

Тайнство Священства



Mystery
of Ordination



THE ORDINATION OF A CANDLE-BEARER, READER AND CANTOR

The candidate who desires to be made a candle-bearer, is brought by the archdeacon to the middle of the church and makes three metanias. He bows before the bishop three times and, approaching the bishop, bows his head. The bishop makes a sign of the cross over his head three times. Then, he places his hand on the head of the candidate, and says following prayer:

O Lord, Who enlighten all creation with the light of your wonders, Who know the deeds of men even before they came into being know beforehand everyone's life-decisions, Who strengthen those who want to serve You, beautify your servant, *N.*, who has chosen to become a candle-bearer before your holy mysteries with spotless and most pure adornments, so that enlightened, he may meet You in the world to come and may receive the incorruptible crown of life, and with your elect may rejoice in everlasting bliss:

Exclamation:

For You are holy and glorified is your most honorable and sublime name, Father, Son, and Holy Spirit, now and for ever and ever.

Choir: Amen.

The bishop gives a candle to the candidate, who kisses the candle and the hand of the bishop.

The bishop says:

Blessed is our God, always, now and for ever and ever.

Choir: Amen.

The candidate, with a burning candle in his hand, says:

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.

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

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord; pardon our transgressions, O Master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy (*thrice*). Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.

Bishop:

For the kingdom, the power and the glory are Yours, Father, Son, and Holy Spirit, now and for ever and ever.

Choir: Amen.

The candidate then reads the following troparia:

O holy Apostles, pray to the merciful God, that He may grant to our souls forgiveness of sins.

Your word has gone forth throughout the world, and the world accepted it. With it You have instructed the world well; you have explained the nature of things, and have improved the conduct of man; O Royal Priesthood, holy Father Basil, pray to Christ God to save our souls.

From out of Your mouth the grace given you by God has shone forth like a beacon spreading its rays and illumining the world, bestowing upon the world the treasure of indifference towards money, and showing us the sublimity of humility. But as you continue to instruct us with your words, O Father John Chrysostom, so also pray to Christ our God, the Word, to save our souls.

Glory be:

The pastoral flute of your theology has confounded the trumpets of the rhetoricians, for having searched the depths of the Spirit, to you also was given the gift of eloquence. Therefore, O Father Gregory, pray to Christ our God to save our souls.

Now and for ever:

O Lord, through the prayers of all your Saints and the Mother of God, grant us your peace and have mercy on us, since You alone are merciful.

The candidate approaches to receive tonsure, and the bishop, taking scissors, cuts hair from the candidate's head crosswise, saying:

The hair of the head of the servant of God, N., is being cut in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The bishop then places the small phelonion upon the candidate, and again makes a sign of the cross over his head three times. Then he places his hand upon the candidate's head, and prays thus:

O Lord God Almighty, receive Your servant, *N.*, and sanctify him; enable him with all wisdom and understanding to read and to study Your divine words, preserving his life spotless.

Exclamation:

Through the mercy and bounties, and loving kindness of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, gracious, and life-giving Spirit, now and for ever and ever.

Choir: Amen.

Then the bishop gives the Epistle Book to the lector, who upon receiving it, kisses it and the bishop's right hand.

Archdeacon: Let us be attentive!

Bishop:

Peace be with you!

Deacon: Wisdom! Let us be attentive!

Choir: Prokimenon, tone 1:

My mouth shall speak wisdom and my heart's meditation is understanding.

Verse: Listen all you people, give ear, all you inhabitants of the world.

Archdeacon: Wisdom!

Reader: A reading of the Acts of the Apostles.

Archdeacon: Let us be attentive!

The reader, facing the east, reads Acts 6:1-7. After the reading, Alleluia, tone 1. Verse: The mouth of the just speaks wisdom and his tongue the truth.

After the reading of the Acts and the Alleluia verses, the reader bows to the bishop. Subdeacons remove from him the small phelonion and bring him to the bishop.

The bishop once again makes a sign of the cross over the reader's head.

The bishop receives the sticharion and, blessing it, puts it on the reader. The reader makes a sign of the cross, kisses the cross on the sticharion and bishop's hand. Subdeacons vest him in the sticharion.

The bishop instructs the reader in these words:

Son, the order of reader is the first step of the Holy Orders. Therefore, it behooves you to read the holy Scriptures and to strive daily after virtue, so that those who observe and listen to you may be inspired to do likewise. Never allow any blemish disgrace the order which you have received, while you are preparing to receive a higher order. Living peacefully in righteousness and holiness, you shall find favor with God, and thus attain to a higher service. Through Christ Jesus, our Lord, to Whom is due all glory, honor and worship, together with His eternal Father and His all-holy, gracious, and life-giving Spirit, now and ever and forever. Amen.

Then the bishop says:

Blessed be God. Behold, the servant of God, *N.*, is ordained to the order of reader for the holy church of *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Αξιως!

Choir sings: Αξιως! (thrice).

THE ORDINATION OF A SUBDEACON

If the reader is to be ordained subdeacon the same day, after the reader is vested in the sticharion, the subdeacons bring the subdeacon's orarion to the bishop. The bishop blesses the orarion, and the candidate kisses the orarion and the hand of the bishop. The subdeacons vest the candidate.

The bishop then makes the sign of the cross over his head.

Archdeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The bishop places his hand upon the head of the candidate, saying:

O Lord, our God, Who through one and the same Spirit, distribute Your gifts to each of those whom You have chosen; Who have given Your Church different Orders and different degrees of ministry for the service of your holy and pure Mysteries; Who in your unspeakable foreknowledge foreordained that Your servant, *N.*, be made worthy to serve in Your Holy Church, we humbly beseech You, keep him above reproach in all things. Grant him to love the beauty of Your house; to watch over the doors of your holy temple, and to light the lampstand of the dwelling place of Your glory. Plant him in Your Holy Church like a fruitful olive tree, that he may bear the fruit of righteousness. Render him perfect, so that in the time of Your coming he may receive the reward of those who strive at all times to please You.

Exclamation:

For Yours is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever. Amen.

Archdeacon says the ektenia:

In peace, let us pray to the Lord.

Choir: Lord, have mercy (*after each petition*).

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

For peace in the whole world, for the well-being of the holy Churches of God, and for the union of all, let us pray to the Lord.

For our God-loving Bishop *N.*, for his protection, preservation, health and salvation, and all his undertakings, and for all the clergy, let us pray to the Lord.

For the servant of God, *N.*, who is about to be ordained subdeacon for the service of Your holy and most pure Mysteries in your Holy Church, let us pray to the Lord.

That the Master and Lover of mankind keep him above reproach in all things, and grant him to love the beauty of His house, and watch over the doors of the holy temple of His glory, let us pray to the Lord.

Remembering our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, with all the

saints, let us commend ourselves and one another, and our whole life, to Christ, our God.

Choir: To You, O Lord.

Exclamation by the bishop:

For You are our sanctification, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

Choir: Amen.

A ewer with water, and a towel are then brought to the bishop. He first takes the towel and places it on the shoulders of the subdeacon, then the bishop gives the bowl with water to the subdeacon. The subdeacon takes them, then kisses the bowl, the ewer and the bishop's hand. Then he pours water over the bishop's hands, saying three times:

All who are faithful.

The bishop washes his hands. He blesses the subdeacon, who has the towel placed on his head and orders him to be led to the appointed place. The bishop begins the Liturgy, or, if not, intones the usual dismissal.

During the cherubic hymn, the subdeacon, who holds the bowl with water and the ewer, is led before the holy doors to the bishop. The bishop washes his hands as prescribed. During the Great Entrance, the subdeacon walks behind all the ministers.

When the bishop says: May the mercies: the subdeacon is led to the sanctuary and, after receiving bishop's blessing, goes to stand with the other subdeacons.

ORDINATION OF A DEACON

During the Divine Liturgy after the exclamation: And may the mercies of our great God: *the subdeacons bring the bishop's chair and place it before the altar, a little to the left side, so as not to have the bishop's back to the altar. The bishop is then seated, wearing the mitre. The archdeacon, holding in his hand a cross and a dikirion, leads the candidate for the diaconate through the northern door, and says:*

By the will of God and the work of the most holy and life-giving Spirit, and with the blessing of our most blessed Patriarch *N.* (*or:* our most reverend Metropolitan *N.*, *or:* our God-loving Bishop *N.*), the devout subdeacon *N.*, is being elevated to the diaconate; command him, holy master.

During these words, the candidate then makes a prostration, and the bishop says:

By the command of the Lord the heavens were made firm and from the Spirit of His mouth is all their strength.

The archdeacon and the candidate then step a little forward:

Bless him, holy master.

The candidate makes a second prostration, and the bishop says:

May the Lord bless him from Zion, and may he see the blessings of Jerusalem all the days of his life.

The archdeacon, standing with the candidate near the holy doors, says:

Pray for him, holy master.

The candidate makes a third prostration, and the bishop says:

The Holy Spirit shall come upon him and the power of the Most High will overshadow him.

The candidate then kisses the bishop's hand, the epigonation, and his right shoulder.

The bishop says:

Christ is among us!

Candidate responds: He is and always will be!

Then the archdeacon leads him around the altar thrice and the candidate kisses the four corners of the altar. The cantors sing:

O holy martyrs, you have suffered courageously and received your reward; pray to the Lord, our God, to have mercy on our souls.

Glory to You, O Christ our God; glory of the Apostles and joy of the Martyrs, who proclaimed the consubstantial Trinity.

Rejoice, O Isaiah! The Virgin was with child and bore a son, Emmanuel. He is God and Man, Orient is His name. By extolling Him we also praise the Virgin.

All this is sung inside the sanctuary once, and in the church by the choir also once.

The bishop then rises, and the bishop's chair is removed. The candidate goes to the right of the bishop, bows three times before the altar, and says:

God, be merciful to me, a sinner.

Then he kneels on his right knee, crosses his hands on the altar, and between his crossed hands he rests his forehead on the altar.

The bishop places the end of his omophorion upon the head of the candidate and makes a sign of the cross over his head three times.

When the archdeacon exclaims: Let us be attentive, the bishop, placing his right hand upon the head of the candidate, says aloud for all to hear:

Divine grace, which always cures the infirm, and supplies what is wanting, ordains the devout subdeacon *N.*, to the diaconate; therefore, let us pray for him that the grace of the most Holy Spirit may descend upon him, and let us all say:

Priests, on the right side of the altar, sing:

Lord, have mercy (*thrice*).

And those on the left side sing the same, thrice. Likewise, the cantors on both the right side and the left side, thrice.

The bishop makes a sign of the cross three times over the head of the candidate and says:

In the name of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever. Amen.

Then, when the archdeacon says: Let us pray to the Lord, the bishop lays his hand upon the head of the candidate, and says in a low voice:

O Lord our God, Who in your foreknowledge pour forth the fullness of the Holy Spirit with your inscrutable power upon those who are ordained to be ministers of your pure Mysteries; preserve in all piety, your servant, *N.*, whom it has pleased You to ordain to the diaconate through me. May he adhere to the mystery of faith with a pure conscience. Grant him the grace You miraculously bestowed upon Stephen your first deacon and martyr, the grace to

fulfill well the office which in your goodness you have conferred upon him; render your servant perfect in all things.

