and protect the chalice and the Paten. There is a larger one which is used to cover both of these during the Divine Liturgy and is worn on the shoulders of the Priest or the Deacon during the Great Entrance. This cloth is called the **Aer**.

The **Red Communion Cloth** is a square cloth used as the Priest administers Holy Communion to the faithful and it covers the Chalice following the giving of Holy Communion. It should be in place on the Altar Table prior to the Divine Liturgy along with the Spoon that is used for Holy Communion.

All of the above are usually in place prior to the Divine Liturgy on the **Prothesis** or **Preparation Table**. Here is where the solemn preparation of the Elements takes place. It is usually on the left side of the Altar and it can be either a separate small table or piece of furniture or built into the wall. It symbolizes the Manger of Christ, and is decorated with an ornate table cloth, an icon of the birth of Christ or that of the Extreme Humility.

Close by the Preparation Table is found the **Censer** on which incense is placed on a burning charcoal offering a sweet smelling smoke. It symbolizes the prayers that are offered and rise to heaven The Censer has four chains which denote the four evangelists and twelve bells which denote the gospel message of the twelve Disciples of Christ.

Also found on the Preparation Table are the **Cruets**; one holding wine and the other water. These are to be kept full at all times and are used in the Preparation Service.

THE ALTAR BREAD (PROSFORON) AND THE ALTAR BOY

The Altar Bread that is used for the Divine Liturgy is a round loaf of bread and is usually brought to the Preparation Table to be cut and used for the Service. Along with it, there are names to be remembered and prayed for at the proper time When you un-wrap the bread, make sure you do not misplace the names, but take them and place them on the right side of the Preparation Table.

If you are instructed to cut the remaining bread for distribution to the faithful after the Divine Liturgy, make sure that you cut them all the same size, cutting them neatly and cleaning up after you have finished. Do not place the crumbs in the bowl with the bread. Put them aside

and they can be disposed of properly. You may want to cover the bread to keep it safe and have it ready to take to the Priest at the appropriate time in the Divine Liturgy.

At the end of the service, you will be called by the Priest to bring the *Antidoron*, the bread that has been cut for distribution to the faithful. Make sure you stand directly in front of the Priest and close enough to him so that he does not get off balance as he is reaching and taking the amount needed for distribution each time.

THE ALTAR BOY AND THE CENSER

The censer is the vessel in which incense is placed on a burning piece of charcoal as a sacrifice of the faithful and the offering of prayer to God. Care should be taken:

*In lighting of the charcoal, care must be shown since most of the charcoal we use in our Church services is quick lighting. When you light it, it sparks until the whole of the top is lit. So when you take it in the tongs hold it to the tip of the flame and make sure that the sparks from it do not fall on anything that will catch fire. Make sure that any sparks that have fallen are extinguished.

*Place the charcoal in the censer.

*Ask your Bishop or Priest the amount of incense he prefers.

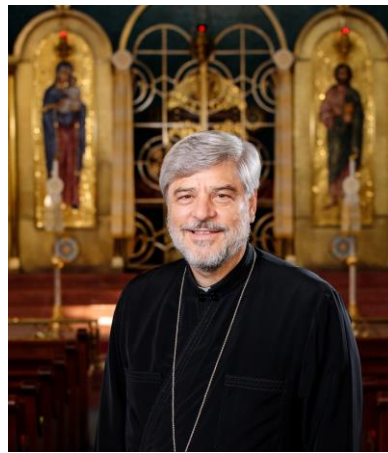
*Whenever you go in procession make sure you have some incense along with you to add as needed.

****MOST IMPORTANTLY****
NEVER GIVE THE CENSER TO THE PRIEST
WITHOUT HAVING THE CHARCOAL LIT
OR INCENSE IN IT!!!

THE DIVINE LITURGY WITH A HIERARCH



HIS EMINENCE METROPOLITAN
ALEXIOS OF ATLANTA



REV. FR.
PAUL A. KAPLANIS
DEAN



REV. FR.
CHRISTOS P. MARS
PROTOPRESBYTER

This guide has been prepared under
the love and guidance of
Fr. Christos Mars
for the dedicated and faithful
Altar Servers of our Cathedral.

The Divine Liturgy with a Hierarch Presiding

When there is a Hierarchical Divine Liturgy, it is imperative that you arrive no later than 30 minutes prior to the start of the liturgy. For example, if the liturgy is scheduled to begin at 9:30AM you should be in your robes and have your belts blessed **no later than 9:00AM**.

The group that is assigned when there is a Hierarchical Divine Liturgy will consist of the following members: All Altar Group Leaders, Assistant Group Leaders, and the Metropolitan Group Members.

When a Hierarch is celebrating the Divine Liturgy, know that it is the same Divine Liturgy that is celebrated each Sunday. Therefore, all the information and instructions that are in your Liturgical Book apply to the Hierarchical Service with some exceptions.

Please note the following exceptions:

Three older Altar Boys will be assigned added responsibilities if the Hierarch does not have a Deacon with him or if there are no seminarians to assist the Hierarch.

Their responsibilities will be as follows:

- A. The 1st server should be responsible for the *Trikiro*, which is the Hierarch's candle holder with three candles.
- B. The 2nd server should be responsible for the *Dikiro*, which is the Hierarch's candle holder with two candles.
- C. The 3rd server should be responsible for the Hierarch's pastoral staff.

