

DIRECTIONS FOR THE CELEBRATION OF
THE WESTERN ORTHODOX LITURGY
COMMONLY CALLED THE MASS

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DEDICATION

TO HIS GRACE, THE MOST REVEREND ARCHBISHOP

NIKON

OF WASHINGTON AND FLORIDA

RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

ARCHPASTOR, EXEMPLARY ORTHODOX CHRISTIAN

BENEFACTOR, BELOVED FRIEND

PREFACE

CONCERNING THE RESTORATION OF THE WESTERN RITE¹

HISTORICAL INTRODUCTION

AMONG the Eucharistic Liturgies of historic Christendom, the one preeminent in the West, both for its antiquity and for its widespread and continued observance, is the Roman Rite of St. Gregory the Great, commonly called the Mass. While in the East, a variety of Rites have existed side by side from early times, the Roman or Western Liturgy has always been (with negligible exceptions²), the only Rite of importance in the West. Its literary origins are shrouded in an obscurity which continues to vex scholars, and does not concern the purpose of these DIRECTIONS. But it is certain that the Text of the Rite as we know it was established finally by Pope Gregory in the sixth century, and has remained unaltered since that time. The *MISSALE ROMANUM*, embodying the reforms of the Council of Trent, was promulgated in 1570 as the official Liturgy of the Latin Patriarchate, and was in continual use until 31 December 1971, when it was officially super-ceded by new compositions drawn up by the Second Vatican Council.

The predominant character of the primitive Roman Liturgy was a strong simplicity and straightforwardness, from Entrance to Communion, unadorned by any lengthy or florid ceremonies such as litanies, processions or the like. This characteristic of austerity and directness has been criticized by those accustomed to Eastern Rites as stark and barren. But it must be remembered that the Roman ethos which engendered the Rite was one of intense order, rigor and practicality; with none of the mysticism of the East or ebullience of later Mediaeval or Renaissance periods. Pageantry there surely was, especially in the Papal court and other centers of the Western Empire, but it was of a severe and almost military nature. Only after the Church had spread into Northern lands, and provincial customs began to be imported into the Capital, did embellishments come to be incorporated into the Liturgy.

In considering the development of the Roman Rite, it is necessary at the outset to distinguish its formal Text, which alone forms the substance of the Rite as such, from the ceremonial actions and private devotions of the clergy which accompany it; as at the Gospel, Offertory and Communion. The former remained everywhere the same, and formed an invariable framework or foundation; while the latter -- never structural parts of the Liturgy at all - varied widely from time to time and from place to place.³ These

1 Portions of this Preface appeared, in a slightly different form, in *ONE CHURCH Magazine*: Vol. XVIII, No.5, 1963.

2 Certain other Rites of disrupted origin have also existed in Europe: e.g. the Mozarabic, Ambrosian and Gallican. The last has recently been revived within the Orthodox Church of France; but except for their preservation as local antiquities in isolated chapels, the others have disappeared.

3 For polemicists of either West or East to compare the Text of one Rite with the Ceremonial of another, for the purpose of derogating either, is a frequently used but unscholarly and indefensible trick of the trade.

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variable elements grew out of the natural piety of the clergy, and at first were undoubtedly spontaneous. Only gradually did they become formalized by repetition, and even more slowly were they incorporated into service books as regular parts of the Liturgy.

Thus, instead of a multiplicity of distinct Rites as were known in the East, there arose in the West a liturgical family of what came to be called USES, of considerable ceremonial variety, within the single Western Rite. From the time of Charlemagne until the middle of the sixteenth century this richness of liturgical expression was a normal aspect of Western religious life: its underlying unity preserved by the authority of Rome, its diversity fostered by the inherent autonomy of provincial bishops and monastic superiors.

The unfortunate Schism of &me from Orthodoxy in 1054 alienated almost the entire body of Christians observing the Western Rite; so that what had until then been a fully Orthodox Liturgy became associated with Papal heresy and later with Protestantism. Once divorced from the healthy balance of a united Christendom, Western liturgiology took on a pronounced legalistic character (like that of Western theology); which was augmented by the growing prestige of the Man See, the Eucharistic controversies of the Middle Ages, and the rise of Scholastic philosophy.