Exclamation:

For Yours is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever.

Choir: Amen.

The bishop's chair is now brought. The bishop sits, and the archdeacon says the ektenia:

In peace, let us pray to the Lord.

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

For peace throughout the world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.

For our Bishop *N.*, for his protection, preservation, health and salvation and all his undertakings, let us pray to the Lord.

For the servant of God, *N.*, who has been ordained deacon today and for his salvation, let us pray to the Lord.

That our merciful God graciously give him a pure and blameless diaconate, let us pray to the Lord.

Help and save, have mercy and protect us, O God, by your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

The bishop rises, and, when the bishop's chair is taken away, lays his hand on the deacon and says the following prayer:

O God our Savior, Who have by Your holy voice instituted the law of service for Your Apostles; Who have chosen the protomartyr Stephen for Your first deacon; Who Yourself have first exercised the office of deacon, as it is written in Your holy Gospel: If any man wishes to be first among you, he shall be your servant. Fill, O Master, Your servant, *N.*, whom You have made worthy of the office of the deaconate, with faith, love, power, and holiness, through the coming of the holy and life-giving Spirit, for it is not through the imposition of my hands that grace is given to those who are worthy in Your sight, but through Your rich bounties: Grant, that he, ever remaining a stranger to sin, may appear blameless before You, and may receive the unfailing reward of Your promises: For You are our God, and we give glory to You, Father, Son, and Holy Spirit, now and for ever, and ever. Amen.

The ministers raise the deacon up, and untie his orarion. The bishop takes the orarion, puts it on the left shoulder of the deacon, and exclaims: Αξιτος!

Those in the sanctuary sing: Αξιτος! (thrice).

Both choirs sing likewise.

The deacon is given a censer, and the bishop exclaims: Αξιτος!

Those in the sanctuary and those in the church sing likewise.

The deacon is given a ripidion, and the bishop exclaims: Αξιτος!

Those in the sanctuary and those in the church sing likewise.

Then the deacon kisses the bishop's right shoulder and goes to stand at the altar to guard the holy gifts.

ORDINATION OF A PRIEST

During the Divine Liturgy after the Cherubic hymn the subdeacons bring the bishop's chair and place it in front of the altar, a little to the left side, so as not to have the bishop's back to the altar. The bishop is then seated, wearing the mitre. The archdeacon, holding in his hand a cross and a dikirion, leads the candidate for the priesthood through the northern door, and says:

By the will of God and the work of the most holy and life-giving Spirit, and with the blessing of our most blessed Patriarch *N.* (*or: our most reverend Metropolitan N., or: our God-loving Bishop N.*), the devout deacon *N.*, is being elevated to the priesthood; command him, holy master.

During these words, the candidate then makes a prostration, and the bishop says:

By the command of the Lord the heavens were made firm and from the Spirit of His mouth is all their strength.

The archdeacon and the candidate then step a little forward:

Archdeacon: Bless him, holy master.

The candidate makes a second prostration at the holy doors, and the bishop says:

May the Lord bless him from Zion, and may he see the blessings of Jerusalem all the days of his life.

The archdeacon, standing with the candidate near the holy doors, says:

Pray for him, holy master.

The candidate makes a third prostration, and the bishop says:

The Holy Spirit shall come upon him and the power of the Most High will overshadow him.

The candidate then kisses the bishop's hand, the epigonation, and his right shoulder.

The bishop says:

Christ is among us!

Candidate responds: He is and always will be!

Then the archdeacon leads him around the altar thrice and the candidate kisses the four corners of the altar. The cantors sing:

O holy martyrs, you have suffered courageously and received your reward; pray to the Lord, our God, to have mercy on our souls.

Glory to You, O Christ our God; glory of the Apostles and joy of the Martyrs, who proclaimed the consubstantial Trinity.

Rejoice, O Isaiah! The Virgin was with child and bore a son, Emmanuel. He is God and Man, Orient is His name. By extolling Him we also praise the Virgin.

Then the deacon kneels before the bishop and recites the oath:

I, *N.*, believe and profess, promise and swear to the Lord my God, one in the Holy Trinity, that is:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin

Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

I also profess that there are but seven Sacraments in the Church of God: Baptism, Confirmation, Holy Eucharist, Penance, Anointing, Holy Orders and Matrimony. I believe further that in the Sacrament of the most Holy Eucharist the bread is changed into the Body and the wine into the Blood of our Lord Jesus Christ.

I believe that there is but one, holy, apostolic and catholic Church, and I swear obedience to the most holy universal pontiff *N.*, Pope of Rome, to our most blessed Patriarch *N.*, to the most reverend Metropolitan *N.*, (*or:* to our God-loving Bishop *N.*) and to their successors. Furthermore, I believe all which the holy catholic Church of Rome ordains to be believed.

I swear that I shall not lease or sell the property of the Church, nor sell, nor hand it over to the church board of trustees for any use whatsoever, for the purpose of selling it or leasing it. I swear that I shall neither abandon, to the end of my life, the church and parish entrusted to me, but that I shall minister to it conscientiously; nor depart to another parish, or to another diocese, without the proper blessing of the bishop.

(Here the candidate puts his hand on the Holy Gospel): That I am swearing honestly to all this, may the Lord God help me, one in the Holy Trinity, and this Holy Gospel.

Then he kneels on both knees at the altar; crosses his hands on the altar, and between his crossed hands, he rests his forehead on the altar. The bishop places the end of his omophorion upon the head of the candidate and makes a sign of the cross over his head three times.

