



March 1, 2002

Teleturgical Encyclical 8

The Priests and Deacons of
the Holy Metropolis of Denver

Beloved in the Lord,

With the approach of Great Lent, I wish to call to your attention two encyclicals I sent to each of you last year at this same time:

- 1 Teleturgical Encyclical 5, dated February 27, 2001, concerning rubrics for celebrating Small Compline with the Salutations to the Virgin Mary (the Akathist Hymn).
- 2 Teleturgical Encyclical 6, dated February 26, 2001, concerning rubrics for the celebration of the Presanctified Divine Liturgy of Saint Gregory the Dialogist.

I ask that you review the guidance I provided to you in these encyclicals, and celebrate these Lenten services accordingly. Should you need copies of either encyclical, please contact the Diocesan Office.

Concerning the reception of Holy Communion during the special services of Great Lent, please keep the following two points in mind:

- 1 Those who wish to receive Holy Communion at an evening Liturgy should have fasted strictly (no food or drink) for at least six hours preceding Communion; this is comparable to the customary fast before a morning Liturgy whereby no food or drink is consumed after dinner the night before.
- 2 Those wishing to receive Holy Communion on Holy Thursday and on Holy Saturday must do so at the usual time during the Divine Liturgy; you may not "reserve" the chalice with Holy Communion to be distributed "throughout the day" as though the church were some sort of "fast-food restaurant."

Regarding the reception of Holy Communion by the clergy, please observe the following guidelines:

- 1 All concelebrant and non-celebrating clergy are to approach the Holy Altar from the south (or right) side to receive Holy Communion; not from the north (or left) side as has become customary in some parishes.
- 2 The celebrant communes first, receiving both the Body of Christ and the Blood of Christ.
- 3 When no Hierarch is present to commune the clergy, each priest approaches from the south (right) side, receives the Body of Christ and the Blood of Christ from the front of the Holy Altar, and leaves toward the north (left) side.
- 4 When a Hierarch is present, each priest approaches from the south (right) side, receives the Body of Christ from the Hierarch, then goes counter-clockwise to the rear of the Altar to consume the precious Body; after communing of the Body, he goes counter-clockwise to the north (left) side to receive the life-giving Blood from the Hierarch.

5 The deacon(s) approach(es) from the south (right) side to receive the Body of Christ from the Hierarch or junior concelebrating priest, then goes counter-clockwise to the rear of the Altar to consume the precious Body; after communing of the Body, he goes counter-clockwise to the north (left) side to receive the life-giving Blood from the Hierarch or junior concelebrating priest.

6 Concelebrant clergy, priests and deacons, receive Holy Communion first, according to seniority, then the non-celebrating clergy.

7 After all the clergy have communed, the Deacon or junior concelebrant priest places the remaining portions of the Lamb in the chalice, covers it, and steps aside for the celebrant.

8 After all the faithful have communed, the Deacon or junior concelebrant places the portions representing the Theotokos, the nine orders of heavenly entities, the living and those fallen asleep in the chalice, covers it, and steps aside for the celebrant.

Finally, let me add a few words concerning the Service of Great Compline which I ask each of you to celebrate in your parishes on the Mondays of Great Lent.

1 The Service of Great Compline is predominantly read and chanted by the Psalti/Reader.

2 Copies of the Service of Great Compline can be obtained from the "Greek Orthodox Clergymen's Syndesmos, c/o Reverend Jerry Hall, 129 South Union Street, Akron, OH 44304" for only \$7.00 plus postage and handling.

3 The service begins as the priest, vested in exorasson and purple epitachelion (the felonion is put on prior to the censuring at the Kyrie ton Dynameon), opens the Beautiful Gates (and curtain, stands before the Holy Altar, and intones "Blessed is our God ..."

4 After the psalti says "Amen," the priest says "Glory to You, Christ God ..., "Heavenly King, Comforter ...," and the psalti reads the Trisagion Prayers; after the Lord's Prayer, the priest concludes, "For Thine is the Kingdom ..."

5 The psalti then reads Psalms 4, 6, 12, 24, 30, and 90, and after these intones "Meth imon o Theos..., and the antiphon "Oti meth imon o Theos."

