

The Sacrament of Holy Orders for the Servant of God Jason Seraphim Ivey

By the Grace of God, and in accordance with the Apostolic Tradition,
through the laying on of hands and invocation of the Holy Spirit,
by His Eminence Metropolitan Gerasimos of San Francisco



April 14 & 15, 2018
Saint Anna Greek Orthodox Church
Roseville, California



THE CANDIDATE FOR HOLY ORDERS

Jason Ivey is the son of Brian Ivey and Linda Friedrich and the brother of Pauline Ivey. At a young age, his parents divorced and his mother remarried his stepfather, Ken Buchanan. It was Ken who introduced and brought Jason, his mother, and his sister to Protestant Christianity.

Early childhood family life for Jason centered on education and Christianity. Jason's stepfather, being a trained high school reading specialist, understood the value and necessity of education and encouraged Jason in his early academic endeavors, often times spending hours at the day's end, working on his reading and writing skills. Having attended Dallas Theological Seminary, Ken was also passionate about his faith; the family regularly read and studied scripture together and also participated in the worship and ministries of a local non-denominational church.

Having been encouraged to actively engage the Bible, Jason dove into God's Word headlong and proceeded to read the Bible from cover to cover! He asked a myriad of questions and sought after answers. Thankfully, his stepfather's seminary training proved to be quite handy during this time, not only for the answers that it could provide, but also as a means of inspiration, a planting of the first seeds of what would become an ever-increasing desire for Jason to explore God, His Word, and His Church and how he might in return serve God and His people.



Upon high school graduation, Jason studied in the field of philosophy. After a series of junior colleges, he earned a degree in classical Continental Greek philosophy from the University of California Santa Cruz in 1998. Jason then moved back to his hometown of Grass Valley where he began working a series of jobs, ranging from construction to social work, as well as spending time working as a camp facilitator at a large Protestant Christian Camp. With the encouragement of friends and family, Jason began and completed another degree at California State University Sacramento, a multiple-subject elementary teaching credential, in the spring of 2007.

During these years, Jason's mother, Linda, sparked a renewed interest in the faith, challenging him to actively investigate his Christian roots. Intrigued by a biographical book given to him by his mother about an American Orthodox monastic who had founded and lived in a small monastery in Northern California in the late 1970s, whose life path and experiences seemed remarkably similar to his own, and even more intrigued about this heretofore unknown experience and expression of Christianity, Jason, along with his mother, set out to learn more about Orthodox Christianity, hoping that they might experience it firsthand for themselves. After much searching and



with the guidance of the Monastery of Saint Herman of Alaska, Jason and his mother arrived at Saint Anna Parish in the summer of 2008.

Jason and Linda began attending divine services at the Parish and shortly thereafter participated in a catechism course taught by Margaret Mueller. In 2009, on the Feast of the Triumph of Orthodoxy, Jason, taking the name “Seraphim” and his mother taking the name “Tabitha” were received into the Greek Orthodox Church. With a surprising invitation from and under the loving tutelage of +Fr. Demetri Dogias (of blessed memory), as well as Fr. Christopher Flesoras, and Deacon Joseph Ruocco-Brown, Jason began assisting in the Holy Sanctuary. He also found himself becoming more and more involved in parish life, teaching the High School Religious Education class, and even serving on the Parish Council. But still, Jason longed to know and to serve Christ as well as the Orthodox Church even more.

With the encouragement of the clergy, Jason sought the blessing of His Eminence Metropolitan Gerasimos of San Francisco to attend Holy Cross Greek Orthodox School of Theology. Jason’s intention was to delve deeper into his Orthodox faith and also to discover in what manner he might, if called, best serve Christ and the Church. In the fall of 2013, with the blessings of His Eminence, Jason began his theological studies.

Jason’s tenure at Seminary was a time of great learning and development. Transitioning from 10 secluded acres to a dormitory with students whose ages ranged from 18 to 50 was an adjustment. Studying such diverse subjects

as ancient Greek and Byzantine chant, as well learning to serve the Church through a myriad of school chapel services and school-held social functions, while being expected to maintain a life focused upon prayer, hospitality, humility and cheerful obedience, was equally challenging. Even though his wife Renee would remain working in Southern California, Jason attributes any and all of his successes at Seminary — engaging Christ, his faith, and the Church in ways that he had never experienced — to her prayers, her love, her support and daily encouragement.

Renee (Kyriazis) Ivey was born into an Orthodox family of Greek and Romanian descent. Her parents, James and Georgia Kyriazis, were both born in the States, met in GOYA, and married at Saint Sophia Cathedral in Los Angeles. Even though she and her sister, +Presbytera Kris-sy (of blessed memory), were raised in Anaheim Hills, California, and their mother worked in the Parish Office at Saint John Greek Orthodox Church in Anaheim, the family primarily attended services at the Cathedral.

From an early age, Renee was active in the church’s youth programs — Sunday School, GOYA, Saint Sophia Summer and Winter Camps, and young adult ministries. But it was at Saint Sophia Camp that she spent much of her time — 12 years as a camper and five years as a counselor. In 1997, Renee was selected to be a counselor at Ionian Village, which deepened her love for the Church and expanded her Orthodox peer group, which now included Orthodox Christians from throughout the United States, many of whom remain cherished friends.