The archdeacon exclaims: Let us be attentive!

The bishop says:

Divine grace, which always cures the infirm, and supplies what is wanting, elevates the devout deacon *N.* to the presbyterate; therefore, let us pray for him that the grace of the most Holy Spirit may come upon him, and let us all say:

Priests, on the right side of the altar, sing:

Lord, have mercy (*thrice*).

And those on the left side sing the same, thrice. Likewise, the cantors on both the right side and the left side, thrice.

The bishop once again makes the sign of the cross three times over the head of the candidate. The archdeacon says: Let us pray to the Lord.

The bishop says in a low voice:

O God, Who is without beginning and end, Who is older than all creation, Who has adorned with the name of presbyter those who deserve to sanctify the word of Your truth in this rank; now You, O Master of all, grant to this one whom You have pleased to ordain through me, to receive this great grace of Your Holy Spirit in a blameless life and an unshaken faith, and grant to him, Your servant, to lead a per-

fect and worthy life, doing in all things what is pleasing to You as You have chosen in Your power, which knows all things before their existence to bestow upon him this great honor of the priesthood.

Exclamation:

For Yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, always, now and for ever and ever.

Choir: Amen.

The archdeacon intones the following ektenia:

In peace, let us pray to the Lord.

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

For peace throughout the world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.

For our Bishop *N.*, for his protection, preservation, health and salvation and all his undertakings, let us pray to the Lord.

For the servant of God, *N.*, who has been ordained presbyter today and for his salvation, let us pray to the Lord.

That our merciful God graciously give him a pure and blameless presbyterate, let us pray to the Lord.

Help and save, have mercy and protect us, O God, by your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

Then the bishop lays his hands on the newly ordained priest's head, and recites the following prayer:

O God, great in power and unfathomable in wisdom, wonderful in Your counsel beyond the sons of men; You, O Lord, fill this one, whom You have chosen to ascend to the rank of the priesthood, with the gifts of Your Holy Spirit, so that he may stand worthily and blamelessly before Your holy altar, preach the Gospel of Your Kingdom, sanctify the word of Your truth, offer these spiritual sacrifices, and renew Your people in the bath of rebirth, in order that he also, at the time of the second coming of the great God and Savior Jesus Christ, Your only-begotten Son, may meet Him and receive the reward of good stewardship in his office, in the fullness of Your goodness.

For blessed and glorified is Your all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, always, now and for ever and ever. Amen.

The bishop raises the candidate up. He takes the end of his orarion from the back, and puts it up front. He exclaims: Αξιολ!

Those in the sanctuary sing: Αξιολ! (thrice). The both choirs sing likewise. The newly ordained priest kisses the bishop's hand. The bishop gives the cuffs, and the newly ordained priest kisses them and the bishop's hand. The bishop exclaims: Αξιολ!

Those in the sanctuary and those in the church sing likewise. The same is repeated when the bishop gives the phelonion and the Liturgicon. The bishop exclaims each time: Αξιολ! Those in the sanctuary and those in the church sing likewise. The newly ordained priest, after kissing the bishop's hand, greets the concelebrating priests with a holy kiss. Then he stands at the altar and concelebrates the Divine Liturgy with them.

He is also the one who reads the prayer behind the ambo.

THE RITE OF EPISCOPAL NOMINATION

At the appointed time, when all the bishops are gathered, the principal ordaining bishop vests in the epitrachelion. Then, the appointed priest announces to the bishop-elect:

Reverend father *N.*, the most holy Universal Pontiff *N.*, Pope of Rome, blesses (*or: confirms*) your holiness to be the bishop of the God-protected city of *N.*

The papal bull is now read.

The bishop-elect responds:

Since the most holy Universal Pontiff *N.*, Pope of Rome, has ordered (*or: confirmed*) my appointment to such ministry, I accept, I express my thanks, and I am not opposed to it.

The principal ordaining bishop commences:

Blessed be our God, always, now and for ever and ever.

The others continue: Amen.

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and, O Good One, save our souls.

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

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord; pardon our transgressions, O Master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy (*thrice*).

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.

The principal ordaining bishop:

For the kingdom, the power and the glory are Yours, Father, Son, and Holy Spirit, now and for ever and ever.

Bishops: Amen.

Blessed are You, O Christ our God. You filled the fishermen with wisdom, sending down upon them the Holy Spirit. Through them You have caught the whole world in Your net. O Lover of mankind, glory be to You!

Glory be: Now and for ever:

When the Most High descended and confused tongues, He scattered the people; but when He distributed the tongues of fire, He called all men to unity. Therefore, with one voice, let us praise the Most Holy Spirit.

Then the principal ordaining bishop says the following ektenia:

Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

Others: Lord, have mercy (thrice).

We also pray for the most holy Universal Pontiff *N.*, Pope of Rome; for our most blessed Patriarch *N.*; our most reverend Metropolitan *N.*; our God-loving Bishop *N.*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brethren in Christ.

We also pray for the reverend father *N.*, elected the bishop of the God-protected city of *N.*

We also pray for our brethren and for all orthodox Christians.

Exclamation:

For You are a merciful and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

Others: **Amen.**

The principal ordaining bishop exclaims:

Wisdom. O most holy Mother of God, save us.