In Mediaeval times, Western liturgical expression developed to extraordinary complexity, and the primitive simplicity of the Rite became overlaid with a host of ceremonial accretions: some of which were quite practical in themselves, some were not quite so felicitous, but none were in any way integral to the Rite itself. This process was particularly noticeable in the metropolitan cathedrals and greater monastic houses (such as Cluny): where the ceremonies of the Divine Office and Mass frequently occupied the better part of the day. Moreover, a fashion arose for duplicating and triplication observances; so that instead of a single Liturgy with its Office being celebrated by all the assembled clergy of a place, several would follow one another consecutively. This multiplication of Masses led to the abandonment of the Solemn Liturgy as a norm, and to the evolution of what has come to be termed "Low Mass," performed by a single Priest without choir or ministers: often with but one witness and sometimes with none at all.

With the promulgation by Pius V of the Tridentine Missal in 1570 and the concomitant suppression of other Rites and Uses, a millennium of slow liturgical development came suddenly to an end. In a moment the wealth of local usage was swept away; the prerogatives of provincial bishops to authorize modifications in the Liturgy within their own territories was abrogated; and what had until then been little more than a local Italian Use, encumbered with the floridities of Renaissance ceremonial, was imposed as the one Rite for the Roman Obedience. Except for a few monastic Orders which were permitted to retain their older Uses⁴, this situation has prevailed until the present decade, when Vatican Council II replaced the Gregorian Liturgy with newly composed liturgical forms.

4 Principally the Carthusians, the Dominicans and the Cistercians. Though the Cistercian Use was exempt from suppression, and was indeed a splendid

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Since the Reformation, several groups of scholars and theologians (notably the so-called Jansenist Church of Holland and the Old Catholics of Germany and France) have been led to repudiate Papal authoritarianism and heresy, and to seek the recovery of primitive Catholicity as independent jurisdictions. All these movements retained the Western Rites which were their common heritage; but at the outset their primary concerns were pastoral and theological, not liturgical. The guidance of the Holy Spirit was manifest in their desire to return to the doctrinal position of the undivided Church before the Schism (which is of course that of Eastern Orthodoxy); although only in rare instances has this aim been realized. The vast majority of groups claiming Old Catholic Orders remain outside the theological and administrative limits of both Rome and Orthodoxy.

Among the first reforms instituted by these bodies was translation of various portions of Roman service books into the vernacular: which led to a marked increase of participation on the part of the laity. Another step, equally important but less easily accomplished, was the purgation from liturgical texts of ultramontane heresy. Still another was the awakening of interest in the technical and historical aspects of the Liturgy, leading to various schemes for removing later accretions and returning to simpler ceremonial.

With the return of Western clergy, parishes and jurisdictions to Orthodoxy, the longstanding dichotomy of Rite and Dogma has been partially resolved: so that once again the venerable Liturgy which is the proper heritage of Western Christians can be celebrated in Orthodox churches. Several jurisdictions of Orthodoxy in America have instituted experimental Western Rite activities, with greater or less success: some of which have regrettably come to naught by attrition or absorption into Byzantinism; but a few continue quietly to find their way under well-meaning if betimes perplexed Eastern supervision. It remains only for the movement to persevere into a stable and self-sustaining whole, and so to take its rightful place as a recognized and mature component of worldwide Orthodoxy.

GENERAL PRINCIPLES OF REFORM

It is the aim of all Western Rite movements within Orthodoxy to promote the spread of the Orthodox Faith through the use of forms of worship which are indigenous to the culture and familiar to the people. The reestablishment of the Western Rite, therefore, as a normal aspect of Orthodox life, purified of all heretical associations, and conformed to the pastoral needs of the day, is their primary concern. These DIRECTIONS have been prepared for the guidance of Orthodox (and other) clergy in celebrating that restored Rite.

The work of restoration has involved a detailed study of the history and

example of pure Western observance, it seems never to have been used, perhaps on account of Romanizing influences within the Order. It has recently been revived by a few communities of the Common Observance in Europe.