Renee attended the University of California, Santa Barbara for two years before transferring to Loyola Marymount University in Los Angeles to pursue a Bachelor of Business Administration degree with an emphasis in Marketing. In 1996, Renee “went to learn the Internet” at aNet Communications, Inc., where she helped establish FYI design, aNet’s sister company. It was during this time that she worked with Theo Nicolakis, Director of Internet Ministries at the Greek Orthodox Archdiocese of America, and his team, assisting in the creation of the first phase of GOARCH.org, developing tools for the Archdiocese and its parishes, digitizing its resources and helping to oversee the creation of the current Archdiocese logo.

In 2002, Renee transitioned into the entertainment advertising world, working at three agencies for more than



15 years developing new business opportunities, then managing the work she brought in. With a team of art directors, copy writers, production artists and programmers, Renee helped to produce campaigns for theatrical, cable, home entertainment and streaming clients.

For years, Renee was able to negotiate two worlds, seemingly on opposite sides of the spectrum — Hollywood and Orthodox Christianity. After the repose of her sister, +Presbytera Krissy (of blessed memory), in 2014 and with her marriage to Jason Ivey in 2015, a seminarian, it became more and more difficult for Renee to live and work in both worlds comfortably. Life was far too precious; how she spent her time daily mattered to her even more.

Following Jason's graduation from Holy Cross Greek Orthodox Seminary in May of 2017, and after much prayerful discussion with His Eminence Metropolitan Gerasimos of San Francisco, his spiritual father, the V. Rev. Constantine Moralis of the Annunciation Cathedral in Baltimore, MD, Fr. Christopher and the Parish Council, Jason was assigned to Saint Anna Parish as a full-time Pastoral Assistant beginning January 1, 2018. In February of this year, the Holy Synod approved of his ordinations to the Holy Diaconate and the Holy Priesthood. Jason will therefore begin his ordained ministry as the second priest at Saint Anna Parish to support and expand existing ministries, and to assist with the creation and nurturing of new ministries, including mission work, bringing the light of Christ and Orthodox Christianity further into the Sierras.



OUR VENERABLE FATHER, SERAPHIM OF SAROV

Upon his reception into the Orthodox Christian Church through the Rite of Confirmation, Jason took the name “Seraphim,” commemorating the Great Russian monastic and spiritual teacher, Seraphim of Sarov.

Saint Seraphim of Sarov was born in 1759, in city of Kursk. His parents were pious Orthodox Christians, examples of true spirituality. At the age of ten, Seraphim was miraculously healed from a serious illness by means of the Kursk icon of the Theotokos. As a boy, he immersed himself in church services and church literature.

He began monastic life at the hermitage of Sarov at the age of nineteen. He was tonsured as a monk when he was twenty-seven, and soon afterwards was ordained a deacon. The intensity and purity of Seraphim’s participation in the Divine services are evident as he was allowed to see angels, and during the liturgy on Holy Thursday, he saw the Lord Himself.

At 34, Seraphim was ordained as a priest, and was assigned as the spiritual guide of the Diveyevo convent. At this time, he also received a blessing to begin life as a hermit in the forest surrounding Sarov.

He lived in a small cabin, devoting himself entirely to prayer, fasting, and the reading of the Scriptures and the Holy Fathers. Seraphim would go to the monastery on Sundays to receive Holy Communion; and then return to the forest.

In 1804, Seraphim was attacked by robbers and almost beaten to death. Permanent injuries sustained from this attack caused him to always be bent over and the need of a staff to walk. After this event, the Saint began more fervent prayers, incessant for a thousand days and a thousand nights; spending the better part of his time kneeling

on a stone near his cell crying out, “Lord, be merciful to me, a sinner.” Then he then spent three years in absolute silent seclusion. Obeying the request of the elders of the monastery, Seraphim returned to the monastery in 1810, but continued to live in prayer, and silent seclusion for another ten years.

In obedience to a heavenly vision, Seraphim ended his silence and began to speak for the benefit of others. The Saint greeted all who came to him with a prostration, a kiss, and the words of the Pascha greeting: “Christ is Risen!” He called everyone, “my joy.”

In 1825, he returned to his forest cell, where he received thousands of pilgrims from across Russia. Granted the gift of clairvoyance, the wonder-working Saint Seraphim of Sarov gave consolation and guidance to all. Saint Seraphim died on January 2, 1833, while kneeling before an icon of the Theotokos.



*The Saint greeted
all who came to him
with a prostration,
a kiss, and the words
of the Pascha greeting:
“Christ is Risen!”
He called everyone,
“my joy.”*

** Taken from Saint Seraphim of Sarov, On Acquisition
of the Holy Spirit*

THE HIERARCHICAL DIVINE LITURGY

AN INTRODUCTION

When a bishop serves at the Divine Liturgy, it is referred to as a “Hierarchical” Divine Liturgy. The Hierarchical Divine Liturgy is the historically normative Liturgy of the Orthodox Church, meaning, it was uncommon to have a liturgy celebrated without a bishop present in the early Church.

Today, however, on account of the geographic size of and the number of parishes within a diocese or metropolis, the presiding hierarch is unfortunately rarely physically present. In each and every service of the Church though, by means of various commemorations and symbols, we are reminded of our unity with the bishop, and through the bishop with the greater Orthodox Christian Church, local and universal. By his apostolic succession, that is, through possessing the same Orthodox Faith and through the laying on of hands, the bishop also makes present the historical Church, stretching back to the Holy Apostles.