6 The psalti reads the three Troparia, beginning "Having passed through the day..., " and then intones antiphonally "H asomatos fysis..."

7 The psalti reads the Nicene-Constantinopolitan Creed, and then intones antiphonally "Panagia Despoina Theotoke..."

8 The psalti then reads the Trisagion; after the Lord's Prayer, the priest concludes, "For Thine is the Kingdom ..."

9 The psalti reads the Troparia of Repentance, as well as "Tin timioteran ton Cheroubim..., " and the priest intones "Through the prayers of our Holy Fathers ..."

10 The priest then reads the prayer "Kyrie, Kyrie, o rysamenos..."

11 The psalti reads Psalms 50 and 101, and the priest reads the Prayer of Manasses "Kyrie pantokrator..."

12 The psalti then reads the Trisagion; after the Lord's Prayer, the priest concludes, "For Thine is the Kingdom ..."

- 13 The psalti chants "Eleison hmas...", then reads "Tin timioteran ton Cheroubim...", and the priest intones "Through the prayers of our Holy Fathers ..."
- 14 The priest then reads the prayer "Despota Thee,..."
- 15 The psalti reads Psalms 69 and 142 and the Doxology
- 16 The priest puts on a purple felonion during the Doxology to be ready for the censuring at Kyrie ton Dynameon.
- 17 Note that after the Doxology on Monday through Thursday of the first week of Great Lent the psalti may read the appointed portion of the great Kanon of Saint Andrew of Crete.
- 18 The psalti then reads the Trisagion; after the Lord's Prayer, the priest concludes, "For Thine is the Kingdom ..."
- 19 The psalti chants the antiphon "Kyrie ton Dynameon..." with the verses from Psalm 150. During the chanting of this hymn the faithful all kneel reverently, as the Priest does the complete censuring (as at Vespers and Matins).
- 20 The psalti then reads the Troparia "Doxa..., Kyrie, ei mi tous Agious sou..., Kai nyn..., Polla ta plithi..."
- 21 The psalti intones "Panagia Theotoke..., Tin pasan elpida mou..."
- 22 The psalti reads "O en panti kairo..." as well as "Tin timioteran ton Cheroubim...", and the priest intones "Through the prayers of our Holy Fathers ..."
- 23 Standing before the Holy Altar, the priest reads the three verses of the Prayer of Saint Ephrem, making a prostration after each verse; he also says "O God cleanse me a sinner, and have mercy upon me" twelve times, making a bow each time, and finally reads the whole Prayer of Saint Ephrem, making a prostration at the end.
- 24 The psalti then reads the Trisagion; after the Lord's Prayer, the priest concludes, "For Thine is the Kingdom ..."
- 25 The psalti (or another person) stands before icon of the Theotokos and reads "Aspile, amolynte..."
- 26 Then the psalti (or another person) stands before icon of Christ and reads "Kai dos imin, Despota..."
- 27 The psalti(s) or reader(s) then read the verses "Yperendoxe, aeiparthene..., H elpis mou o Patir..., and Tin pasan elpida mou..." while still standing before the icons of the Theotokos and Christ.
- 28 During the first week in Great Lent the Priest reads the prescribed Gospel standing at the Beautiful Gates.
- 29 The priest then says "Peace be with all" and "Let us bow our heads to the Lord," and then reads the Dismissal: "Most merciful Master, Lord Jesus Christ, our God, through the intercessions ..."
- 30 The priest then recites the petitions after the Dismissal to which the psalti responds "Lord, have mercy" in a very plain and simple intonation.

31 The psalti chants the Troparion "Panton prostateveis..." (on Monday and Wednesday; if Great Compline were to be celebrated on Tuesday or Thursday he would chant "Sfagin sou tin adikon Christe...")

32 The priest concludes "Through the prayers of our Holy Fathers ..."

May the approaching days of the Great Fast be a time for each of you of reflection and repentance, and may the services of Great Lent prove compunctionate for you and the faithful praying with you.

With Paternal Blessings,



✠ Metropolitan Isaiah of Denver