Bishops: **More honorable than the cherubim:**

The principal ordaining bishop: **Glory be to You, O Christ our God, our hope, glory be to You.**

Bishops: **Glory be: Now and for ever: Lord, have mercy (*thrice*). Master, give the blessing.**

Dismissal:

Christ our true God, Who for our salvation sent the all-holy Spirit from heaven in the appearance of tongues of fire upon His holy disciples and apostles, through the prayers of His immaculate Mother, of the holy, glorious and all-praiseworthy apostles, of our venerable and godly fathers; and of all the saints, will have mercy and save us, for He is good and loves mankind.

Bishops: **Amen.**

*The cantors sing the polychronion for the most holy Universal Pontiff *N.*, Pope of Rome and the bishop-elect.*

ORDINATION OF A BISHOP

On the day when the ordination is scheduled, before the all-night vigil, the bells are rung according to the typicon and, during the 9th ode - the big bell is rung.

The bishops and other clergy gather in the cathedral, vested according to the typicon. They proceed to the elevated place where archimandrites, hegumens, protopresbyters and all the clergy are already standing.

In the middle of the church, near the ambo, there is placed an image of a one-headed eagle with extended wings, standing on its feet, under which there is a city surrounded by walls and towers, as if the eagle were treading upon these towers. Make certain that no one steps upon the image of the eagle.

Then the bishops order the archpriest and the archdeacon to call the bishop-elect. They bow, kiss the bishops' hands, and then take the one to be ordained, who is already vested in all priestly garments, and lead him to the edge of the eagle. The candidate makes a bow, thrice.

The archdeacon leads the bishop-elect, saying in a clear voice:

The beloved of God, elected, confirmed, and most reverend archimandrite (or: hieromonk, or: priest) *N.*, is led forth to be ordained bishop (or: archbishop, or: metropolitan) of the God-protected city of *N.*

The principal ordaining bishop addresses the bishop-elect, who holds the written profession of the orthodox faith in his hands, and says:

Why have you come here and what do you request of our meekness?

The bishop-elect responds:

To receive the grace of episcopal ordination, Your Excellency.

The principal ordaining bishop then asks, saying:

And how do you believe?

The bishop-elect says aloud the first profession of faith:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered and was buried. On the third day He rose again in fulfillment of the Scriptures: He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son He is worshiped and glorified. He has spoken through the prophets. I believe in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

After the profession, the principal ordaining bishop blesses him crosswise, and says:

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

Then the bishop-elect is conducted to the center of the eagle, while the archdeacon announces:

The beloved of God, elected, confirmed, and most reverend archimandrite (or: hieromonk, or: priest) N., is led forth to be ordained bishop (or: archbishop, or: metropolitan) of the God-protected city of N.

The bishop-elect stands upon the middle of the eagle, and the principal ordaining bishop says to him:

Reveal to us more in detail your faith concerning the attributes of the three Persons of the incomprehensible Godhead.

The bishop-elect reads in a clear and loud voice (in order that all may hear) the second profession of faith, namely:

I believe in one God, in three distinct persons, namely, the Father, the Son, and the Holy Spirit, understanding the distinction according to the properties and not according to essence. And this same essence is the whole Trinity, and it is also the One Only God. There is unity according to essence and nature; Trinity according to properties and name. One is called the Father, another the Son, and the third the Holy Spirit. The Father is unbegotten and without an originating principle. For there was nothing before Him.

I confess, that the Father begets the Son and sends forth the Holy Spirit; the Son is begotten by the Father alone; and the Holy Spirit proceeds from the Father; and thus I assert but one source and confess but one unoriginated principle of the Son and Holy Spirit, namely the Father.

I proclaim that the Son is the eternal and infinite principle; that He is not the beginning of created things, nor the first-born among creatures, merely possessing a primacy over the rest. I declare the Son to be Himself a principle deriving from One Who is without a principle lest two distinct principles be asserted. With

this principle, and therefore with the Son, I associate the Holy Spirit, since they both alike have their being from the Father, that is the Son and the Holy Spirit, the one by generation, the other by procession, as has been said. And the Father is not separated from the Son, nor the Son from the Holy Spirit, nor the Holy Spirit from the Father and the Son. But the whole Father is in the Son and in the Holy Spirit, and the whole Son is in the Father and in the Holy Spirit; and the whole Holy Spirit is in the Father and in the Son. For they are distinct while remaining united.

I confess also that the Word of God, co-eternal with the Father before all time incomprehensible and infinite, condescended to mankind and took upon Himself our fallen and utterly prostrate nature from the pure and virginal blood of the stainless and undefiled Virgin alone, in order that in His mercy He might bestow salvation and grace upon the whole human race.

We must know that He who is God suffered, but only in the flesh, and hence I do not say that the divinity can or did suffer in the flesh. He died, therefore, accepting death for us, but His divinity remained immortal.

After His resurrection, He ascended into heaven and sits at the right hand of the Father. I do not speak here about a place, but I assert the right hand of God to mean that beginningless and eternal glory which the Son possessed before His Incarnation and retained unchanged after the Incarnation. His holy humanity is worshipped together with His divinity with reverent adoration, the Holy Trinity thereby receiving no addition. The Trinity remains the Trinity. After the hypostatic union of the only-begotten Son, His holy humanity remains inseparable from Him, and it will remain with Him forever. With this humanity He will come to judge the living and the dead, the just and sinners. To the just He will give the reward of their good deeds and the heavenly kingdom for which they labored here; to the wicked, eternal tor-

ment and the endless fire of hell, which may we all be spared, but rather may we inherit eternal and incorruptible goods in Christ Jesus our Lord. Amen.

At the conclusion of this second profession of faith, the principal ordaining bishop blesses the bishop-elect, and says:

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

Then the bishop-elect is led to the very head of the eagle. The archdeacon announces:

The beloved of God, elected, confirmed, and most reverend archimandrite (or: hieromonk, or: priest) N., is led forth to be ordained bishop (or: archbishop, or: metropolitan) of the God-protected city of N.