When a bishop is not present at the Divine Liturgy, particular elements of the service are suppressed. Receiving a hierarch for the celebration of Divine Services is then an extreme blessing; his presence affirms the fullness of the Eucharistic assembly. It is therefore super essential for us to become more familiar with the seemingly unique prayers, petitions, commemorations, and liturgical movements and rubrics associated with the Hierarchical Divine Liturgy so as to afford all of the clergy and laity gathered, the opportunity to worship our Lord and Savior Jesus Christ with “one voice and one heart!”

THE HIERARCHICAL LITURGY & THE RITE OF ORDINATION TO THE HOLY DEACONATE ON BRIGHT SATURDAY

The Paschal season in which we now find ourselves adds even greater beauty and theological significance to the already majestic and life-saving Divine Liturgy. Christ is Risen! Truly He is Risen!

Immediately after “Blessed is the Kingdom ...” we chant three times:

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.

THE GREAT LITANY

Follow the music in the black binder

The Paschal season in which we now find ourselves adds even greater beauty and theological significance to the already majestic and life-saving Divine Liturgy. Christ is Risen! Truly He is Risen!

When the Hierarch is commemorated in the litany and

at any other point in the Liturgy, the faithful intone:
Eis Polla Eti Despota. Εἰς πολλὰ ἐτη Δεσποτα

FIRST ANTIPHON

The following verses are intoned prior to the singing of the refrain in English, Greek, English & Greek:

- Shout to God, all the earth.
- Sing now to His name; give glory to His praise.
- Say to God, “How fearful are Your works; in the greatness of Your power Your enemies will lie to You.”
- Let all the earth worship You and sign to You; let them sing to Your name.

SECOND ANTIPHON

The following verses are intoned prior to the singing of the refrain in English, Greek, English & Greek:

- May God be gracious to us, and bless us; may He cause His face to shine upon us.



- That we may know His way on the earth, Your salvation among all the Gentiles.
- Let the peoples give thanks to You, O God; let all the peoples praise You.
- May God bless us, and let all the ends of the earth be in fear of Him.

Glory be to the Father ... Both now ... Only-begotten Son and Word of God...

THIRD ANTIPHON

This is the day the Lord made; let us greatly rejoice and be glad therein.

The Faithful sign the Apolytikion of Pascha: Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.

HIERARCH: Bless God in the churches, the Lord from the fountains of Israel.

CLERGY: Save us, O Son of God, who rose from the dead, save us who sing to You Alleluia.

When the Hierarch turns to bless the faithful, the faithful intone: **Eis Polla Eti Despota. Εἰς πολλὰ ἐτῆ Δεσποτα**

At the conclusion of the entrance hymn sung by the clergy, the faithful sing: **Save us, O Son of God who rose from the dead, save us who sing to You. Alleluia.**

The Hierarch now sings the Apolytikion of Pascha: Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.

The faithful sing the Apolytikion of Pascha two additional times: Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.

The clergy sing the Apolytikion of the Feast in the Tone Four: When the women with Mary had come before dawn, and they found that the stone had been rolled away from the sepulcher, they heard from the Angel, “Why do you seek among the dead, as a mortal man, the

One who exists in everlasting light? See the grave clothes in the sepulcher. Run and proclaim to the world that the Lord has risen and put death to death; for He is the Son of God who saves the human race.”

The faithful sing the hymn of the Dormition of Saint Anna: O godly-minded Anna, you did give birth unto God’s Mother who conceived Him Who is our Life. Wherefore, you have now passed with joy to the heavenly rest, wherein is the abode of them that rejoice in glory; and you ask forgiveness of sins for them that honor you with love, O ever-blessed one.

The Hierarch and clergy sing the Kontakion of the Feast: Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out “Rejoice” to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Instead of Holy God, the faithful sing on pages 292-293 in English then Greek: As many of you as have been baptized into Christ have clothed yourselves in Christ. Alleluia.

The clergy sing in English; the faithful sing in Greek; the clergy then sing in English.

The faithful sing: Glory to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen. Have clothed yourselves in Christ, Alleluia.

The chanter sings: As many of you

The Hierarch intones: “Lord, Lord, look down from Heaven ...”

As he blesses the congregation, the faithful sing: Eis Polla Eti Despota. Εἰς πολλὰ ἐτῆ Δεσποτα

The chanter sings: As have been baptized into Christ

The Hierarch intones: “Lord, Lord, look down from Heaven ...”

As he blesses the congregation, the faithful sing:



Eis Polla Eti Despota. Εις πολλά ετη Δεσποτα

The chanter sings: have clothed yourselves in Christ

The Hierarch intones: “Lord, Lord, look down from Heaven ...”

As he blesses the congregation, the faithful sing:
Eis Polla Eti Despota. Εις πολλά ετη Δεσποτα

The chanter sings: Alleluia.

The Deacon then intones: Dynamis!

The faithful then fervently sing in English: **As many of you as have been baptized into Christ have clothed yourselves in Christ. Alleluia.**

The Deacon intones: Lord, save the faithful.

The Hierarch intones: Κυριε σωσον τους ευσεβεις.

The Deacon intones: Lord, save the faithful.

The faithful sing: Κυριε σωσον τους ευσεβεις

The Deacon intones: And hear our prayer.

The Hierarch intones: Και επακουσον ημων.

The Deacon intones: Bartholomew, His All-Holiness and Ecumenical Patriarch, many years.

The Hierarch and the clergy then sign the Patriarchal Acclimation: Bartholomew, His All-Holiness and Ecumenical Patriarch, many years.