These three servers are to be alert and attentive to what the directions are to be from the Hierarch or the Priests. If there is a Deacon, it may be that only two Altar Boys are needed for these responsibilities. Always be attentive to the Clergy for last minute instructions.

Here are some instances where you need to be alert:

- A. In some instances, when the Hierarch enters the Church, the Altar Boys are to be leading the procession into the church and they go and stand in their usual place in front of the Royal Doors. Your Group Leader will advise you if this is to take place.
- B. When the Hierarch is standing at the throne, and is preparing to begin the prayers for the *Kairon* (the service of Preparation for the clergy), the *Dikiro-Trikiro* holders are on either side of him at the throne: **the *Trikiro* is always to the right of the Hierarch and the *Dikiro* opposite, no matter where the Hierarch is standing, but especially at the throne.**
- C. When the Hierarch moves to each Icon to venerate it, it is also expected that the *Dikiro-Trikiro* will move with him.

Matins-Orthros Service

During the Matins-Orthros Service, the Hierarch may be at the throne with the *Dikiro-Trikiro* holders on either side, the *Trikiro* to the right of the Hierarch and the *Dikiro* opposite. If he is at the throne, he will proceed shortly to the middle of the *Solea* for the service of *Kairon*. The Candle holders are to lead him to this position.

Following the prayers that he shall offer, he will approach each icon saying a prayer, and ending by kissing the Icon. The Candle holders are to move with him as he does this. He will go first to the Icon of Christ and then to the opposite side to the Icon of the Theotokos, the Virgin Mary; then to the Icon of St. John the Baptist and finally to the Icon of the Annunciation. At the conclusion, he will offer a final prayer from the middle, take the *Trikiro*, which is on his right, bless the congregation, hand the *Trikiro* back and enter the Altar. The Altar Boys are to enter the Altar, the *Trikiro* through the South Door, and the *Dikiro* through the North Door.

Two Altar Boys should be with the Hierarch assisting him as he vests. The Vestments should have been laid out on a table in proper order by the clergy and the Altar Boys may assist the Hierarch with his vesting, as he desires. (You may also be asked to read the prayers of vesting).

Prior to the beginning of the Divine Liturgy, and after the Hierarch has vested, an Altar Boy should be standing close by with a pitcher of warm water, a small basin and a towel. He will pour water over the Hierarch's hands, as the Hierarch recites the prayer and takes the towel to wipe his hands.

Doxology

As the chanters begin the Doxology, the Hierarch will take the censer, which should be ready for him, and his staff, and begin censuring the Altar, the Iconostasis, and the congregation. The Altar Boy who is holding the staff should always be on the left side of the Altar Table, near the Royal Doors being ready to receive or to give the staff as needed.

If there is not a Deacon, two Altar Boys will serve as the *Dikiro-Trikiro* holders. It may be that there is one deacon and one Altar Boy who serve as holders of the *Dikiro-Trikiro*. They should be stationed, as the Hierarch begins the censuring, at the back of the Altar Table, opposite the Hierarch. They are to move to the right when he moves to the right. If they have been given permission, they are allowed to move to the front of the Altar Table and exit through the Royal Doors. If permission has not been given, they are to proceed and exit the Altar from the North Door and stand directly in front of the royal Doors, facing the Hierarch as he continues censuring, bowing each time he does.

When the Hierarch has finished censuring, the holders will remain where they are and lead the Hierarch to his throne, standing on either side of him, the *Dikiro* holder to the left, the *Trikiro* holder to the right.

The Small Entrance

When the Hierarch walks to the center of the Solea for the Small Entrance, the Servers move before him and stand near him so that he can receive the candles from them, bless the people and then give them the candles once again. He will give his staff to one of the Servers or Clergy to hold.

Once the Deacon or Priest enters the Altar, he will need the censer. Have it ready to give to him. At this time, the *Dikiro-Trikiro* Holders should be behind the Altar Table, facing the Hierarch. He will begin to cense the Altar. As he does so and moves to the right, the candle holders also move to their right and stay opposite him.

The *Dikiro-Trikiro* holders may be permitted to move in front of the Altar Table, having received permission to do so. If they have not received permission, they are to exit from the North Door and stand directly in front of the Royal Doors facing him, as he exits to cense the Icons and the congregation.

Each time the Hierarch swings the censer, the holders of the *Dikiro-Trikiro* are to bow slightly as a sign of reverence and respect. After the Hierarch has finished censuring completely, the *Dikiro-Trikiro* holders enter the Altar by their respective doors, one to the North and one to the South.

Holy God, Holy Mighty Agios O Theos, Agios Ischiros

During the singing of the hymn and after the Hierarch has said: "For You, our God, are Holy, and to You we offer up the Trisagion hymn..." "*Oti Agios ei O Theos, ke ton Trisagion hymnon...*", the two *Dikiro-Trikiro* holders are to exit the Altar **without candles**, one from the North Door and one from the South door and stand on the *Solea* facing the Hierarch. When he exits and has finished the prayers of blessing that he will say, he will hand the candles to each of them. As he does so, kiss his hand, as you should every time you hand him the candles, step back, wait for him to re-enter the Altar and then go into the Altar yourselves.

Gospel Reading

At the Gospel Reading, the candle holders are to take their respective candles and go and lead the procession for the Gospel Reading, standing wherever the Gospel is to be read. Customarily it is the pulpit, other times it may be the Hierarch's Throne (ask the Priest before the Gospel Reading).