When the bishop-elect stands at the head of the eagle, the principal ordaining bishop says:

Reveal to us more in detail what your faith is concerning the incarnation of the person of the Son and Word of God.

The bishop-elect immediately reads aloud the third profession of faith, namely:

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible, infinite, not born, and without beginning, without source and therefore unbegotten; but who is the natural source and originating principle of the Son and the Holy Spirit. And I believe in His only Son, begotten from Him without change and before all time, consubstantial with Him, and by whom all things were made. And I believe in the Holy Spirit, who proceeds from the Father, and who is adored and glorified together with the Father and the Son, and with them is co-eternal and co-reigning and consubstantial, possessing the same glory, and with them also the Maker of creatures.

I believe that the one only begotten Word in the same super-substantial and life-giving Trinity descended from heaven for us men and for our salvation; and became incarnate of the Holy Spirit and the Virgin Mary, and was made man; that is, He became perfect man while remaining God, nothing being changed or altered in His divine essence because of His union with our flesh, but without change He assumed human nature in which He bore suffering and the cross although in His divine nature He was free from all suffering. On the third day He rose from the dead; He ascended into heaven and sits at the right hand of God and Father.

I believe in-the teachings and explanations of the one Catholic and Apostolic Church which concern God and divine things.

Furthermore, I confess but one person in the Word made man, and I believe and profess that the one and same Christ possessed after the Incarnation two wills and two natures. I believe that the wills of both natures have their own proper acts.

I reverence with relative worship, but never with divine worship which is absolute, sacred and holy images, those of Christ, of the most pure Mother of God, and of all the Saints. The honor due to them I transfer to their prototypes and they are to be honored according to what they represent. I renounce, as false teachers, all those who hold a different opinion on these matters.

I anathematize Arius and his followers, and those who share his absurd errors. I also renounce Macedonius and, together with him, those who were aptly named the spirit-fighters; as well as Nestorius and the other heresiarchs and their followers, and anathematize them.

Especially and truly I profess our Lady the Mother of God, Mary, for she gave birth in the flesh to one of the Trinity, Christ our God. May she be my help, protectress and intercessor in all the days of my life. Amen.

After the bishop-elect concludes the Profession of Faith, the principal ordaining bishop blesses him, saying:

The grace of the Holy Spirit, through our humility, exalts you, beloved of God archimandrite (or: hieromonk, or: priest) N., to be ordained bishop (or: archbishop, or: metropolitan) of the God-protected city of N.

The bishop-elect bows thrice. Then the archdeacon leads him to the bishops, to whom the bishop-elect gives the text of the profession and kisses their right hands.

The bishop-elect comes down from the ambo and bows. The principal ordaining bishop blesses the bishop-elect with his hand crosswise, and says:

The grace of the most holy Spirit be with you.

The bishop-elect is then led to the eagle, and the choir sings the polychronion to the most holy universal Pontiff, the metropolitan and the bishop-elect.

After the Thrice-Holy hymn, the archpriest and the archdeacon lead the bishop-elect before the holy doors, and the bishops bring him to the sanctuary, before the altar and lead him around the altar that he might kiss the four corners of the altar. In the sanctuary, all sing the usual troparia: O holy martyrs: Glory to You: Rejoice, O Isaiah! One of the bishops presents the bishop-elect with the epigonation, and the protodeacon announces the polychronion. Then, the principal ordaining bishop gives the bishop-elect the episcopal crozier, saying:

Accept the crozier so that you may tend the flock of Christ entrusted to you, and be a staff and support for those who are obedient; use this staff to lead the disobedient and the wayward, the staff of compulsion, the staff of correction.

The bishop-elect kneels before the bishops. The bishops take the holy Gospel, open it, and place it upon the head of the bishop-elect, text down.

The principal ordaining bishop says aloud:

By the election and blessing of the Holy Roman See:

The divine grace which always heals that which is infirm and supplies that which is wanting, appoints you, beloved of God archimandrite (*or: hieromonk, or: priest*) *N.*, to be ordained bishop (*or: archbishop, or: metropolitan*) of the God-protected city of *N.*

Therefore, let us pray for him that the grace of the most Holy Spirit may come upon him, and let us all say:

The bishops and the priests sing: Lord, have mercy (thrice).

The bishop co-consecrators hold the Gospel, while the principal ordaining bishop makes the sign of the cross over the bishop-elect's head, thrice, blessing him thus:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the bishops place their right hands upon the head of the bishop-elect, while the principal ordaining bishop prays in these words:

O Master, our Lord and God, Who according to your renowned Apostle Paul, have established an order of ranks and degrees for the ministering and divine celebrations of your august and undefiled mysteries upon the Holy Altar — first Apostles, then Prophets and thirdly Teachers — strengthen this

your chosen one whom You had deemed worthy to come under the yoke of the Gospel and to the dignity of the Episcopate through the imposition of my sinful hands and those of the concelebrant bishops here present by illumination and power and grace of the Holy Spirit, as You have strengthened your Holy Apostles and Prophets, as You have anointed Kings, as You have consecrated Pontiffs; cause his pontificate to be stainless, and, adorning him with purity, make him holy, that he may be worthy to ask those things which are for the salvation of the people, and to be heard by You.

For blessed is your name, and glorified is your kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever. Amen.

After the prayer, one of the ordaining bishops says in a low voice, however, in such a way that all the bishops present might hear and respond to the petitions:

In peace, let us pray to the Lord.

The bishops respond: Lord, have mercy.

