November 30, 2016
St. Andrew the First-Called Apostle

To the Reverend Clergy of the Holy and God-Protected Metropolis of Pittsburgh,

Guidelines for Liturgical Practice

Regarding the New and Official Translation of the Divine Liturgy

- All priests and deacons of this Metropolis, and visiting clergy within the Metropolis, are to use the official translation and rubrics as promulgated by the Eparchial Synod, approved by the Ecumenical Patriarchate, and distributed by the Holy Cross Press. Even if your parish does not have the same text in the pews, the clergy are to use the Official Text.
- The following portions of the Liturgy are to be omitted in all parishes:
  o The Litany of Fervent Supplication (pgs. 23-25), Prayers for the Catechumens (pgs. 27-28), Supplication and First Prayer of the Faithful (pgs. 28-29), and second Supplication of the Faithful (pg. 31).
  o The duplicated Completion Litany (pg. 61).
- However, the second prayer of the faithful (after the Gospel) is to be said, either quietly or aloud, before the intonation of the exclamation “That, ever guarded by Your might...”
- All parishes should be using the Eparchial Synod’s official translations of the Creed, Lord’s Prayer, and Paschal Hymn (Christ is Risen).
- I am to be commemorated within the divine services as “Archbishop and Father Savas.”
  o When another Metropolitan or Archbishop is presiding (or standing at the throne), they are to be commemorated as “Archbishop [Name].”
  o If a hierarch is present but neither vested nor standing at the throne, he is not to be commemorated; in this case, the presiding priest will still not bless the congregation with his hand, but will simply bow at the times of blessing.
- Please note: In the 6th of the prayers read before the reception of Holy Communion (on page 71 of the Priest’s edition), there is a “copy and paste error.” Please strike out the sentence “In Your love, Lord, cleanse my soul, and save me” that follows immediately after “… as You are the one Who loves mankind.”

Answers to some Frequently Asked Questions
- Presiding at the Divine Liturgy when a Hierarch is not celebrating
  o The proistamenos is to preside over the Liturgy in his parish on a regular basis. He may choose to offer the place of first celebrant to another clergyman (a resident retiree, an assistant priest, a visitor) out of respect to his priesthood and experience (or, in the case of the assistant, to train him), but it is not to be expected that he will do so.
  o The exception to this is if the visiting clergyman is the Chancellor of the Metropolis or an Archimandrite. If any clergy of these ranks within our Metropolis visits your parish, they shall be expected to preside at the Liturgy unless they choose to defer to the proistamenos.
  o I appreciate the custom practiced in a number of places that when a parish is hosting a feastday celebration (for its patron, a major event in the life of the parish, or another feast associated specifically with the congregation) that the host priest serves last regardless of his true place in the order.
  o When there is a clergy concelebration of more than 2, the following guidelines should be followed to determine seniority: the Metropolis Chancellor, followed by Archimandrites (by date of ordination), followed by the remaining clergy (by date of ordination).
  o Only one priest is to stand in front of the altar during the Liturgy (except when making appropriate metanoias, exchanging the kiss of peace and holding the aer, preparing to commune, preparing the gifts for the communion of the faithful).
  o The presiding priest is to read all the prayers of the liturgy. The petitions, exclamations, and blessings should be shared among the concelebrating clergy (with the exception of the exclamations of the Anaphora, which should be said by the celebrant).

- Visiting clergy who choose not to concelebrate at the Divine Liturgy should not sit in the congregation, but rather should sit in the sanctuary (“altar area”) or at the cantor’s stand.

- Because the anderi (cassock) is not seen in and of itself as an unambiguous garment of Christian clergy in the United States, clergy who do not have the liturgical privilege of wearing a Cross but who do wear the anderi when in public may wear a small and simple wood, silver, or gold Cross without jewels, or a cross pinned to anderi.
  o Regardless of one’s choice of everyday clerical attire (anderi or “western” clerical), we should have an appearance that is clean and not unkempt.

- The curtain and Beautiful Doors should not be closed at any point during the Divine Liturgy in parish use.

- While others may assist, the cleanliness of the Altar area, and specifically of the Holy Table and items thereon, are the responsibility of the proistamenos. The Gospel, vessels, antimension, and other items should be kept in good condition and should be cleaned (in whatever fashion is appropriate to each item). This includes the exterior of the holy vessels (like the base of the Holy Chalice).
Requests for sacraments to be performed outside of the Church (i.e. funeral homes, halls, etc.) must be made in writing (print, email, or fax) in each instance. Please enumerate the extenuating circumstances in full.

Requests for funerals for those who commit suicide should be made in writing in each instance. My default position is that if there is any evidence of mental illness, the blessing for a funeral will be granted.

For those who are cremated: the Trisagion service with the addition of the funeral Epistle and Gospel can be celebrated at the funeral home in lieu of the funeral service, and a normal Trisagion can be remembered at various points of remembrance. No memorials with kolyva are to be celebrated.

Requests for the use of any instrument in the Church other than the human voice or the organ must be made in writing in each instance, and must be done well in advance. There will be no blessing for non-liturgical melodies (either by Eastern or Western standards), or for percussion instruments.

Do not close the parish on a Sunday without prior communication with myself or the Chancellor.

On Great and Holy Wednesday, parishes should not be duplicating the service for the Sacrament of Holy Unction. If your community is accustomed to two services, then the Unction should be celebrated in the afternoon, and the Orthros of Great and Holy Thursday in the evening with an anointing during the service.

Do not “scapegoat” the Metropolis – if you know that the answer to a question will definitely be no, then do not offer to pass the question along to our offices.