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development of the Roman Rite, including not only the early Sacramentaries and Ordines, but also the variant provincial and monastic Uses formerly observed in the West. The general principles governing this research are set forth below; but since these DIRECTIONS are intended to be practical, not critical, exhaustive documentation for each item has not been provided. A list of the principal sources consulted is, however, appended in a bibliography.

VERNACULAR: The Scriptural and logical arguments for the need of the vernacular in public worship are obvious and overwhelming; only vested interests can pretend otherwise. Many earlier translations of the Roman Rite, and most modern ones, suffer from deficiency in style and precision. Such defects can endanger both devotion and theological accuracy. For the English language, such literary monuments as the King James Bible and the BOOK OF COMMON PRAYER provide an unassailable stylistic criterion which has yet to be approached - let alone surpassed - by modernizer or iconoclast. It is frequently forgotten by modernizers that liturgical language, like legal or medical language, cannot without violence to content be forced to imitate lay or conversational language. (This is to say nothing of the awe and solemnity which should distinguish formal words addressed to and concerning the Lord of Creation!). Attempts to degrade the sacred Liturgy to the level of the street only frustrate the whole purpose of Religion, which is to elevate man, with all his activities including his speech, to divine levels. The translation presented for use with these DIRECTIONS was begun by scholars in 1920; it has been carefully tested by actual use over many years in parochial and monastic congregations of widely varying background. It has been examined and adjusted in minute detail for its compatibility to the traditional melodies of Gregorian chant. Finally, its style has been constantly referred to the literary exemplars aforesaid, in order to produce a homogeneous Text of the Roman Liturgy which is dignified, faithful to the Latin original, and conformed to the doctrinal standards of the Holy Orthodox Church.

THEOLOGICAL ADJUSTMENT: The Roman Rite was in use for centuries throughout Europe before the Schism, as an Orthodox Liturgy; nor did occasion arise for its reexamination by Orthodox theologians until relatively recent times. Only when union began to be sought by Western groups (probably the first of these was Joseph Overbeck's, c.1865) did a scrutiny of their liturgical texts become necessary. In only three areas of the Latin Mass is modification required on doctrinal grounds: (a) the Filioque heresy in the Nicene Creed, unlawfully inserted by Papal interests in the ninth century, (b) references to the "Treasury of Merits" of the Saints, and (c) the question of a formal Epiclesis of Invocation of the Holy Spirit in the Canon. With regard to the first two points, restoration to Orthodox reading can be achieved in nearly every case by simple omission.⁵ Without entering into the controversy concerning the adequacy of the Latin Canon without an Epiclesis, it is enough to say that a proper Invocation, modeled after that

⁵ In certain Collects, the word "intercession" or "prayers" can be substituted for "merits," or as in the Collect for All Saints and elsewhere, the word "triumph."

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in the Byzantine Liturgy, was prescribed by the Holy Synod of Moscow in 1870, for insertion between Supra Quae and Supplices, with which it forms a smooth and logical sequence. Pending further research leading to an authentic restoration of the Roman Canon, this adjustment satisfied all requirements to render the Western Rite fully Orthodox.

RITUAL SIMPLIFICATION: Judging from the apathy which afflicted most Roman Catholic congregations after the imposition of the 1570 MISSALE, definite reform was urgently needed to make the sacred Action more understandable to the laity who have their rightful part in its celebration. It was therefore only natural that a return to the doctrinal position of the early Church should be accompanied by efforts to recapture the ritual expression of that age as well. Many of the ceremonies of the Tridentine Liturgy were entirely extrinsic to its structure, and so were disruptive of its flow and continuity; creating an undevotional atmosphere of haste and clutter. A removal of these late developments, and in some cases a substitution of simpler elements from older Uses, brought out the bold outline of the Western Rite, and recaptured a spaciousness and dignity which had hitherto been obscured.