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

For peace throughout the world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.

For the most holy Universal Pontiff *N.*, Pope of Rome, for his protection, preservation, health and salvation and all his undertakings, let us pray to the Lord.

For the servant of God, *N.*, who has been ordained today bishop (*or*: archbishop, *or*: metropolitan) and for his salvation, let us pray to the Lord.

That our merciful God graciously give him a pure and blameless episcopacy, let us pray to the Lord.

Help and save, have mercy and protect us, O God, by your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

While this is being said, the principal ordaining bishop lays his hand upon the ordained, and prays:

O Lord, our God, Who, inasmuch as it is impossible for the nature of man to endure the essence of your Godhead, have in your providence instituted for us teachers subject to the same infirmities as ourselves, who take their place at your altar, to offer to You sacrifice and oblations for all your people: O, Lord, make this, your servant, who has been declared a steward of episcopal grace, to be an imitator of You, the True Shepherd, who laid down your life for your sheep; to be a leader of the blind, a light to those who are in darkness, an instructor of the unwise, a teacher of the young, a lamp to the world; that having perfected the souls entrusted to him in the present life, he may stand unashamed before your throne and receive the great reward which You have prepared for those who have con-

tended valiantly for the preaching of the Gospel.

For it is your nature to show mercy, and to save us, O Christ our God, and we give glory to You, together with the eternal Father, and your all-holy, gracious, and life-giving Spirit, now and for ever and ever. Amen.

*After the prayer, the bishops place the holy Gospel on the holy altar. The principal ordaining bishop gives the newly ordained the sakkos, omophorion, panagia, mitre and cross, exclaiming: **Αξιος!***

Clergy sings the same, thrice.

Then, the bishops kiss the newly ordained. After the usual courtesies, all proceed to the place on high.

*The newly ordained bishop stands at the right of the principal ordaining bishop. He says: **Peace be with all** before the reading of the Epistle. After the reading of the Gospel, he blesses with trikirion and dikirion. He also says: **For You are merciful and loving God:** during the Litany of Fervent Supplication.*

During the Great Entrance, he takes the chalice from the hands of an archimandrite, and says everything as the main celebrant. After the Great Entrance, he takes trikirion and dikirion, and blesses the people in the customary manner. He also gives communion to the archimandrites, priests and deacons from the holy chalice.

After the Divine Liturgy, all unvest in the sanctuary. They bring the newly ordained to the first ordaining bishop, and place upon him, after blessing each article with the hand, the episcopal rason, panagia, mantle as well as klobuk; and give him the rosary. Then, they leave the sanctuary and go to the prepared ambo. The protopresbyter and the protodeacon lead the newly ordained to the ambo, where he, holding the pastoral crozier, blesses the faithful and retires with his retinue to his house.

THE RITE OF ELEVATION OF AN ARCHDEACON OR A PROTODEACON

The one who is to be elevated to the archdiaconate (or: protodiaconate) is led to the bishop, in the middle of the church, where the bishop sits during the Small Entrance. He bows three times before the bishop, then kneels and bows his head. The bishop, sitting, makes the sign of the cross three times with his hand over the candidate's head. The bishop rises and lays his hand upon the head of the one being elevated:

The deacon says: Let us pray to the Lord.

Choir: Lord, have mercy.

The bishop says the following prayer:

O Master, Lord our God, Who have bestowed upon our race the archdiaconate, granting through Your unspeakable providence, that they who are endowed with it may order and serve Your Divine Mysteries through those under them. Endow with this grace of the archdiaconate (or: protodiaconate) this Your servant *N.*, and adorn him with Your dignity, to stand at the head of the deacons of Your people, and to set a good example to those who will be his successors. Allow him to attain to a ripe old age, that he may magnify Your glorious name, Father, Son and Holy Spirit, now and for ever and ever. Amen.

The bishop signs him crosswise, and says:

Blessed is the Lord: the servant of God *N.*, became an archdeacon (or: a protodeacon), in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

And laying his hand upon the head of the one elevated, the bishop exclaims:

Αξιολογ!

All the clergy respond: Αξιολογ! (thrice).

And they enter the sanctuary as usual.

THE RITE OF ELEVATION OF A PROTOPRESBYTER

The one who is to be elevated to the rank of Protopresbyter is led to the bishop, in the middle of the church, where the bishop sits during the Small Entrance. He bows three times before the bishop, then kneels and bows his head. The bishop, sitting, makes the sign of the cross three times with his hand over the candidate's head. The bishop rises and lays his hand upon the head of the one being elevated:

The deacon says: Let us pray to the Lord.

Choir: Lord, have mercy.

The bishop says the following prayer:

O Master, Lord Jesus Christ, our God, Who have bestowed the priesthood upon our race and have endowed us with the grace of this gift and honor, and have appointed us who are duly devout to exercise command, as priests, over the lesser ministers of Your Mysteries. Endow now, also, with Your grace our brother, *N.*, and adorn him with Your dignity, to stand at the head of the priests of Your people. And enable him to set a good example to those who are with him; and graciously grant that he may attain, in piety and veneration, to a ripe old age; and have mercy on us: For You are good God, and the bestower of wisdom, and to You all creation sings praises, for ever and ever. Amen.

The bishop signs him crosswise, and says:

Blessed is the Lord: the servant of God *N.*, is made a protopresbyter of God's holy church *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

And laying his hand upon the head of the one elevated, the bishop exclaims: Αξιως!

All the clergy respond: Αξιως! (thrice).

And they enter the sanctuary through the holy doors, and perform everything according to the typicon.

