

Leading Guidelines

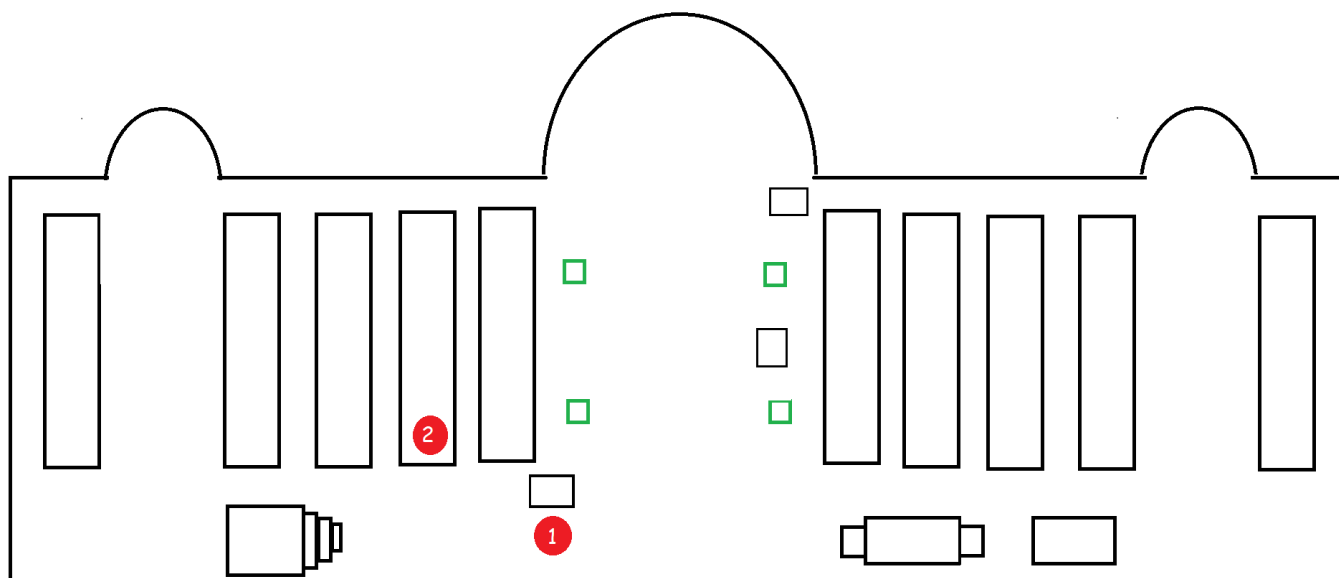
General Guidelines

The Goal of the Leader

- The goal of the leader is to lead the deacons in chanting as a chorus, and the chorus of the deacons will in turn lead the congregation.
- The goal of the leader is to maintain a reasonable pitch that can be followed by the congregation, and a reasonable pace to finish the service on time.

Leading in General

- Respond in the same language as Abouna prayed
 - If there is a visiting priest on a Friday or Sunday, and they pray in Arabic, response should be in English as these days are dedicated to English liturgies.
- Deacon Responses are never skipped
- Maintain a pitch that is fair to both the men and the women - if you don't find the congregation singing along, the pitch may be too high
- Stand in the positions shown below
 - Green boxes are where the condenser/choir mics are
 - The leader, the altar deacon, and Abouna should use one of the wireless mics.
- Leaders should pray (and lead) the Vespers Praises, Vespers Raising of Incense, and Midnight Praises on the evening they are scheduled to lead



Leader 1

- Leader 1 should communicate with the fathers the priests about any hymns that will be chanted, what time Abouna wants to start communion, etc.
- Leader 1 should maintain the pace of the liturgy to finish on time
- Leader 1's main role is to lead the deacons in chanting the hymns and responses. He should use the wireless microphone conservatively when needing to adjust the pace, pitch, language of the liturgy. He should also use the wireless microphone to start hymns so that the chorus can have a baseline pitch and speed for the hymn.
- Leader 1 needs to communicate with both sides of deacon's chorus, and any deacons sitting in the men's section of the nave.
 - For example, if he intends to say the "long amen" during the confession, or the "high" during the Fraction, this should be communicated to all deacons on both sides the chorus.
 - Leader 1 can approach the southern chorus and tell them verbally, and he can tell the northern chorus verbally from his place
- In hymns that are chanted antiphonally (e.g. the 2 s, doxologies, etc.), Leader 1 should chant with the Northern Chorus and should be responded to by the Southern Chorus

Leader 2

- Leader 2's role is not for chanting, but rather for maintaining order in the Northern Chorus (i.e. the elementary and Middle School deacons) and distributing responses
- Leader 2 should keep his eyes on the Northern Chorus and ensure that they are standing appropriately for the liturgy, facing the east, chanting together, following the leader, etc. If any Elementary or Middle School deacon has a question (e.g. "can I go to the bathroom" - "I don't feel good" - "Can I get a tissue" - various other things that come up), Leader 2 should be the one to address it

