

2. At Divine Liturgy, the clergyman, like each Christian person, must be at peace with all people. Though others may not be at peace with him, he himself must harbor no anger, resentment, or ill will against anyone.

3. As part of the necessary preparation demanded of the clergy in order to celebrate the Divine Liturgy, he must fast from the previous evening, celebrate (or read) Vigil (or, at least, Vespers), the canons and prayers before Holy Communion, and be clean in body and conscience.

4. If a clergyman develops any health problem that may be an impediment to the celebration of the holy services or to his daily ministry, he must make this known to his hierarch without delay and follow his advice. The hierarch shall make every attempt first to consult with medical experts about the matter before he makes his decision.

5. In addition to Vigil, or Vespers and Matins, and the Divine Liturgy celebrated on Sundays and on the prescribed Great Feasts, the priest must strive to enhance the daily liturgical life of his parish by celebrating these services and other devotional services at appropriate times. Whether or not a clergyman publicly serves Vigil or Great Vespers and Matins, he must pray these services and the canons and prayers before Holy Communion before the celebration of each Divine Liturgy.

6. In all holy services, the clergy are to follow the order and rubrics prescribed by the service books approved for use in the Church, giving priority to those of the Orthodox Church in America. Any departure from the usual order or rubrics must meet with the specific approval of the diocesan hierarch.

7. Before beginning the Proskomedia, the serving clergy must read in full the Entrance Prayers and, as they dress themselves, must pray the Vesting prayers.

8. The Divine Liturgy is normally celebrated in a consecrated temple. The holy gifts are brought in procession and placed on a consecrated antimimension that remains on the Holy Table. The priest is responsible for the good maintenance of liturgical vestments and the sacred vessels. He may assign to the deacon duties appropriate to his rank.

9. In the case of a specific necessity, the Divine Liturgy may be celebrated outdoors or in a suitable place other than a consecrated temple. This may occur only with the blessing of the diocesan hierarch. Before the celebration of the Divine Liturgy, the site must be blessed with holy water. In such an instance, the priest celebrates on the antimimension that is placed on an appropriate table that should be set aside for this purpose.

10 Only an antimimension authorized or signed by the ruling diocesan hierarch can be used on the Holy Table. Antimensia are not to be washed or burned. If the antimimension needs replacing, the diocesan hierarch must be contacted.

11. Proshpora for the Divine Liturgy are prepared from pure wheat flour, water, salt, and yeast, using no other ingredients. It is carefully prepared, usually

with appropriate scriptural readings and personal prayer by a personal designated for preparing it. The bread must be well-baked.

12. The wine should be sweet, made from red grapes, without additives or fortifications.

13. The Holy Table and Table of Oblation are to be covered with clean cloths. It is the responsibility of the priest to see that the sanctuary (altar) and all of its appointments are clean and well maintained at all times.

14. Only the tabernacle and the articles necessary for the celebration of the Divine Liturgy should be on the Holy Table. These include the Book of Gospels, the antimimension, and hand cross(es). There is a general practice to decorate the sanctuary with flowers, both cut flowers and potted plants. Neither should be placed on the Holy Table itself, but may be placed on a stand behind the Altar Table. We are warned by St. Basil the Great to take great care that insects and other foreign objects do not fall into the holy vessels and onto the gifts. The presence of flowers and plants in the sanctuary increases this possibility. The appropriate place for flowers is around the icons placed for veneration or adorning the narthex of the temple. The use of artificial flowers inside the altar and in the temple should be discouraged.

15. No one is permitted to enter the sanctuary unnecessarily. A person having a specific purpose in the sanctuary may enter only with the blessing of the priest.

16. No layman, including altar servers, and all the laity, including elected parish officials, is permitted to touch anything on the Holy Table or on the Table of Oblation. Money should not be brought into the Sanctuary.

17. A priest is to celebrate the Divine Liturgy each Sunday and Feast day as prescribed. A priest is not permitted to celebrate the Divine Liturgy twice in the same day, nor may he permit the celebration of two Divine Liturgies on the same Holy Table or antimimension in the course of one day in any Temple.

18. If, during the course of the Divine Liturgy, particles placed on the discos have fallen onto the antimimension or its illiton, the serving clergy are responsible to gather them and place them in the chalice. The communion cloths must be clean. If they are no longer serviceable, they should be burned in an appropriate place and the ashes disposed of in a fitting manner.

To be continued...

Upcoming Events 2014

13 August: St. Maximus & Leavetaking of Transfiguration

15 August: Dormition of the Theotokos

18 August: Fr. Justin leaves on vacation

14 September: Church School Begins

GLORY BE TO GOD IN ALL THINGS!