THE RITE OF ELEVATION OF AN ARCHIMANDRITE

The one, who is to be elevated to the rank of Archimandrite is led by the archdeacon to the bishop, in the middle of the church, where the bishop sits during the Small Entrance. He bows three times before the bishop, then kneels and bows his head. The bishop, sitting, makes the sign of the cross three times with his hand over the candidate's head. The bishop rises and lays his hand upon the head of the one being elevated, while the protodeacon says: Let us pray to the Lord.

Choir: Lord, have mercy.

The bishop says the following prayer:

O God, You Who always care for the salvation of humanity and gathered this spiritual flock into one; You Yourself, O Master of all, preserve it in purity by Your immeasurable mercy and love for mankind, so that it may always keep Your commandments and that no sheep be lost, devoured by the enemy like a wolf. Adorn with all the virtues Your servant N., whom You willed to elevate Archimandrite over Your flock, so that he, with his good deeds, may become for them an example of the pure life and they may stand uncondemned before Your awesome tribunal.

Exclamation:

For the kingdom, the power and the glory are Yours, Father, Son, and Holy Spirit, now and for ever and ever.

Choir: Amen.

Bishop:

Peace be with all.

Choir: And with your spirit.

Archdeacon: Bow your heads to the Lord.

Choir: To You, O Lord.

The bishop prays in a low voice:

Incline Your ear, O Lord, and hear our prayer; make Your servant *N.* faithful, wise and caring for Your spiritual flock which You entrusted to his care by Your grace, so that he may always do Your will and become worthy of Your heavenly kingdom.

Exclamation:

Through the grace, mercy and loving-kindness of Your only-begotten Son with Whom You are blessed together with Your most holy, good, and life-giving Spirit, now and for ever and ever.

Choir: Amen.

Archdeacon says: Master, proceed.

The bishop exclaims:

The grace of the Holy Spirit, through our humility, exalts you to be the archimandrite of the holy monastery of *N.*

Then, laying his hand upon the head of the one elevated, exclaims: Αἴτιος! The cantors sing: Αἴτιος! (thrice). Then, epigonation, pectoral cross and mitre are brought.

The bishop ties the epigonation to archimandrite's right thigh, puts the pectoral cross on his neck and the mitre on his head, exclaiming each time: Αἴτιος! Archimandrite kisses each item as well as the bishop's hand.

And all sing: Αἴτιος! (thrice).

And they enter the sanctuary through the holy doors, and celebrate the Divine Liturgy according to the typicon.

After the Liturgy, the bishop presents the archimandrite with the mantle and the crozier, saying:

Accept the crozier so that, supported by it, you may tend your flock, for you will have to give an account for it to our God on the day of judgement.

If the bishop so desires, he gives a sermon to the archimandrite and all the brethren.

THE RITE OF ELEVATION OF CANONS

The one who is to be elevated to the rank of canon or, if he is already a canon, to the higher degree is led by the archdeacon to the bishop, in the middle of the church, where the bishop sits during the Small Entrance. If the elevation takes place outside the Liturgy, he is led to the bishop, who sits in the usual place vested in the mantle and the mitre, holding the crozier. The candidate bows three times before the bishop, then kneels and bows his head.

The bishop, sitting, makes a sign of the cross three times with his hand over the candidate's head. The bishop rises and lays his hand upon the head of the one being elevated:

The archdeacon says: Let us pray to the Lord.

Choir: Lord, have mercy.

The bishop says the following prayer:

O Master, Lord Jesus Christ, our God, Who have bestowed the priesthood upon our race and have endowed us with the grace of this gift and honor, and have appointed us who are duly devout to exercise command, as priests, over the lesser ministers of Your Mysteries. Endow now, also, with Your grace our brother, *N.*, and adorn him with Your dignity:

For an archpriest:

to stand at the head of the priests of Your people:

For an archdeacon:

to stand at the head of the deacons of Your people:

For a skevophylax:

to care for the beauty of Your temple:

For a scholiarch:

to care for people's schools:

For a chartophylax:

to care for church documents and letters:

For a canon, if a presbyter:

to stand at the head of the choir and sing in one voice:

For an honorary canon:

to stand in front of Your people:

And enable him to set a good example to those who are with him; and graciously grant that he may attain, in piety and veneration, to a ripe old age; and have mercy on us: For You are good God, and the bestower of wisdom, and to You all creation sings praises, for ever and ever. Amen.

Choir: Amen.

Then, the bishop puts the pectoral cross upon the canon, and says:

May this sign of the holy cross, the protector of the whole world, adorn you with virtues. Αξιολογ!

Choir: Αξιολογ! (thrice).

If a canon is given the epigonation, the bishop says:

Tie your armor to your thigh, O mighty in your beauty and your goodness. Αξιολογ!

Choir: Αξιολογ! (thrice). The bishop signs him crosswise, and says:

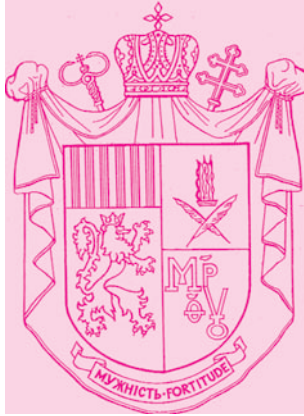
Blessed is the Lord: the servant of God *N.*, is made (*here he names the rank*) of God's holy church *N.*, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

And laying his hand upon the head of the one elevated, the bishop exclaims: Αξιολογ!

The cantors sing: Αξιολογ! (thrice).

If a canon is elevated to the rank of archpriest, the bishop puts the mitre upon the canon's head, and exclaims: Αξιολογ!

The cantors sing: Αξιολογ! (thrice).



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