CONCELEBRATION: Another much needed reform in the Roman Liturgy is the restoration of the full Solemn Mass, with assisting Deacon, Subdeacon and Concelebrants, as the liturgical norm, and the relegation of private or "Low" Masses to occasions of genuine emergency - such as in the mission field. Since the twelfth century, when the Eucharistic controversies led to the development of doctrines advocating the cumulative efficacy of individual Masses, the Roman Church has fostered daily celebrations by every Priest. This practice brought about a multiplication of private Masses and a consequent abandonment of concelebration. By reintroducing this last as the norm, all need for several Liturgies in one church is eliminated, except where actually necessary to provide the Sacrament for large numbers of the faithful.

(MONASTIC USE: Where the traditional usage of the monastic Order differs from the ordinary parochial Rite described herein, it is indicated, for the guidance of Hieromonks celebrating the Western Liturgy. Such differences are slight, and generally confined to the Offertory Action and to occasional word changes. This variant usage is normally restricted to the oratories of monastic houses; and Hieromonks who assist in secular churches may fittingly conform to local usage in order to avoid confusion.)

CONCLUSION

The whole purpose of Liturgy is to bring the eternal Message of Salvation to mankind. It is a primary tool of the Church's apostolate. The retention by the Church of different Rites only emphasizes her universal and timeless character, and the necessity for appealing to the pietistic and cultural needs of all her children. Liturgiology does not and cannot exist for itself alone; it is first and last a pastoral science. No ceremony can therefore claim to justify its own existence which is performed without regard for the people: and particularly for their instruction, edification,

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and spiritual growth. To retain archaisms only because they are ancient or because they stem from a distinguished source is to violate the very reason for the Church's mission: which is TO SAVE SOULS.

Every element in the Western Liturgy described herein has been studied prayerfully, with this pastoral orientation foremost in mind. Nothing has been either advocated or suppressed merely for the sake of conforming to some arbitrary historic or academic standard however eminent, or which does not contribute in some way - immediately or remotely - to drawing the people closer to God. It is of course self-evident that no retrogression to a former Use however pure, and no research based solely upon scholarly data, can satisfy the needs of a living Church. But it is also true that history can play a legitimate role in articulating the present day apostolate with the best of the past. Such is the ideal underlying the preparation of these DIRECTIONS.

It is hoped that this restored Western Rite, conformed to the doctrinal and pastoral requirements of the Holy Orthodox Church, can aid in the staggering task facing it today: of evangelizing the world for Christ in the face of mounting indifference, hostility and immorality. The Western Rite is eminently able to set forth the supreme teachings of that Church, and to show forth the holiness and majesty of God Who is the Author, the Source, and the Object of all Liturgies and all Religion.

