



July 31, 2008

Teleturgical Encyclical 20

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

Beloved in the Lord,

It has long been the custom for clergy attire to consist of *anteri* (cassock), *exorasson*, and *kalymavchion*. In Orthodox countries this is the normally expected dress of clergy in public. Under less formal conditions, the vest is often worn instead of an *exorasson*.

In general, it is customary for parish clergy to wear the *anteri* whenever at the parish, and a black suit with Roman clerical shirt and collar elsewhere. It is not appropriate, however, to wear the *anteri* "in town" especially since our American friends are beginning to associate such dress exclusively with those of the Islamic faith who appear to be increasing in our society. If the *anteri* is to be worn in town, the priest should be known by many of the non-Orthodox as an Orthodox priest.

At the Divine Services, I expect that all clergy will wear an *anteri* and *exorasson* with the *epitrachelion* and *felonion*, as appropriate. Only at the Divine Liturgy are full vestments (*sticharion*, *epitrachelion*, *zoni*, *epimanikia*, *epigonation*, and *felonion*) worn over the *anteri*.

Although its wearing is not mandatory, the *kalymavchion* is part of our liturgical vesture. When worn at the Divine Services, the following guidelines apply:

- a. A good rule of thumb is that generally the *kalymavchion* is not worn inside the Holy of Holies; just as in earlier times it was not considered polite for a gentleman to wear a hat inside a home.
- b. The corollary applies: generally the *kalymavchion* is worn whenever outside the Holy of Holies.
- c. Specifically, the *kalymavchion* (and the *epikalymavchion* or veil) is worn:
 - (1) When censuring during the *Kekragaria* at Vespers.
 - (2) When the priest takes *Kairo* during Matins.
 - (3) When censuring during the Great Doxology preceding the Divine Liturgy.
 - (4) When censuring prior to the Great Entrance during the Divine Liturgy.
 - (5) When singing the Mnymosynon or Trisagion, or celebrating an Artoklasia at the end of the Divine Liturgy.
 - (6) At all Dismissals.

(7) During processions/litanies.

(a) For example: the *lití* at Vespers, procession with the icons on the Sunday of Orthodoxy, processions with the Cross and Epitafion during Holy Week.

(b) At all outdoor processions (e.g., with the Epitafion on Holy Friday evening).

(8) When meeting the Hierarch at the back of the church.

(9) During the Service of Making a Catechumen in the narthex of the Church at the Mystery of Baptism.

(10) At the chanting of "Those who have been Baptized in Christ have put on Christ during the Mystery of Baptism.

(11) During the Mystery of Marriage, except during the Gospel.

c. Similarly, the *kalymavchion* (and the *epikalymavchion* or veil) is not worn:

(1) During the reading of the Vespers and Matins Prayers.

(2) During the Proskomide, specifically not during the censuring at the end of the Proskomide.

(3) At any "entrances" (Entrance at Vespers following "*Gladsome Light ...*"), the Small Entrance and Great Entrance of the Divine Liturgy).

(4) During the Prayer Opposite the Ambon at the Divine Liturgy.

(5) At any other time during the Divine Liturgy except as noted above (i.e., only during censurings and Dismissal).

(6) During the Mystery of Holy Unction.

(7) During the Paraklisis and Akathist, except when exiting to stand before the icon of the Theotokos, and at the censuring and the Dismissal

At all times and in every place it behooves all of us to bear in mind the words of the Apostle Paul to Timothy: "... *be an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*" (1 Timothy 4:12)

With Paternal Blessings,



✠ Metropolitan Isaiah of Denver