

Entrance into the church:

The bells ring as the clergy exit the altar and proceed to the back of the church to greet the bishop. After a few moments, a procession forms to enter the church. During the procession, sing "Our Master" (*Pe stapanul*). The bishop arrives at the iconostasis and begins to say the prayers of preparation. As soon as "Our Master" is finished, the cantors continue with "It is Truly Fitting" (*Cuvine se*), sung not too quickly. This should conclude as the bishop finishes the prayers of preparation, so that, as he takes the dikero-trikerion (the two candlesticks bishops use for blessings), and begins to bless the four points of the compass, the cantors sing, once more, "Our Master" (*Pe Stapanul*). The bells are stopped if they have not stopped ringing already.

If the vesting ceremony is held:

The deacon recites a prayer for each item of vestment that the bishop puts on. The cantors sing "Amen" and "Lord, have mercy" from time to time according to the following pattern:

Deacon: Let us pray to the Lord.

Cantor: Lord, have mercy.

Deacon: [sings the appropriate prayer, ending with]...at all times, now, and always, and for ever and ever.

Cantor: Amen

At the end of the vesting ceremony, the bishop again takes the dikero-trikerion and blesses the people three times. As he does so (and every time during the liturgy that he blesses in this manner), the cantor sings: "For many years (three times), O Master!" (*Intru multi ani, Stapane!*).

Divine Liturgy:

After the vesting ceremony, or, if there is no vesting ceremony, after the deacon incenses the church, the introductory prayers are said by the clergy together with the bishop at his chair. The *protos*, or principal among the priests, receives a blessing and enters the altar. Likewise the deacon receives a blessing and takes his usual place. After the deacon says, "**Father, give the blessing!**" the priest, from the front of the Holy Table and making the sign of the cross with the Gospel book as usual, says, "**Blessed is the Kingdom...**" etc., after which he goes to stand at the right side of the Holy Table.

The liturgy proceeds as usual.

At the little entrance, the procession with the Gospel book moves through the church bringing the dikero-trikerion with it. The bishop greets the procession below the soleas and takes the candles. He blesses the entrance with the candles while "**Come, let us fall down and worship Christ**" is sung, and follows the procession into the altar. When he arrives in the altar, the troparia are sung as usual while the bishop incenses the altar and the church.

After the singing of the troparia, the bishop says the ekphonesis: "**For holy art thou, O God...now, and always,**" while the deacon concludes "**...and for ever and ever!**" and the cantor sings "**Amen**" and begins the Trisagion.

The Trisagion is sung as usual, repeating the opening strophe three times. However, after the third **"Holy God,"** we add a fourth rendition, this time with interruptions while the bishop pronounces a blessing, as follows:

Cantor: "Holy God" (stop)
Bishop: "Lord, Lord, look down from heaven and see, and visit this vineyard which your right hand has planted."
Cantor: "Unto many years, O Master! Holy mighty one" (stop)
Bishop: "Lord, Lord, look down from heaven...which your right hand has planted."
Cantor: "Unto many years, O Master! Holy immortal one" (stop)
Bishop: "Lord, Lord, look down from heaven...which your right hand has planted."
Cantor: "Unto many years, O Master! Have mercy on us."

Then we sing **"Holy God"** a *fifth* time through, without interruptions, then **"Glory to the Father..."** and **"Now and always...Holy Immortal One...Holy God, Holy Mighty..."** as usual.

From this point on, whenever the bishop pronounces a blessing with **"Peace be to all,"** (or some version of that), rather than answering **"And with thy spirit,"** the cantors respond with **"Unto many years, O Master! And with thy spirit."** This *includes* the blessings at the beginning and at the end of the anaphora, or Eucharistic prayer.

After the homily, and again after the Great Entrance, the bishop blesses the people three times with the dikero-trikerion, saying nothing. Each of these times, the cantor sings, **"For many years, for many years, for many years, O Master!"**

Because of the many additional ceremonies involved in the Great Entrance, the Cherubic Hymn (*Cari pe Heruvimi*) needs to be sung as slowly as possible, repeating, if necessary, until the Great Entrance procession forms.

After the consecration, after the bishop commemorates the Pope and the Major Archbishop with **"Among the first, Lord...word of thy truth,"** the *protos* or priest repeats the same prayer, commemorating the bishop; then the deacon, turning to the people, says, **"and of all the people."** Not until then does the cantor sing, "and of all the people."

At the very end of the Divine Liturgy, the cantor sings **"Our Master..."** (*Pe stapanul*). This can actually begin *while* the bishop is saying "May He who is risen from the dead, Christ our true God," etc., and may be repeated several times while the people come forward to receive anointing.