New York City: May 1964;
Revised May-June 1975

AUGUSTINE WHITFIELD,
Abbot of Mount Royal

SECTION ONE
GENERAL NORMS

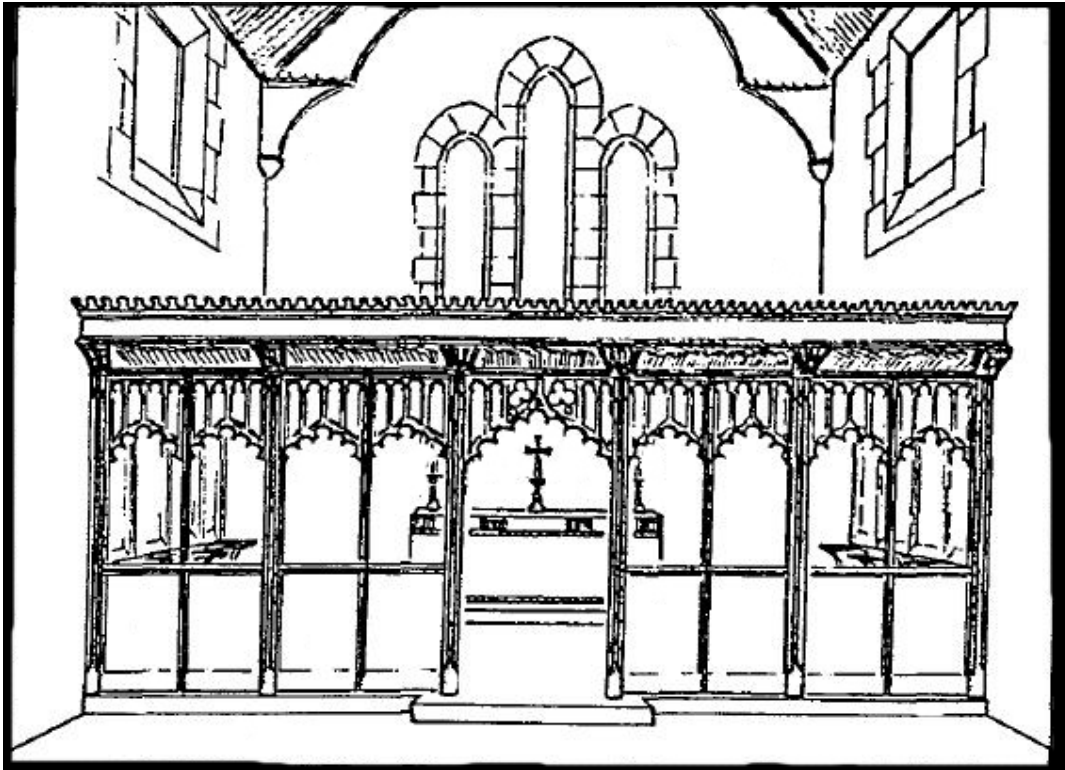


FIG. 1: The Sanctuary and Choir of a Western Rite Church.

1. **ARCHITECTURE:** In conformity with unbroken Orthodox Catholic tradition, all churches should be so oriented that the Celebrant of the Liturgy when standing at the Altar to consecrate the Elements faces the East. (In this position, if he also faces the Congregation across the Altar, in the manner of the ancient Roman basilicas, he does not turn when addressing them.) That part of the Church in which the Altar stands, termed the Sanctuary (in Monastic use, the Presbytery) should be separated from the rest by a screen, railing or other definite structural device. (FIG. I)
2. **ALTAR:** The Altar should be in the form of a plain table or block, without shelves ("gradines") behind it; and it should stand entirely free of the wall in accordance with the prescriptions of the Pontifical, so that procession may be made around it. At the time of Mass, the Altar should be covered by at least one white linen cloth. If this cloth is not removed out of service time, a dust cover of neutral color should protect it.
3. **ORNAMENTATION:** As the earthly throne of the heavenly King, the Altar may be beautified with carving, painting or hangings. But neither the Altar nor other furnishings of the Church should be encumbered by unnecessary or excessive decoration. The integrity of simple materials and honest workmanship more properly befit the House of God than a super abundance of cheap or ostentatious ornament.
4. **CROSS:** The Altar Cross stands upon the Altar; or it may stand behind it or be suspended above it. It may never be placed directly upon the Tabernacle or other vessel wherein the Blessed Sacrament is

reserved.