The Confessor's Tongue for August 10, A. D. 2014

Ninth Sunday After Pentecost; Martyr Lawrence, Postfeast of Transfiguration

In honor of St. Maximus the Confessor, whose tongue and right hand were cut off in an attempt by compromising authorities to silence his uncompromising confession of Christ's full humanity & divinity.

An Address by St. Tikhon

San Francisco, February 23, 1903

St. Tikhon, Patriarch of Russia and Enlightener of North America, was once the ruling bishop in America. This address speaks to us still.

Orthodoxy is a precious treasure: in it we were born and raised; all the important events of our life are related to it, and it is ever ready to give us its help and blessing in all our needs and good undertakings, however unimportant they may seem.

Orthodoxy supplies us with strength, good cheer, and consolation; it heals, purifies, and saves us. The Orthodox Faith is also dear to us because it is the Faith of our Fathers. For its sake the apostles bore pain and labored; martyrs and preachers suffered for it; champions who were like unto saints shed their tears and blood; pastors and teachers fought for it; and our ancestors stood up for it, whose legacy it was that to us it should be dearer than the apple of our eyes.

Today there are many who were born, raised, and glorified by the Lord in the Orthodox Faith, yet who deny their faith, pay no attention to the teachings of the Church, do not keep its injunctions, do not listen to their spiritual pastors and remain cold towards the divine services and the Church of God. How speedily some Orthodox people lose their Faith in America—this country of many creeds and tribes of peoples! They begin their apostasy with things which in their eyes have little importance. They judge the Church as “old-fashioned” and “not accepted among educated people” to observe all such customs as praying before and after meals, or even morning and evening prayers, to wear the holy cross, to keep icons in their house and to keep Church holy days and fast days. Such people do not even stop at this—but go further; they do not go to Confession, they dispense with Church Marriage and delay baptizing their children. In this way, their ties with the Orthodox Faith are broken! They remember the Church on their death bed, and some don't even do that! To excuse their apostasy the naively say: “this is not the old country, this is America, and, consequently, it is impossible to observe all the demands of the Church.” As if the words of Christ were of use for the old country only and not for the whole world! As if the Orthodox Faith is not the foundation of the world!

If you do not preserve the Orthodox Faith and the commandments of God, the least you can do is not to humiliate your hearts by inventing false excuses for your sins! If you do not honor our customs, the least you can do is not to laugh at things you do not know or understand. If you do not accept the motherly care of the Holy Orthodox Church, the least you can do is to confess that you act wrongly, that you are sinning against the Church and behave

like children! If you do, the Orthodox Church, like a loving mother, may forgive you your coldness and slights, and will receive you back into Her embrace.

The light of Orthodoxy was not lit to shine only on a small number of people. Orthodox people ought to spread it among people of other beliefs. The Orthodox Church is universal; it remembers the words of its Founder: *Go ye into all the world, and preach the gospel to every creature*, (Mark 16:15). We ought to share our spiritual wealth, our truth, light, and joy with others who are deprived of these blessings, but often are seeking them and thirsting for them. We live in a country surrounded by people of other creeds; in the sea of other religions our Church is a small island of salvation, towards which swim some of the people, plunged in the sea of life. Are we to remain deaf and insensible? God save us from such a lack of sympathy!

The spread of Christ's Faith ought to be near and precious to the heart of every Christian. Pastors are not alone in the work of spreading the Orthodox Faith. Every member of the Church ought to take a lively and heartfelt interest in spreading the Faith. This interest may show itself in personal preaching of the Gospel of Christ. In many places of the United States, those who have joined Orthodoxy point out that the truth was found by their being disposed to it by the laity.

Earnest prayer and material support are also essential to the work of spreading the Gospel. We pray with our lips but seldom with our hearts. If you can offer much, offer all you can, but do offer. Do not be ashamed of the smallness of your offering.

Orthodox people! you must devote yourselves to the Faith, not only in word or tongue, but in deed and truth.

Clergy Guidelines of the OCA, cont.

The Confessor's Tongue *will contain sections from the “Guidelines for Clergy” of the OCA over the summer. One might ask, if they are for the clergy, why print them for the laity? We do so because there is mutual accountability in the Church. The laity should be aware of the duties of the clergy, as well as of their own duties. The disciplines provided in the guidelines are those of the Church, not merely the opinion of any particular bishop or priest. By reading, knowing, and conforming to these guidelines, both the clergy and laity prove to be faithful and honorable members of the Body of Christ. Please read these carefully, and if you have questions or desire clarification on any point, please ask your parish priest.*

III. The Divine Services

1. Only a canonically ordained clergyman can perform holy services. He must not be under suspension or excommunication by his hierarch or by his own sins. He must be properly prepared, spiritually and physically, for divine worship.