The Deacon intones the Hierarch's Feme: Gerasimos, the Most Reverend and God-Chosen Metropolitan of the Holy Metropolis of San Francisco, our Father and Shepherd, many years!

The clergy then sing the Hierarch's Feme: Gerasimos, the Most Reverend and God-Chosen Metropolitan of the Holy Metropolis of San Francisco, our Father and Shepherd, many years!

The clergy exit the Sanctuary as the faithful sing the Hierarch's Feme: **Gerasimos, the Most Reverend and God-Chosen Metropolitan of the Holy Metropolis of San Francisco, our Father and Shepherd, many years!**

Following the Reading, the deacon presents the Holy Gospel to the Hierarch who then blesses the faithful as they intone: **Eis Polla Eti Despota. Εις πολλά ετη Δεσποτα**

GREAT ENTRANCE

After the clergy process to the solea, the deacon intones: May the Lord God remember your archpriesthood in His Kingdom, now and forever and unto the ages of ages.

The faithful conclude the prayer with: **Amen.**

The Hierarch receives the Holy Patent and commemorates the living.

The faithful conclude the prayer with: **Amen.**

The Holy Chalice is presented to the hierarch in like manner who then commemorates the deceased.

The faithful conclude the prayer with: **Amen.**

HYMN AFTER HOLY EUCHARIST

Instead of “We have seen” we chant: **Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.**

The Ordination of Subdeacon Seraphim to the Holy Diaconate is celebrated following the consecration of the Holy Gifts.

DISMISSAL PRAYER

The Deacon intones: Let us pray to the Lord. To which the faithful reply: **Lord, have Mercy. Lord, have mercy. Lord, have mercy. Master, give the blessing.**

As the Hierarch begins the Apolysis, the faithful sing on page 343: **Grant long life, Lord, to our master and hierarch.**

THE HOLY SACRAMENT OF ORDINATION TO THE DEACONATE

The Deacon's ordination is always preceded by the service of the Laying on of the Hands by the Metropolitan at which time the Candidate receives the Office of Subdeacon.

Following the Great Doxology, the clergy will guide the Candidate of Holy Ordination to the Bishop's throne and address the Bishop saying: Command Most Reverend Master!

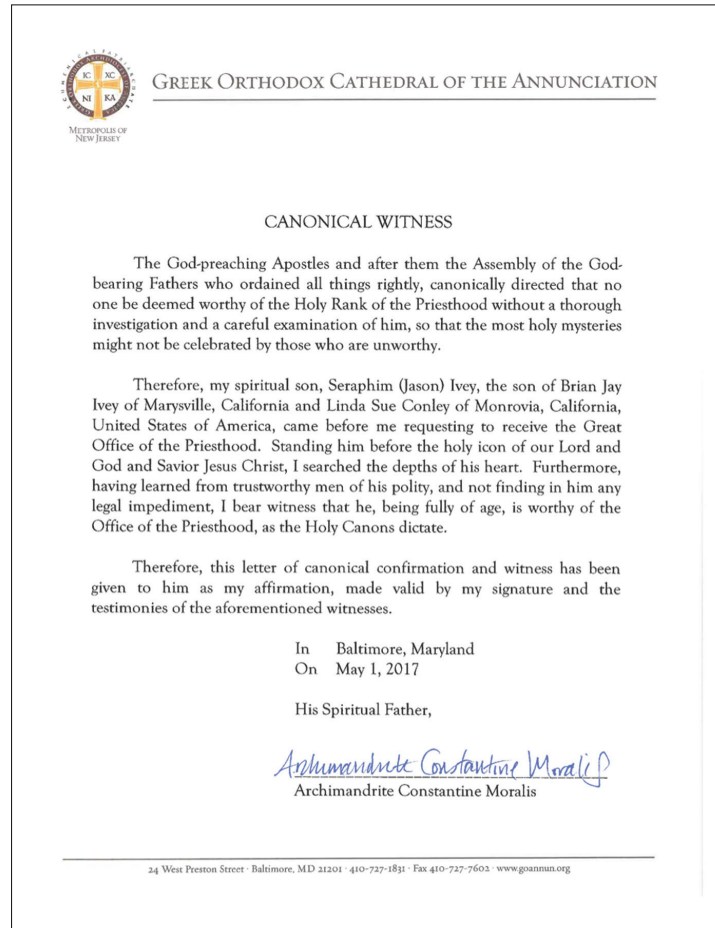
And for the people saying: Command!

And again to the Metropolitan saying: Command, Most Reverend Master, the Candidate who is now presented before you!

The Metropolitan makes the sign of the Cross upon the Candidate's head saying: In the Name of the Father, the Son, and the Holy Spirit.

The letter of "Kanonikis Symmartyrias" or "Canonical Witness" is then read, which is the canonical document signed by the Candidate's Spiritual Father attesting to the fact that he has successfully undergone a careful examination and exhibits preparedness for the ministry.

Then the Metropolitan places his right hand upon the Candidate's head and prays: O Lord our God, Who by the one and the same Holy Spirit distributing gifts of grace to each one of those You have chosen, have given to Your Church a diversity of orders; Who by Your inscrutable providence have appointed degrees of ministry therein for the service of Your Holy Spotless Mysteries; and Who by Your ineffable foreknowledge have ordained this Your servant to be worthy to serve in Your Holy Church: Do You, Lord, preserve him blameless in all things. Grant that he may love the beauty of Your Holy Temple, and kindle the lamps in the tabernacle of Your glory. Plant him in Your Holy Church like a fruitful olive tree, which brings forth the fruits of righteousness. Make him Your perfect servant in the time of Your Advent, that he may receive the recompense of those who are well-pleasing in Your sight. For Yours is the Kingdom, the power, and the glory of the Father, the Son, and the Holy Spirit, now and forever and unto the ages and of ages. Amen.