At the conclusion of the Gospel Reading, the Candles will lead the Clergy to the Hierarch who is standing at the Royal Doors. The Candles will stand on either side of the Royal Doors. The candles are to stand at the Royal Doors while the *Dikiro-Trikiro* holders go with the Gospel.

The Great Entrance

At the Great Entrance, the *Dikiro-Trikiro* holders do just as they did for the earlier censuring. They are to be opposite the Hierarch and exit the Altar as previously instructed. When they re-enter the Altar, they are to take part in the procession with the candles, the Exepteria (fans), the Cross, and the Censer. The procession may take the usual scheme as you do on each Sunday at each liturgy.

The following differences occur with the Hierarch celebrating:

A server with the Hierarch's staff leads the procession, followed by the *Dikiro-Trikiro* Holders, Candles, Exepteria, Cross, Censer and the Priests.

When the procession reaches the Solea, the Server with the censer proceeds to the right side of the Hierarch in front of the Royal Gate.

As the Deacon or the Priest faces the Hierarch, the Server hands the censer to the Hierarch and stands below waiting to receive it when he has finished censuring the Paten. The Hierarch will then receive the Paten, say prayers and then place the Paten on the Altar Table.

After the Hierarch has placed the Paten on the Altar Table, the Server gives him the censer once again; the Hierarch censes the Holy Chalice and gives the censer to the Server. This is why it is important that the server be to the right of the Hierarch.

When the Hierarch has finished his prayers for the Chalice, and has placed the Chalice on the Altar Table, the clergy enter the Altar, and then the Server with the censer immediately enters, goes to the right side of the Altar and waits to give the censer to the Hierarch, censuring the veil first and then handing it to the Hierarch. When he receives it again, the server takes it and puts it in its proper place.

After the Server with the censer re-enters the Altar, the *Dikiro-Trikiro* holders re-enter the Altar and be prepared to hand them to the Hierarch with either the *Trikiro* or the *Dikiro* to bless the people.

All remaining participants in the procession bow and re-enter the Altar as normally done.

The remainder of the Liturgy is the same as shown in your Liturgical Book.

Be prepared and have a pitcher of water and a towel should the Hierarch or Priests wish to wash their hands. We suggest that the towel is always over your right shoulder and the pitcher in your right hand with the basin to your left.

ADDITIONAL NOTES

Memorial Service

If the Hierarch is to officiate a Memorial Service, normal Memorial Service procedures take place **plus** you will need to have the Hierarch's Staff ready as well as the *Dikiro-Trikiro* holders. Remember, the Trikiro will be to the Hierarch's RIGHT.

Artoclasia

If the Hierarch is to officiate an Artoclasia Service, normal procedures take place as above. However, when the Priest censens the Artoclasia the *Dikiro-Trikiro* holders will be opposite the priest that is censuring.

Dismissal

The dismissal by the Hierarch usually occurs at the Royal Gate. The *Dikiro-Trikiro* holders come out and stand next to the Hierarch making sure the Trikiro is to his RIGHT.

Occasionally, the dismissal is done from the Throne. Again, the *Dikiro-Trikiro* holders stand next to the Hierarch making sure the Trikiro is to his RIGHT.

The Antidoron holders are to take their proper places for distribution of the Antidoron.

After Services

The *Dikiro-Trikiro* holders blow out their candles, make sure they are in proper order and clean, then put them in their proper place.

One Altar Boy (must be tonsured as a reader) should assist Father with the prayers as he consumes the remainder of Holy Communion.

All other Altar Boys are to clean up the Altar area. This includes making sure the censer is extinguished, cleaned and ready for the next service; bread crumbs picked up and properly distributed outside; all robes and belts properly hung in the closet (whether it is yours or not); trash cans emptied; and ask the Priests if there is anything else they would like done.

Finally – Do Not Leave Without The Blessing Of The Hierarch.

The Procession Routes

There are many types of processions or services in the Orthodox Church in which you, the Altar Boy, play a major role. It is imperative that you know these routes and service formations and execute them to the best of your ability.

