



August 5, 2002

Teleturgical Encyclical 9

The Priests and Deacons, Chanters, and Choirs of
the Holy Metropolis of Denver

Beloved in the Lord,

In my visits to the parishes of the Diocese, I continue to witness strange things regarding the holy services. Although I have mentioned many things in the past, I am beginning to suspect that my letters are not read. Possibly they are too long relative to the attention span of some of you.

First, we must correct the un-Orthodox practices in the Memorial Services. From time immemorial only four Evlogitaria are sung, not all six. The ones that are sung are the first, the fourth, the "Thoxa" and "Ke nyn."

The second and third Evlogitaria are never sung at a Memorial because they presuppose the presence of the deceased in his casket. If you read these two Evlogitaria you will realize the truth of this statement. Furthermore, the celebratory triple "Kyrie eleison" which are sung during celebratory commemorations and artoklasies are never sung at Memorial Services unless we are glad that the deceased is dead. The triple "Kyrie eleison" should be non-melodic and "almost" recited, rather than musically chanted.

Secondly, some of the priests either eliminate words or add words to the Divine Liturgy, as if Saint John Chrysostom did not do his work very well, and we are trying to improve on it. This happens especially in the use of English. For example, the word "Dynamis" in the Divine Liturgy has really suffered. We hear "With more force," "With more power," "Once again louder," etc., etc. Please know that the word "Dynamis" does not have an equivalent translation. The only thing to do is to use the same word, "Dynamis," as we use the word "Amin." What is so complicated about this? Moreover at each great entrance, I hear words that are made up by some of you. Whether in Greek or English, you only say, "May the Lord God remember all of you in His Kingdom, now and always, and to the ages of ages." And when the hierarch serves, after you chant the above, you chant out loud "May the Lord God remember your archpriesthood in His Kingdom, now and always, and to the ages of ages."

Another mistranslation is the phrase "Christ Who rose from the dead," whether used in the entrance hymn or the dismissal. Every Divine Liturgy is a TODAY experience. How many times must I say this? "Christ IS risen; Christ IS risen; Christ IS risen!"

Finally, canonically when a bishop is present in the church, even if he is not

celebrating or presiding, when the priest says, "Peace be with you," he never blesses with his hand. His hands are down by his sides.

Contrary to this tradition, in this Diocese of Denver when I am in the sanctuary (altar), I have allowed you to bless since you are my personal representatives in the parish. However, if there is another bishop present, you had better not bless, unless you want to receive a tongue-lashing by the bishop. Also, when I am in the sanctuary and not celebrating, I usually receive holy communion after the celebrating clergy. Do not consider this an automatic procedure with other bishops. Always invite them to receive holy communion before all clergy including the celebrant. They will probably do so, if they are to commune.

I expect that this letter will be read and adhered to by all clergy, all chanters, and all choirs.

With Paternal Blessings,



✠ Metropolitan Isaiah of Denver