Vested in a white sticharion (tunic) the Subdeacon Seraphim assists the Metropolitan in washing his hands while saying three times: All the faithful pray!

The towel is then placed over his head or upon his shoulders to emulate the humility of Christ Who, being fully God, robed Himself in humility. The Subdeacon is then guided to the icon of Christ where he prays to our Lord for strength and guidance to serve His Holy Church. The Subdeacon remains there until the Great Entrance holding the basin with water.

At the Great Entrance, Subdeacon Seraphim again assists the Metropolitan in washing his hands and follows the procession of the Holy Gifts and takes his place in front of the icon of the Theotokos, beseeching her to intercede in his behalf. He remains there until the



Metropolitan blesses the people at the conclusion of the Great Anaphora (page 75) by saying: And the mercies of our Great God and Savior Jesus Christ shall be with you all!

The ordination to the Holy Diaconate commences at this point.

The Candidate is again taken by the clergy before the Royal Doors who intone: Command Most Reverend Master!

And for the people saying: Command!

And again to the Metropolitan saying: Command, Most Reverend Master, the Candidate who is now presented before you!

The Candidate then addresses the Metropolitan who in turn responds, providing paternal instructions and advice.

The Candidate is then led around the Holy Altar Table three times venerating its four corners, the hand and the epigonation of the Metropolitan while the Clergy sing: O Holy Martyrs, who fought the good fight and received your crowns: Intercede with the Lord to have mercy on us.

Glory to You, O Christ our God, the Apostles' boast, the Martyr's joy, who proclaimed the Indivisible Trinity.

O Isaiah, dance your joy, the Virgin was indeed with Child, and brought forth a Son, Emmanuel, who is both God and man: and Day-at-the-Dawn is His Name; whom magnifying we call the Virgin Blessed.

Subdeacon Seraphim then kneels down on his right knee and places his brow upon his hands resting upon the Holy Altar. The Metropolitan places his stole and lays his right hand on the Candidate's head and prays the Ordination Prayer as the faithful kneel: The Divine Grace, ever healing the weak and fulfilling all that is lacking, ordains Seraphim, the devout Subdeacon to Deacon. Let us, therefore, pray for him that the Grace of the All-Holy Spirit may come upon him.

As "Kyrie eleison" is chanted, the Metropolitan prays in a quiet voice: O Lord, our God, Who in Your provi-

dence did send down the gift of Your Holy Spirit upon those whom You in Your inscrutable power have elected to become servants to minister Your pure mysteries do You, Lord, look upon this man whom You have consented to be ordained by me to the service of the Diaconate and preserve him in all humility, that he may hold the mystery of the faith in a pure conscience. Grant unto him the grace, which You gave to Stephen, Your first Martyr, whom You called first to the work of the Your Diaconate. Make him worthy to practice according to Your Will his degree conferred upon him, by Your goodness; for those who minister well, prepare themselves for good reward; and proclaim him Your perfect servant. For Yours is the Kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now and forever, and unto the ages of ages. Amen.

Then the clergy pray the following petitions:
In peace let us pray to the Lord.

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

For the peace of the whole world, for the well being of the Holy Churches of God, and for the unity of all, let us pray to the Lord.

For our Archbishop Gerasimos, his priesthood, help, peace, health, salvation for the works of his hands, let us pray to the Lord.

For the servant of God, Seraphim, who is now ordained a Deacon, and for his salvation, let us pray to the Lord.

That our good God may grant unto him a pure and blameless ministry, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Your grace.

Commemorating our most holy, pure, blessed and glorious Lady, Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another, and our whole life to Christ our God.



The Metropolitan then prays: O God our Savior, Who by Your immortal voice did proclaim in the Apostles the law of the Diaconate, manifesting as such Stephen, Your first Martyr, whom You elected first to fulfill the work of the Diaconate, as it is written in Your Holy Gospel: Whosoever among you desires to be first, let him be your servant, do You, O Lord of all, fill this Your servant whom You have consented to enter the ministry of a Deacon, with the totality of faith, love, power and sanctification by the descent of Your Holy and Life-giving Spirit. For not through the laying on of my hands, but by the visitation of Your rich mercies, the Grace is bestowed upon Your worthy ones; that he, liberated from every sin, may stand blameless by You in the awesome Day of Judgment and receive the true reward of Your promise. For You are our God and unto You we send up glory, together with the Father, the Son, and the Holy Spirit, now and forever, and unto the ages of ages. Amen.

The Metropolitan then raises up the new Deacon and proclaims: Axios! Worthy!

Then he places the sticharion (tunic), orarion (stole), and the epimanika (cuffs), each time exclaiming: Axios!

All those present repeat the exclamation and sing the threefold Axios!

To acknowledge that Holy Ordination is given by the Grace of the Holy Trinity the faithful join the Clergy and chant Psalm 77:13-14: **Who is so great a god as our God? You, our God, Who alone does wonders!**

The sticharion is placed on Deacon Seraphim as the following vesting prayer is intoned: I will greatly rejoice in the Lord, for He has clothed me in the garment of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with a crown and as a bride adorns herself with jewels (Is. 61:10); always now and forever and to the ages of ages. Amen.