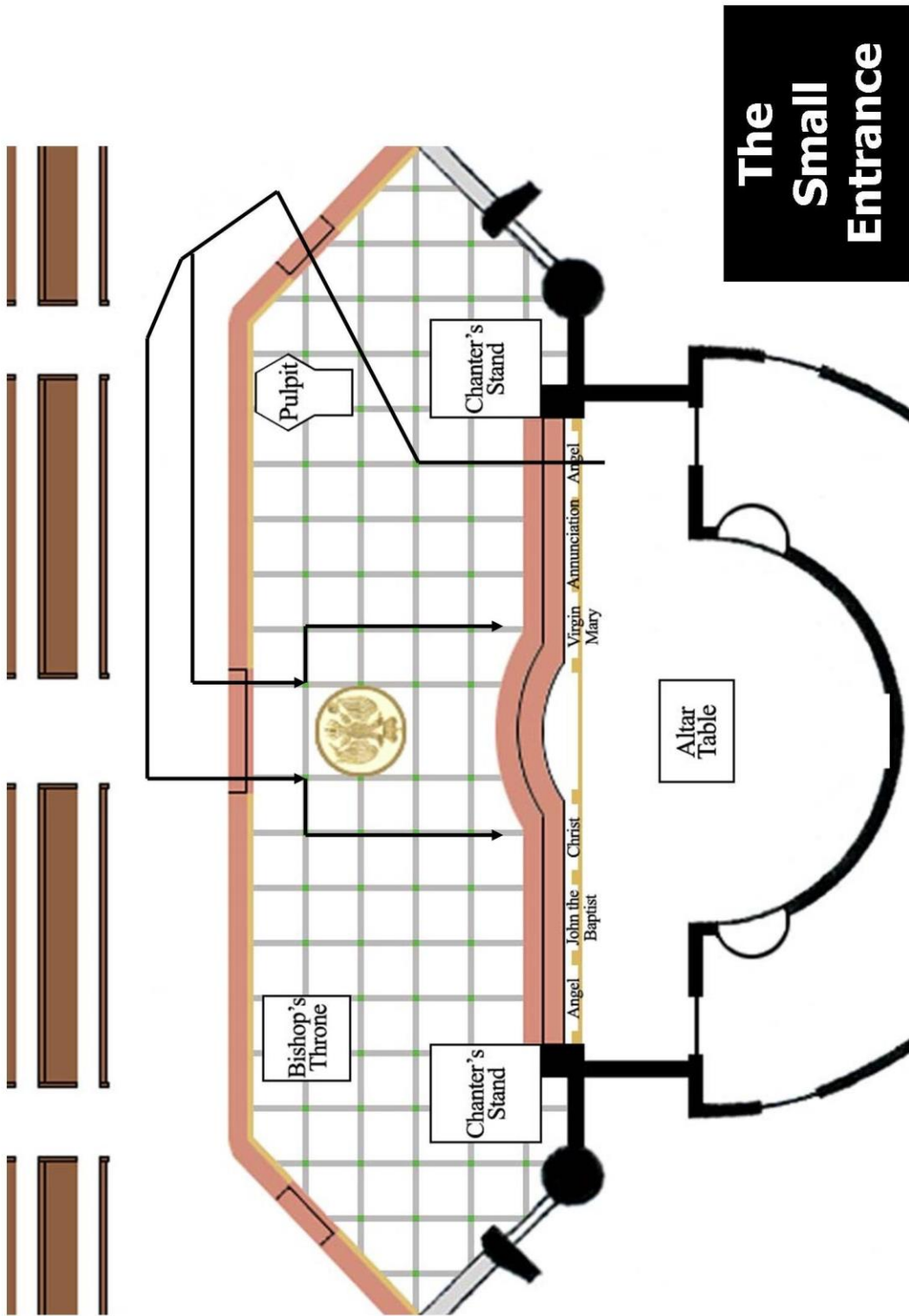
The following pages contain diagrams of the most commonly used Processions and Service Routes here in the Cathedral. They include: The Small Entrance, The Gospel Reading, The Great Entrance, The Memorial Service, etc. If you do not understand these routes or formations, please ask your Leader, Pastoral Assistant, Coordinator, or Priest for help.

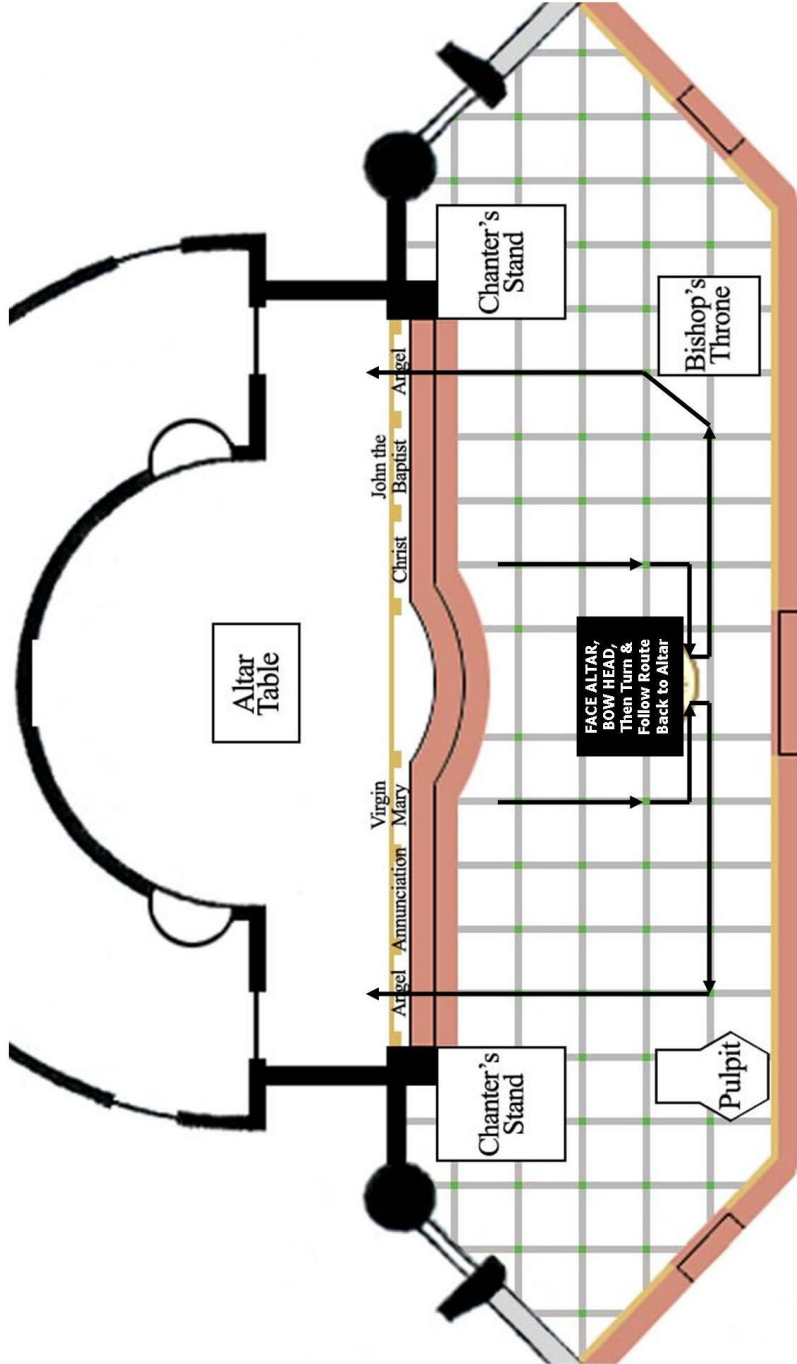
One important note to the Altar Boy(s) that leads any Procession, especially The Great Entrance:

It is imperative that you walk the proper speed so that the Procession is properly spaced out. You don't want to walk too fast as that leaves a gap between the Altar Boys and the Priests. You don't want to walk too slowly as that the Altar Boys and Priests are bunched up. It is OK for the lead Altar Boy to occasionally look back to make sure the spacing is correct, especially when the turn is made to go down the center aisle.

Never lead a Procession if you are not sure of the procedure, route or formation. Please tell your Leader, Pastoral Assistant, or Coordinator that you prefer someone else to take your place. After the conclusion of the Service, we will gladly assist you in better understanding this. Don't be ashamed to ask!

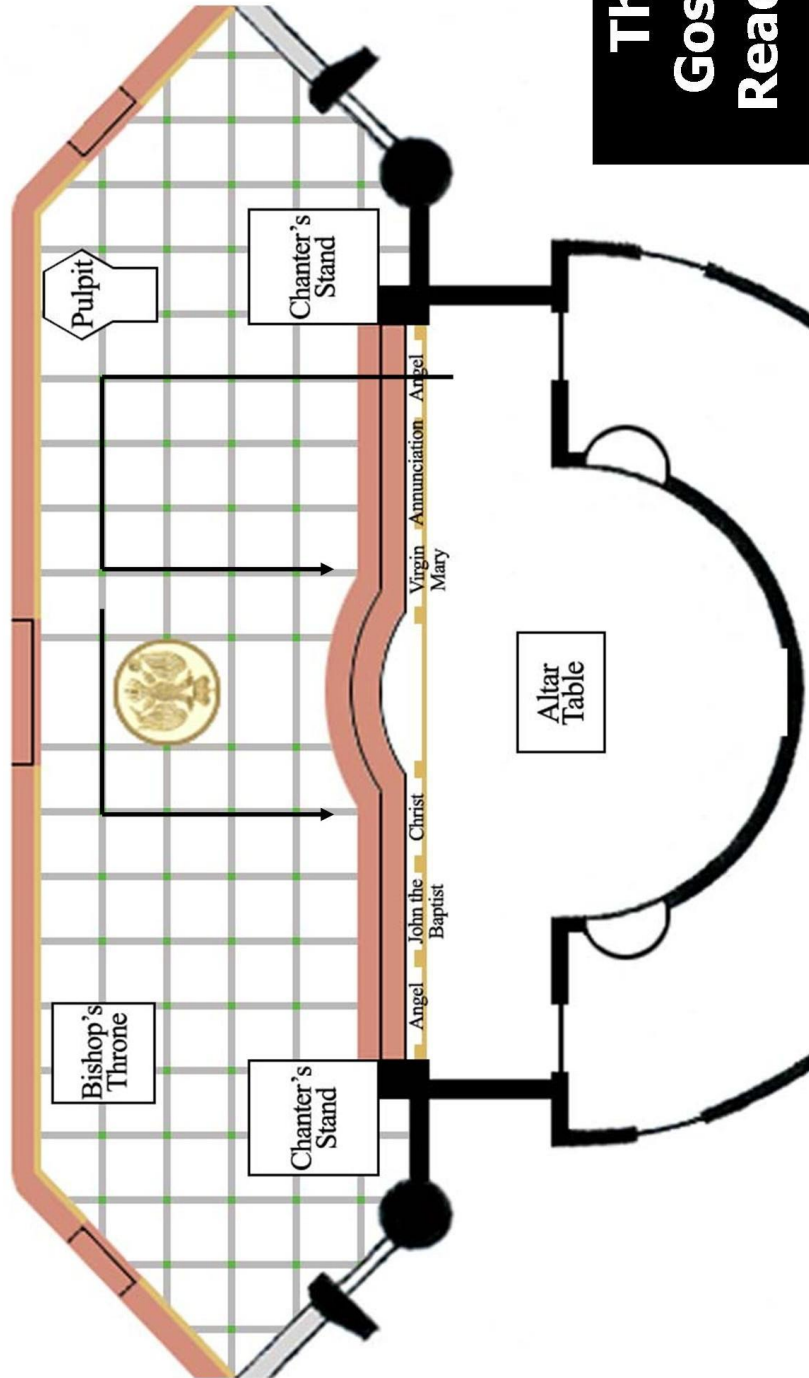
There will be other Processions and Formations not included here that are different. Full explanations and diagrams will be offered to you at that time.