- Leader 2 is also responsible for distributing the deacon responses of the 5 Short Litanies during Vespers, and the Agpeya Gospels and Troparia during the Midnight Prayers and the Liturgy's 3rd and 6th hours
 - Make every effort to give as many deacons a chance to read as possible
 - Be wise in your distribution... e.g. don't distribute the litany of the fathers "Pray for our archpriest..." to someone who is young or does not know it, or may fumble the names
 - Be accommodating to guests in the Church. Since we have a Readings Schedule, the Agpeya readings are a time when we can involve those visiting from other places.
- Leader 2 can also assist with distribution and movement of the iPad, Microphone, Cymbals and Triangle - be wise in your distribution.
- Leader 2's job is NOT to chant antiphonally with Leader 1. That is the job of the Southern Chorus

Southern Chorus

- The Southern Chorus is guided by Leader 1, and encouraged and strengthened by all of those serving in the leadership service who are standing in the Southern Chorus.
- The Southern Chorus should respond to Leader 1 and the Northern Chorus in Antiphonal hymns, and should sing as a chorus in other hymns

Reading and Chant Distributions

- Psalm Chants are handled by Antony Salidis. If he is not there and Morcous is not there, Leader 1 or 2 can take care of any needed replacement.
- Coptic Readings are handled by Youssef Isshak. If he is not there and Morcous is not there, Leader 1 and 2 can take care of any needed replacement.
- Liturgy Readings are handled by Daniel Mansour. If he is not there and Morcous is not there, Leader 1 and 2 can take care of any needed replacement.

Occasions

Non-Seasonal Days

- One of the Coptic Readings (, ,) should be chanted
 - If is chanted, it should be preceded by x
 - If is chanted, it should be followed by 2
- In the period between the Feast of the Cross and the Month of Kiahk, on annual days, chant the Watos Aspasmos "O Lord God of Hosts"

Long Deacon Responses

The following below is a general structure with some contemplations attached to it

- "One is the Holy Father" ()
 - Theophany Feast
 - Since the Theophany Feast is a celebration of the Manifestation of God as Trinity in the voice of the Father, presence of the Son and appearance of the Holy Spirit in the likeness of a dove.
- "Greet one another" ()
 - Resurrection Feast
 - The Reconciliation Prayer is not prayed after Palm Sunday since there are no liturgies until Thursday, and we cease all greetings from Wednesday. When we pray the Reconciliation Prayer on the Feast of the Resurrection, it is a reminder that by the Lord's death and Resurrection, the reconciliation between heaven and earth; God and man, is completed.
- "Pray that God may have mercy" (2 2)
 - Nativity Feast
- "Through the prayers" ()
 - When this has been taught to a wider group, we will incorporate it to chant on specific occasions

Feast of Nayrouz

- Chant the Adam or Watos Aspasmos in every Liturgy
- Joyful Agios should always be chanted

Month of Kiahk

- Vespers Praise
 - Roumi every week
 - Week 1: Bohairic A+B, Abou El Saad, Cantor Gabriel A
 - Week 2: Moaqab, Cantor Gabriel B, Pope Markos
 - Week 3: Egyptian, Cantor Gabriel C, El Bardanohee
 - Week 4: Sahidic
- Doxologies
 - Always "For when I speak about you"
 - Week 1: Fifth Doxology "When the lot fell on Zacharias..."
 - Week 2: Third Doxology "Gabriel the angel announced to..."
 - Week 3: Second Doxology "The adornment of the Virgin"
 - Always Doxology for Archangel Gabriel
 - Always Doxology for St John the Baptist
- Rejoice O Mary
- Gospel Responses
 - Week 1: "The Lord sent Gabriel to preach to Zacharias"
 - Week 2: "We send you greetings with Gabriel the angel"
 - Week 3: "We exalt you worthily with Elizabeth..."

- Week 4: "Elizabeth gave birth to a son..."
- These responses match the gospel reading of each week, in keeping with the original rite as outlined in "Tarteeb el Bey3a"
- Chant them in Coptic and then in English

Feast of the Nativity

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Feast of the Theophany

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Great Lent

- No Coptic Readings should be chanted
- should be chanted every Sunday
- Chant the Aspasmos Adam and Aspasmos Watos (alternate each week)
 - Treasures Sunday, Prodigal Son, Paralytic: Aspasmos Adam
 - Temptation, Samaritan Woman, Man Born Blind: Aspasmos Watos

Annunciation Feast

- Chant the Festive Pauline

Palm Sunday

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Feast of the Resurrection

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Holy Fifty Days

- No Coptic Readings should be chanted since there is a procession and many hymns in the Liturgy of the Word
- <https://service.strebekahorlando.org/books/deaconate/page/holy-fifty-days-procession>

Ascension Feast

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Pentecost

- should be chanted during the Liturgy of the Word and the Kneeling Prayer

Apostles Fast and Feast

- On the Apostles Feast, chant the verses for Peter and Paul during

Fast of St Mary

- Veneration during Vespers
- Chant the long Praxis Response followed by the verse
- Chant Rejoice O Mary
- Chant during Distribution
- Chant the Psalm X x during Vespers of the Feast of St Mary

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