The Orarion is placed on Deacon Seraphim as the following vesting prayer is intoned: Holy, holy, holy, Lord of Sabaoth, heaven and earth are full of Your glory (Isaiah 6); always now and forever, and to the ages of ages. Amen.

The epimanika are placed on Deacon Seraphim as the following vesting prayers are intoned: Your right hand, O Lord, is glorious in power. Your right hand, O Lord, shatters the enemy, and in the greatness of Your majesty You

overthrow Your adversaries (Ex. 15:6-7); always now and forever and to the ages of ages. Amen.

Your hands have made me and formed me; enlighten me that I may learn Your commandments (Ps. 118:73); always now and forever and to the ages of ages. Amen.

This concludes the ordination to the Holy Diaconate. Now Deacon Seraphim, for the first time, takes his place in the ranks of the clergy and assumes his role in the Divine Liturgy. He intones the following petitions, in an expanded form from those found on pages 75-77.

Deacon: Having commemorated all the Saints, again and again in peace, let us pray to the Lord.

People: Kyrie, eleison.

Deacon: For these precious Gifts, which have been offered and sanctified, let us pray to the Lord.

People: Kyrie, eleison.

Deacon: That our merciful God, Who has received them at His holy, heavenly, and spiritual altar, to a scent of spiritual fragrance, may send down upon us Divine Grace and the gift of the Holy Spirit, let us pray.

People: Kyrie, eleison.

Deacon: For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Kyrie, eleison.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Kyrie, eleison.

Deacon: For this whole day, that it may be perfect, holy, peaceful, and sinless, let us ask the Lord.

People: Grant this, O Lord.

Deacon: For forgiveness and remission of our sins and transgressions, let us ask the Lord.

People: Grant this, O Lord.





THE HIERARCHICAL LITURGY & THE RITE OF ORDINATION TO THE HOLY PRIESTHOOD ON THE SUNDAY OF THOMAS

The Paschal season in which we now find ourselves adds even greater beauty and theological significance to the already majestic and life-saving Divine Liturgy. Christ is Risen! Truly He is Risen!

Immediately after “Blessed is the Kingdom...” we chant three times: Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.

THE GREAT LITANY

Follow the music in the black binder

When the Hierarch is commemorated in the litany and at any other point in the Liturgy, the faithful intone:
Eis Polla Eti Despota. Εἰς πολλὰ ἐτη Δεσποτα

FIRST ANTIPHON

The following verses are intoned prior to the singing of the refrain in English, Greek, English & Greek:

- Shout to God, all the earth.
- Sing now to His name; give glory to His praise.
- Say to God, “How fearful are Your works; in the greatness of Your power Your enemies will lie to You.
- Let all the earth worship You and sing to You; let them sing to Your name.



SECOND ANTIPHON

The following verses are intoned prior to the singing of the refrain in English, Greek, English & Greek:

- **May God be gracious to us, and bless us; may He cause His face to shine upon us.**
- **That we may know His way on the earth, Your salvation among all the Gentiles.**
- **Let the peoples give thanks to You, O God; let all the peoples praise You.**
- **May God bless us, and let all the ends of the earth be in fear of Him.**

Glory be to the Father ... Both now ... Only-begotten Son and Word of God ...

THIRD ANTIPHON

This is the day the Lord made; let us greatly rejoice and be glad therein.

The Faithful sing the Apolytikion of Pascha:
Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.

HIERARCH: Bless God in the churches, the Lord from the fountains of Israel.

CLERGY: Save us, O Son of God, who rose from the dead, save us who sing to You Alleluia.

When the Hierarch turns to bless the faithful, the faithful intone: **Eis Polla Eti Despota. Εἰς πολλὰ ετη Δεσποτα**

At the conclusion of the entrance hymn sung by the clergy, the faithful sing: **Save us, O Son of God who rose from the dead, save us who sing to You. Alleluia.**

The Hierarch now sings the Apolytikion of the Resurrection in Grave Tone

The faithful sing the hymn of the Dormition of Saint Anna: **O godly-minded Anna, you did give birth unto God's Mother who conceived Him Who is our Life.**

Wherefore, you have now passed with joy to the heavenly rest, wherein is the abode of them that rejoice in glory; and you ask forgiveness of sins for them that

honor you with love, O ever-blessed one.

The Hierarch and clergy sing the Kontakion of the Feast: Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

THE TRISAGION HYMN

The faithful sing in English and Greek: **Holy God, Holy Mighty, Holy Immortal, have mercy on us.**

The clergy sing in English; the faithful sing in Greek; the clergy then sing in English.

The faithful sing: **Glory to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen. Have mercy on us.**

The chanter sings: Holy God.

The Hierarch intones: "Lord, Lord..."

As he blesses the congregation, the faithful sing:
Eis Polla Eti Despota. Εἰς πολλὰ ετη Δεσποτα

The chanter sings: Holy Mighty.

The Hierarch intones: "Lord, Lord..."

As he blesses the congregation, the faithful sing:
Eis Polla Eti Despota. Εἰς πολλὰ ετη Δεσποτα

The chanter sings: Holy Immortal

The Hierarch intones: "Lord, Lord..."

As he blesses the congregation, the faithful sing:
Eis Polla Eti Despota. Εἰς πολλὰ ετη Δεσποτα

The chanter sings: Have mercy on us.

