



GREEK ORTHODOX METROPOLIS OF DENVER

September 17, 2004

Teleturgical Encyclical 13

The Priests, Deacons, and Monastics of
the Holy Metropolis of Denver

Beloved in the Lord,

From time to time I hear of certain practices which, although proper in the liturgical tradition of other jurisdictions, are not consistent with the standard practices of our Archdiocese. I have previously brought such matters to your attention, and I realize that my Teleturgical Encyclicals have sometimes been quite extensive. Perhaps because of their length some points might not have caught your attention. Let me therefore mention only a few matters to you at this time.

Wine: As you all know, the wine we use for Holy Communion must be pure, unadulterated grape wine of good quality, and should be a sweet wine.

In general you may use such Greek wines as Commandaria Saint John from Cyprus and Mavrodaphne from Patras, both of which are widely available. In the case of Mavrodaphne, please note that a variety of grades are available; make sure that you use one that is sweet and not bitter or of poor quality. Santo Wines Nama and Roussos Nama, both from Santorini, are widely used in Greece and are also acceptable if you can procure them here in the U.S.

Please do not use Mogen David or Manischewitz for these are not 100% grape juice and some are artificially sweetened. Also, avoid use of any other wines unless you know their production method and have checked with me first.

Kiss of Peace: The Kiss of Peace is exchanged by the concelebrant priests in the altar during the Divine Liturgy just before the recitation of the Nicene-Constantinopolitan Creed. It is not exchanged with other, non-celebrant clergy, even those standing in the altar. It is also not encouraged on the part of the faithful in the pews. If the Kiss of Peace is being practiced among the laity in any of the parishes of the Metropolis, the priest may remind the faithful that it is a recent innovation and is not necessary if one wishes not to do so. This should not be forced upon people who are not familiar with this expression which only a few people practice in our parishes anyway. I have no objection if the practice is discontinued. Actually, it would be more preferable for the parishioners and guests to greet one another during the coffee hour at the end of the services.

Elevation before the Consecration: The lifting up of the Gifts, the bread on the paten and the wine in the chalice, is done by the celebrant priest, not by the deacon in our jurisdiction. Wherever this practice has taken place, please do not allow it to continue.

Litanies at the Divine Liturgy: The litanies after the Gospel and homily Ñ the Great Litany of Fervent Supplication, the Litany for the Catechumens, and the First Litany for the Faithful Ñ are not to be said by the priest or deacon. After the homily, the priest immediately intones "Opos ypo tou kratous ..." At the most, the priest or deacon may intone, "Again and again in peace ...," and "Help us save us, ... Wisdom.," immediately followed by "Opos ypo tou kratous ..." Likewise after the Consecration and prior to the Lord's Prayer, the eight petitions beginning with "For our deliverance ..." through "For a Christian end ..." are not to be said by the priest or deacon.

With Paternal Blessings,

✠ Metropolitan Isaiah of Denver