5. **RESERVATION:** In accordance with Canon 42 of the Sixth Ecumenical Council, provision shall be made in every Church which has received permanent consecration for the safe and reverent reservation of the Blessed Sacrament for the sick. In other churches, chapels and oratories, reservation may be made in particular emergencies only, without the license of ecclesiastical Authority. Reservation is by the Species of Bread which has been dipped into the Species of Wine. The vessel or Tabernacle wherein the Sacrament is reserved shall be covered at all times by a white (or gold) cloth which is not transparent; and a white light shall burn nearby. And NOTE: that since Communion with Christ in the Eucharist is the fundamental purpose of the Sacrament, all rites and ceremonies of devotion to It, and all pomp and display concerning It divorced from the actual context of the Liturgy and Communion, are prohibited by Orthodox theology. (Acts of reverence are described in Par. 15 below.)
6. **RELICS:** Relics of undoubted Saints of the Universal Church, aside from those enclosed within the Antimensium, may be enshrined within or beneath the Altar; but they may never be exposed above it. The sole exception to this prohibition is an authenticated Relic of the True Cross, which may be incorporated into the design of the Altar Cross.
7. **LIGHTS:** Two lights only may burn upon the Altar, regardless of the rank of the occasion. Other lights may be placed within the Sanctuary and around the Altar on greater Festivities, but never upon the Altar itself. (In Monastic usage, when a Bishop or Abbot entitled to pontificalia is to celebrate, a third light or Lantern burns beside the Book to illumine it.)
8. **CHOIR:** If there be a vested choir of men, provision for their seating should be near the Altar, but outside the Sanctuary itself, as in Monastic houses. But female choirs whether vested or not shall sing from a gallery or other enclosed space separated from the Sanctuary.
9. **LITURGICAL COLORS:** Adherence to the modern Roman color scheme, although entirely practical and permissible, is by no means obligatory. When adequate vesture and Altar hangings are not available in all colors, it is fitting to employ the best set, whatever its color, for greater Festival. But NOTE: that vestments or hangings entirely of BLACK may never be used at any Orthodox Altar. (See APPENDIX II.)
10. **VOICE:** It would be a meaningless contravention of the Orthodox principle of intelligibility in public worship, for the Ministers of the Liturgy, whatever their rank, to speak indistinctly, with excessive speed, or with such eccentricity of pronunciation as would make their words difficult to understand. Every Cleric should therefore strive to render clearly and audibly all parts of the Rite which it is his duty to recite, so that they will be meaningful to all hearers. Most especially is this Direction obligatory for those parts of the Liturgy which constitute the essence of the Sacramental Action. The holy Sacrifice is a public Act of worship for all Christians; and every person present has both the privilege and obligation of giving his personal assent to that Action, by hearing it properly and by responding Amen to its Prayers.
11. **MUSIC:** The same principle applies with regard to music selected for the Liturgy, and for any hymns which may be sung during its celebration. All liturgical music ought to increase the understanding of the sacred Text and augment the devotion springing from it. Where adequate instruction is available, Gregorian melodies are undoubtedly the ideal; and there are several vernacular settings of these in print which are simple enough for congregational use (see Bibliography). But it would be far more seemly to provide good modern settings which are within the competence of ordinary lay folk and untrained choirs,

and so will assure their willing participation, than to insist upon compositions of theoretical excellence which are beyond their ability to perform. (It is of course recognized that on special occasions, a trained choir may present choral works of greater difficulty than this norm.)

12. **POSTURE:** Clerics should remember that they are the representatives of God to the faithful, according to their several ranks. They should show forth the holiness of the Church and the dignity of its worship by their correct posture and deportment, while executing their functions in the Liturgy. Whether standing or sitting, the body should be held erect and motionless; with the feet together. There should be no leaning, reclining or slouching in the stalls, or at the Altar or Lectern.

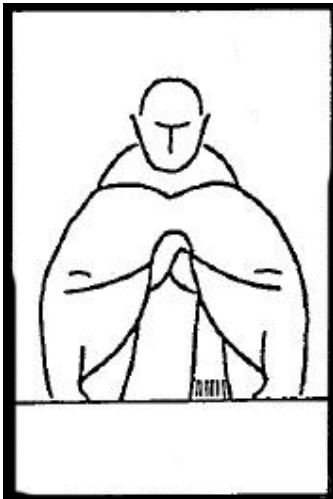


FIG. 2
The Hands: Normal



FIG. 3
The Hands: Seated

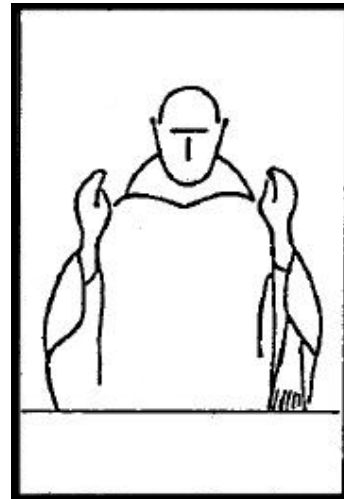


FIG. 4
The Hands: Praying

13. **HANDS:** (a) In general when wearing liturgical vesture, Clerics hold the hands joined naturally together before the breast when standing (FIG. 2), and placed palms down upon the knees when sitting (FIG. 3). Others assisting in the Sanctuary should do likewise. (b) The Celebrant, whenever standing at the Altar and praying FOR the people, extends his hands in the ancient "orans" position (FIG. 4), with palms facing each other at the level and width of the shoulders. (c) But whenever the Celebrant joins in the corporate recitation of any Text WITH the people, and also when he stands silently in meditation or listening to another, he joins his hands, or he may place them down upon the Altar. (d) Clerics and all others not in liturgical vesture, or wearing a choir or monastic Habit, normally keep the hands joined or held within the sleeves.