The Deacon then intones: Dynamis!

The faithful then fervently sing in English: **Holy God, Holy Mighty, Holy Immortal, have mercy on us.**

The Deacon intones: Lord, save the faithful.

The Hierarch intones: Κυριε σωσον τους ευσεβεις.

The Deacon intones: Lord, save the faithful.

The faithful sing: Κυριε σωσον τους ευσεβεις.

The Deacon intones: And hear our prayer.

The Hierarch intones: Και επακουσον ημων.

The Deacon intones: Bartholomew, His All-Holiness and Ecumenical Patriarch, many years.

The Hierarch and the clergy then sing the Patriarchal Acclamation: Bartholomew, His All-Holiness and Ecumenical Patriarch, many years.

The Deacon intones the Hierarch's Feme: Gerasimos, the Most Reverend and God-Chosen Metropolitan of the Holy Metropolis of San Francisco, our Father and Shepherd, many years!

The clergy then sing the Hierarch's Feme: Gerasimos, the Most Reverend and God-Chosen Metropolitan of the Holy Metropolis of San Francisco, our Father and Shepherd, many years!

The clergy exit the Sanctuary as the faithful sing the Hierarch's Feme: **Gerasimos, the Most Reverend and God-Chosen Metropolitan of the Holy Metropolis of San Francisco, our Father and Shepherd, many years!**

Following the Reading, the deacon presents the Holy Gospel to the Hierarch who then blesses the faithful as they intone: **Eis Polla Eti Despota. Εις πολλα ετη Δεσποτα**

Epistle Reading - Acts of the Apostles 5: 12-20

Gospel Reading - John 20: 19-31

GREAT ENTRANCE

After the clergy process to the solea, the deacon intones: May the Lord God remember your archpriesthood in His Kingdom, now and forever and unto the

ages of ages. The faithful conclude the prayer with: Amen. The hierarch receives the Holy Patent and commemorates the living.

The faithful conclude the prayer with: Amen.

The Holy Chalice is presented to the hierarch in like manner who then commemorates the deceased.

The faithful conclude the prayer with: **Amen.**

HYMN AFTER THE HOLY EUCHARIST

Instead of "We have seen" we chant: **Christ is risen from the dead, by death trampling down upon death, and to those in the tombs, He has granted life.**

The Ordination of Deacon Seraphim to the Holy Priesthood is celebrated following the conclusion of the Great Entrance.

DISMISSAL PRAYER

The Deacon intones: Let us pray to the Lord.

To which the faithful reply: Lord, have Mercy. Lord, have mercy. Lord, have mercy. Master, give the blessing.

As the Hierarch begins the Apolysis, the faithful sing (page 343): **Grant long life, Lord, to our master and hierarch.**

Deacon: Let us pray to the Lord.

Faithful: **Lord, have Mercy. Lord, have mercy. Lord, have mercy. Master, give the blessing.**

As the Hierarch begins the Apolysis, the faithful sing (page 344): **Grant long life...**



THE HOLY SACRAMENT OF ORDINATION TO THE PRIESTHOOD

At the conclusion of the Great Entrance, the clergy will guide and present the Candidate of Holy Ordination to the hierarch with the address: Command!

And for the people saying: Command!

And again to the Metropolitan saying: Command, Most Reverend Master, the Candidate who is now presented before you!

The first “bid” is addressed to the people of God, the second to the Clergy, and the third to the Hierarch. In the early Church this was an indication that the people, the clergy, and the Bishop took part in the election of men to be ordered for sacred functions.

The Metropolitan makes the sign of the Cross upon the Candidate’s head saying: In the Name of the Father, the Son, and the Holy Spirit. Following this, the Priest-elect addresses the Hierarch who in turn respond, providing his paternal instructions, counsel and advice.

The Candidate is then led around the Holy Altar Table three times venerating its four corners, the hand and the epigonation of the Metropolitan while the Clergy sing:

O Holy Martyrs, who fought the good fight and received your crowns: Intercede with the Lord to have mercy on us. Glory to You, O Christ our God, the Apostles’ boast, the Martyr’s joy, who proclaimed the Indivisible Trinity.

O Isaiah, dance your joy, the Virgin was indeed with Child, and brought forth a Son, Emmanuel, who is both God and man: and Day-at-the-Dawn is His Name; whom magnifying we call the Virgin Blessed.

Deacon Seraphim then kneels down on his right knee and places his brow upon his hands resting upon the Holy Altar. The Metropolitan places his stole and lays his right hand on the Candidate’s head and prays the Ordination Prayer as the faithful kneel:

The Divine Grace, ever healing the weak and fulfilling all that is lacking, ordains Seraphim, the devout Deacon to be a Priest. Let us, therefore, pray for him that the

Grace of the All-Holy Spirit may come upon him.

As “Kyrie eleison” is chanted, the Metropolitan prays in a quiet voice: O God, Who has no beginning and no end; Who are older than every created thing; Who crown with the name of Presbyter those whom You deem worthy to serve the Word of Your Truth in the divine mystery of this degree: Do You, the same Lord of all people, deign to preserve in pureness of life and in unswerving faith this man also, upon whom, through me, You have graciously been pleased to lay hands. Be favorably pleased to grant him the great Grace of Your Holy Spirit, and make him completely Your servant, in all things acceptable to You, and worthily exercising the great honors of the Priesthood which You have conferred upon him by Your penetrating power. For Yours is the majesty, and Yours is the Kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now and forever, and unto the ages of ages. Amen.