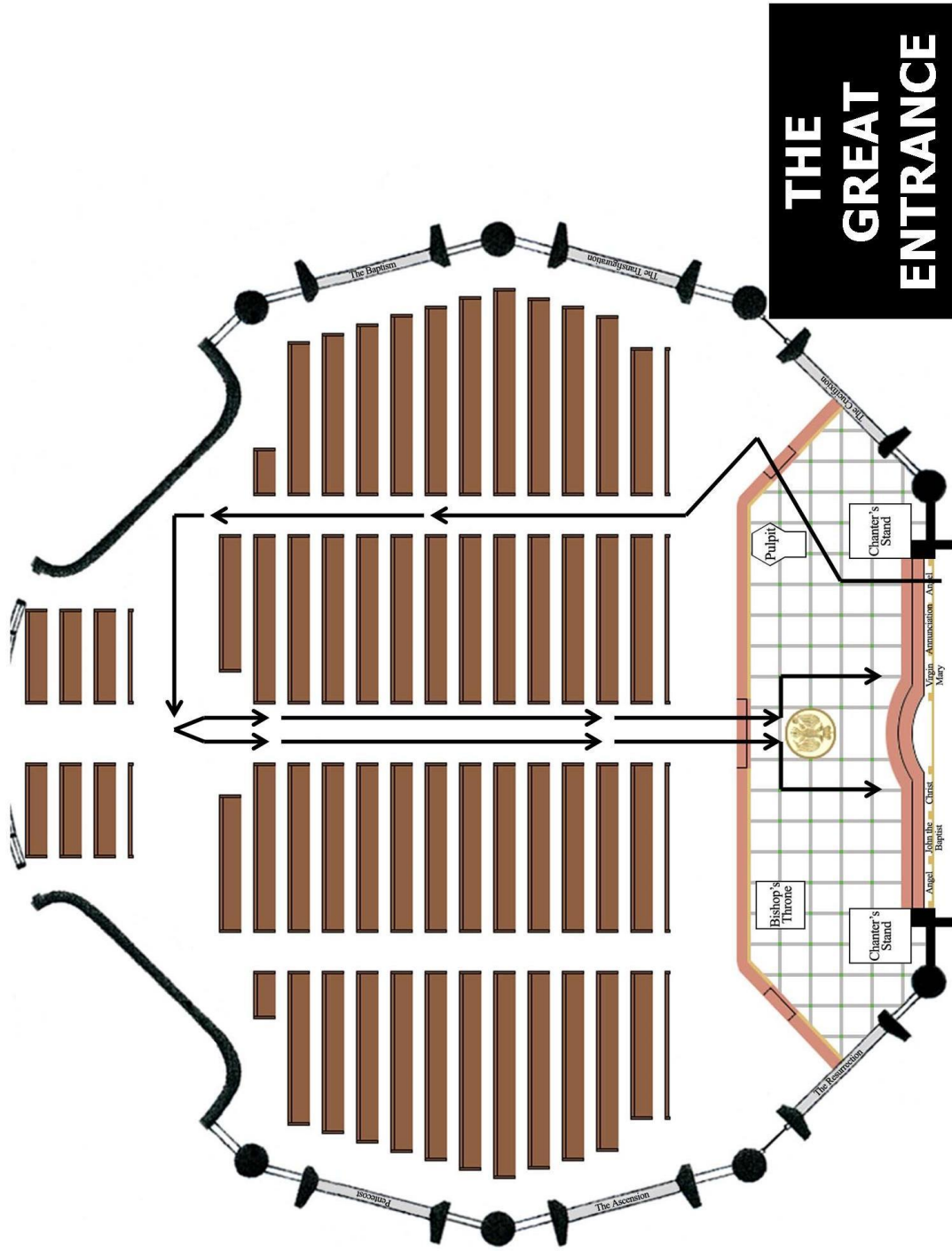


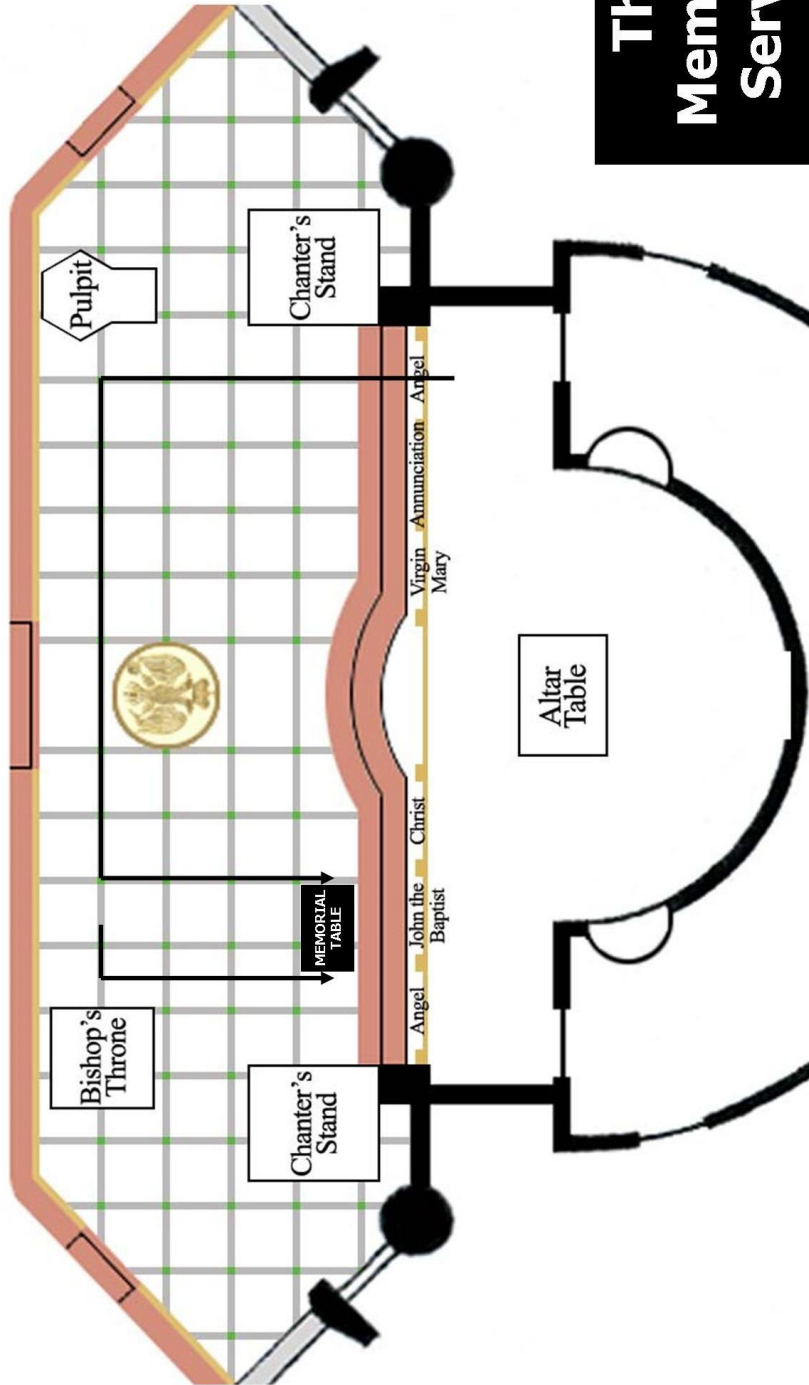
**PROPER ROUTE TO RE-ENTER THE ALTAR
FOLLOW THE FLOOR LINES AS SHOWN ABOVE & DO NOT CUT CORNERS**