FIG. 5
Sign of the Cross



FIG. 6
Simple Inclination

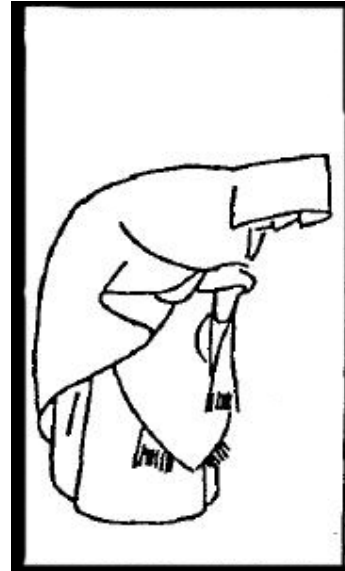


FIG. 7
Profound Inclination

14. **SIGN OF THE CROSS:** The holy Sign is traced: (a) when blessing oneself, with the conjoined thumb, forefinger and middle finger of the right hand, from the forehead to the breast, and from the right shoulder to the left; (b) when blessing other persons or objects, with the upraised right hand, all fingers extended and with the little finger in the direction of the person or object blessed, tracing a cross about seven or eight inches in each direction (FIG. 5) -- never the exaggerated fifteen or twenty inches sometimes seen made by denominational Clerics; (c) Prelates of the Western Rite upraise the first two fingers only, the other fingers being held by the thumb. (If it is preferred, the hand may always be held in the Byzantine position, symbolizing the "ICXC" of the sacred Name of Jesus.)
15. **REVERENCES:** There are in general two modes of reverence prescribed by these DIRECTIONS: (a) the simple inclination of the head only (FIG. 6), and (b) the profound inclination of the body, so that the palms could touch the knees (FIG. 7). The head is inclined, slowly and without exaggerated motion, at the holy Name of JESUS, of his blessed Mother MARY, and of the Saint whose festival is celebrated or commemorated in the Liturgy; and also at the names of the Patriarch (or Metropolitan) and Bishop of the Diocese, whenever these are mentioned in liturgical formulae. The head is also inclined before Altars and shrines, to the Cross, and to the principal officiating Priest in the course of the Rite when ministering to him. Orthodox usage favors the profound inclination instead of the genuflexion of the Roman Rite. It is made to the Blessed Sacrament; to the Patriarch (or Metropolitan) and to all Bishops, to a monastic Superior entitled to pontificals, and at the Incarnatus in the Nicene Creed. Lay congregations accustomed to the genuflexion may continue to employ it, but never the Clergy at the Altar.