Then the Clergy pray the following petitions: In peace let us pray to the Lord.

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

For the peace of the whole world, for the well being of the Holy Churches of God, and for the unity of all, let us pray to the Lord.

For our Archbishop Gerasimos, his priesthood, help, peace, health, salvation for the works of his hands, let us pray to the Lord.

For the servant of God, Seraphim, who is now ordained a Presbyter, and for his salvation, let us pray to the Lord.

That our good God may grant unto him a pure and blameless ministry, let us pray to the Lord.

For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.



Help us, save us, have mercy on us, and keep us, O God, by Your grace.

Commemorating our most holy, pure, blessed and glorious Lady, Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and one another, and our whole life to Christ our God.

The Metropolitan then says: O God, great in might and inscrutable in wisdom, marvelous in counsel above the sons of men: Do You, the same Lord, fill with the gift of Your Holy Spirit this man whom it has pleased You to advance to the degree of Priest; that he may be worthy to stand in innocence before Your Holy Altar; to proclaim the Gospel of Your Kingdom; to minister the Word of Your Truth; to offer unto You spiritual gifts and sacrifices; to renew Your people through the laver of regeneration. That when he shall go to meet You, at the Second Coming of our Great God and Savior, Jesus Christ, Your Only-begotten Son, he may receive the reward of a good steward in the degree committed to him, through the multitude of Your goodness. For blessed and glorified is Your all-holy and majestic Name, of the Father, the Son, and the Holy Spirit, now and forever, and unto the ages of ages. Amen.

THE VESTING & INSTALLATION

The Metropolitan then raises up the new Priest and proclaims: Axios! Worthy!

Then he places the priestly Sticharion (tunic), the Epitrahelion (stole), the Zoni (cincture), the Epimanika (cuffs), and the Phelonion (chasuble) each time exclaiming: Axios!

All those present repeat the exclamation and sing the threefold Axios!

The sticharion is placed on Father Seraphim as the following vesting prayer is intoned: I will greatly rejoice in the Lord, for He has clothed me in the garment of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with a crown and as a bride adorns herself with jewels (Is. 61:10); always now and forever and to the ages of ages. Amen.

The epitrahelion is placed on Father Seraphim as

the following vesting prayer is intoned: Blessed is God Who pours His grace upon His Priests, as myrrh upon the head, which runs down over the beard, the beard of Aaron, runs down to the hem of his garment (Ps. 132:2); always now and forever and unto the ages of ages. Amen.

The zoni, or belt, is placed on Father Seraphim as the following vesting prayer is intoned: Blessed is God Who girds me with strength, and has made my way blameless (Ps. 17:32); always now and forever and unto the ages of ages. Amen.

The epimanika are placed on Father Seraphim as the following vesting prayers are intoned: Your right hand, O Lord, is glorious in power. Your right hand, O Lord, shatters the enemy, and in the greatness of Your majesty You overthrow Your adversaries (Ex. 15:6-7); always now and forever and to the ages of ages. Amen.

Your hands have made me and formed me; enlighten me that I may learn Your commandments (Ps. 118:73); always now and forever and to the ages of ages. Amen.

The phelonion is placed on Father Seraphim as the following vesting prayers are intoned: May Your priests, Lord, be clothed in righteousness, and Your faithful ones rejoice (Ps. 131:9); always now and forever and unto the ages of ages. Amen.

To acknowledge that Holy Ordination is given by the Grace of the Holy Trinity the faithful join the Clergy and chant Psalm 77:13-14: Who is so great a god as our God? You, our God, Who alone does wonders!

THE ASPASMOS (THE KISS OF BROTHERLY LOVE)

After the vesting and the installation of the newly ordained cleric, Father Seraphim exchanges the kiss of love with the bishop and the other clergy. This stems from the early practice of the bishop and the clergy greeting and welcoming the new cleric into their ranks.

THE PLACE OF HONOR

It has become customary that the newly ordained cleric takes the first and honored place among the clergy of his





own rank for the duration of the Divine Liturgy (in this case, the presbyters). Following this service, the newly ordained priest assumes his rightful place in the order of the service (the place of honor being given to him who has faithfully served the longest and so on...)

THE “DEPOSIT”

Following the consecration of the Holy Gifts, the newly ordained presbyter is called by the bishop to receive the consecrated bread. Father Seraphim kisses the bishop’s hand and receives the Lamb into his cupped hands (his hands crosswise right over left) or on a paten with deep reverence.

Offering the Lamb, the bishop says: Receive this pledge and preserve it whole and intact unto your last breath, for you shall be held accountable for it at the second and awesome coming of our Lord, God, and Savior, Jesus Christ.

Father Seraphim then stands to the right of the Hierarch and rests his hands on the Holy Altar Table while holding the consecrated bread. This act indicates that the priest is the celebrant of the Holy Mysteries. It becomes his duty to guard and protect their sacredness, admitting only those faithful to participate in them that are worthy.



Prior to the exclamation: The Holy Gifts unto the Holy People of God the newly ordained priest will then return the consecrated bread to the Hierarch.

Following the Holy Eucharist, Father Seraphim will read the “Prayer of the Amvon.”

The Holy Ordination and the Divine Liturgy will then end with the Hierarch offering the Dismissal.





www.saintanna.org • 916.772.9372