The Gospel Reading



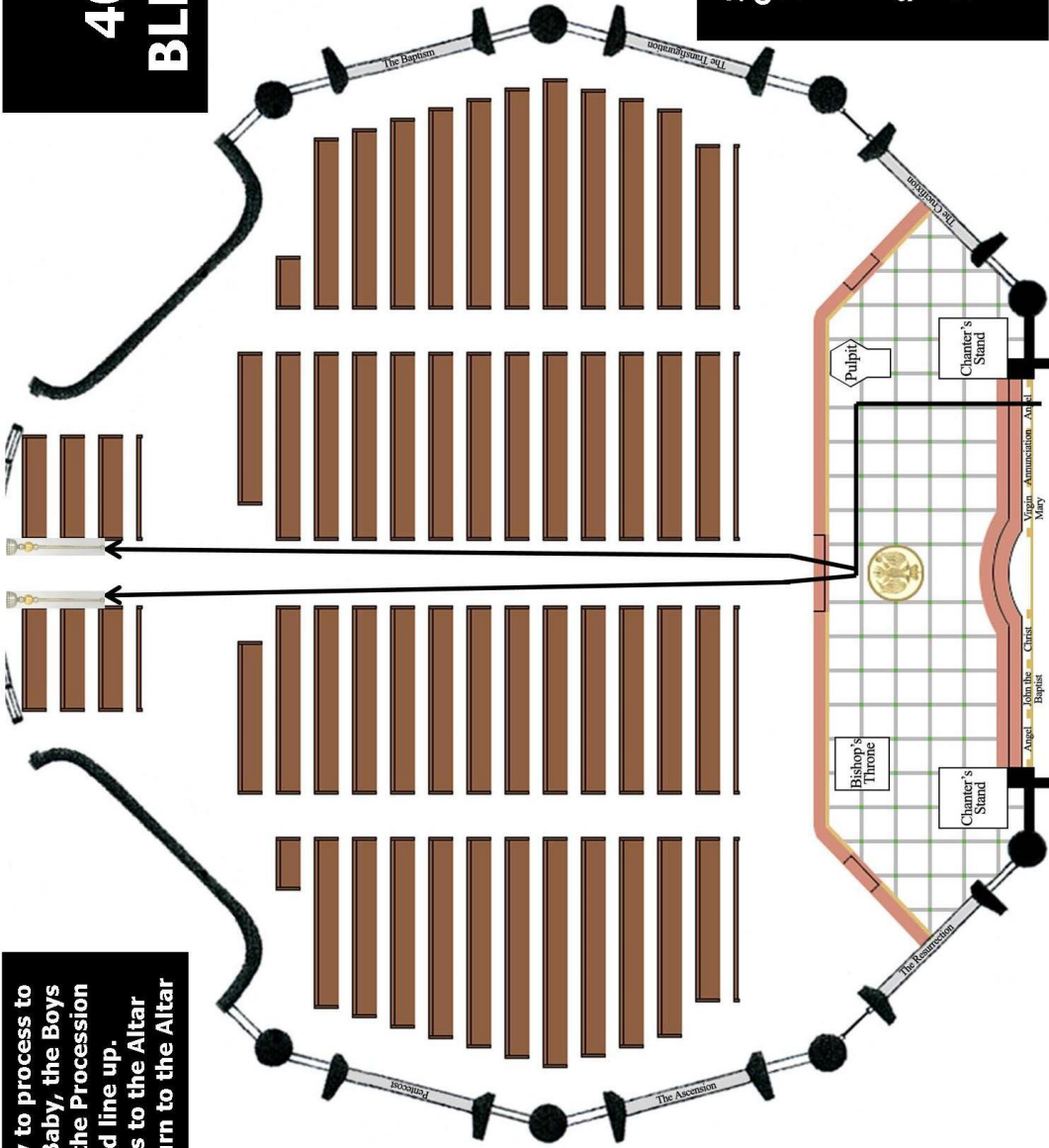


The Memorial Service

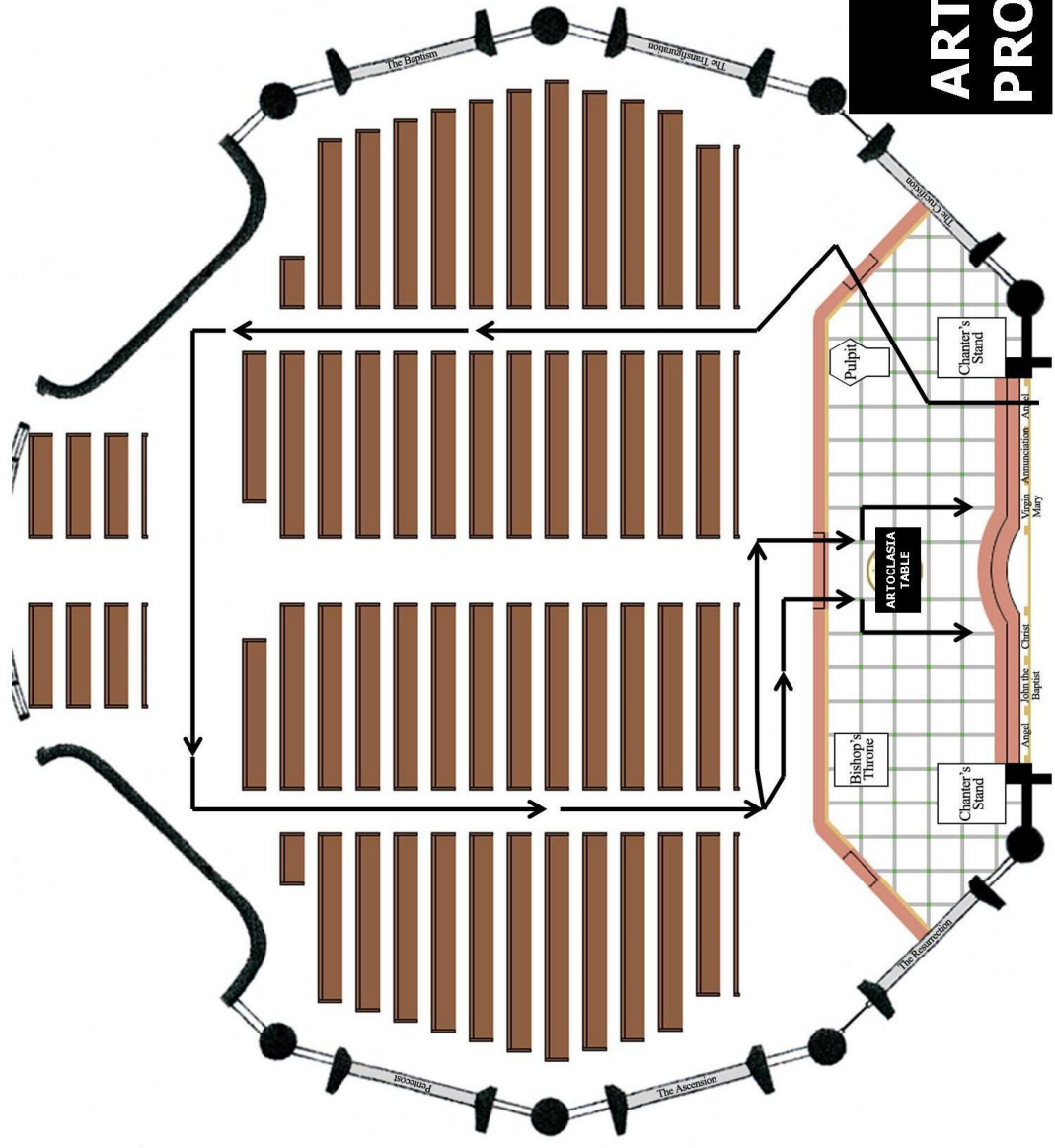
THE 40-DAY BLESSING

Once Father is ready to process to the Solea with the Baby, the Boys With Candles **LEAD** the Procession To the Solea and line up.
Once Father returns to the Altar the Boys Bow & Return to the Altar

2 Altar Boys with Candles **LEAD** the Priests down the Center Isle to The Narthex. The Altar Boys Stop just outside the Narthex in the Cathedral. (They do **NOT** go into the Narthex)



THE ARTOCLASIA PROCESSION



THE ARTOCLASIA PROCESSION V FORMATION