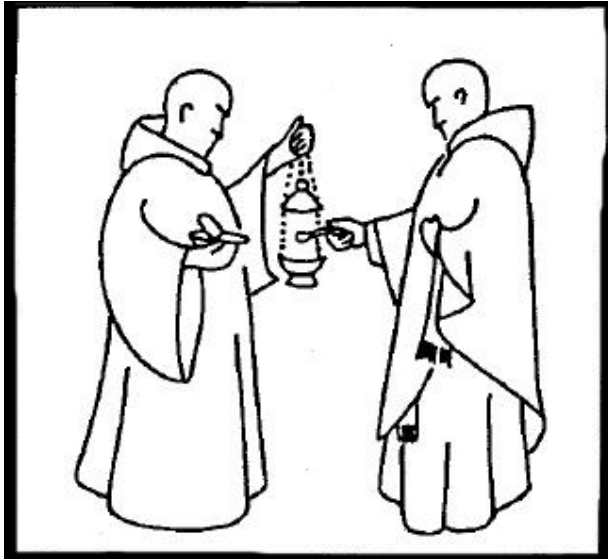


FIG. 8: Setting on Incense

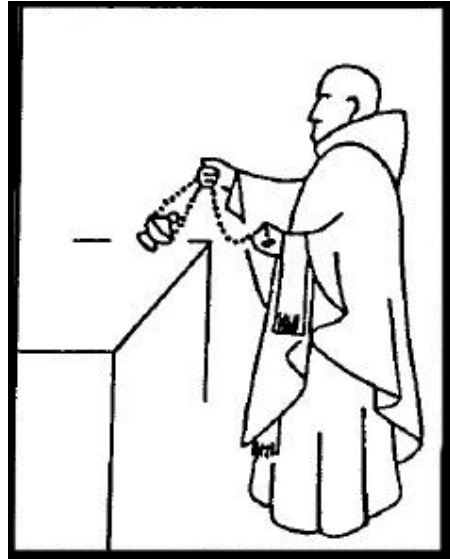


FIG. 9: Method of Censing

16. **INCENSATION:** The burning of incense in honor of persons antedates Christianity by centuries; its appropriation by the Church was a natural expression of piety, commended in Holy Scripture. The modern Roman system of "double swings," however, is unnecessarily complicated, and is not recommended in these **DIRECTIONS**. The manner of swinging the censer should be natural and simple: in this as in other aspects of ceremonial, there should be no stiff or awkward postures or movements. The minister of incense, who is normally the Subdeacon at a Solemn Mass, holds up the opened censer before the Celebrant, together with the boat of incense having the spoon in it; saying in a low voice: "SIR, ASK A BLESSING." The Celebrant puts two or three spoonfuls of incense into the censer (FIG. 8), and then blesses it in a low voice with the invariable formula: "BE THOU BLESSED BY HIM WHOSE HONOR THOU ART TO BE BURNED. AMEN." (NOTE: This blessing is neither asked nor given in Liturgies of Requiem. And NOTE FURTHER: that whenever a Prelate of higher rank than the Celebrant is at the throne, the minister of incense takes the censer, after the celebrant has set on incense, to him instead, to ask and receive the blessing of incense. When the minister has closed the censer, the Celebrant takes the ends of the chains in his left hand, and the middle of the chains in his right. When censing, the right hand is held at about the level of the shoulders, and the censer is swung by a moderate impulse of the hand in the direction of the person or object censed (FIG. 9): once, twice or thrice according to the scheme outlined below. The number of swings will be indicated in the body of these **DIRECTIONS**; but generally the Blessed Sacrament, the Altar, all Bishops, reigning monarchs, and the principal Celebrant of the Liturgy receive three swings each (not three "double" swings); other vested Clerics receive two swings each; lesser Ministers and professed Monastics one swing each; then either side of the choir and either side of the congregation one swing each as a unit. If prominent lay guests or dignitaries be present, they should be given a place outside the screen.

SECTION TWO
PREPARATION OF THE ALTAR AND ELEMENTS

17. **RITE:** While the ancient, and ideal, form for all Celebrations of the Liturgy both Eastern and Western is with the assistance of Deacon, Subdeacon, Concelebrants, assisting Ministers and Choir, such a full complement of trained and ordained personnel is seldom available in many modern churches. Hence the Celebrant must perform several of the liturgical functions of the lower Orders in addition to his own, assisted only by an Acolyte or other server at the Credence. In these DIRECTIONS, the full Rite is termed SOLEMN, and the lesser SIMPLE. Necessary adaptations from one to the other are indicated where required.
18. **ANTIMENSIUM:** In Orthodox Churches of the present day, the Antimensium consecrated by the Bishop of the Diocese ordinarily takes the place of the Altar Stone specified in the Roman PONTIFICAL, although Altars of stone whether with or without Relics are not forbidden. The Antimensium should remain on every permanently consecrated Altar at all times, folded out of service time within its protective Corporal. The Antimensia of portable or temporary Altars should be removed out of service time for storage in some place of safety. For the purposes of ceremonial, the Antimensium is considered equivalent to the blessed linen Corporal of the Roman Rite.
19. **CANDLES:** The candles or standard lights should be trimmed before every service, both to ensure their proper burning and to enhance the dignity of the Altar. They should be lighted and extinguished without ceremony. In no case may electric or other artificial lights be used instead of genuine Candles at the Altar.

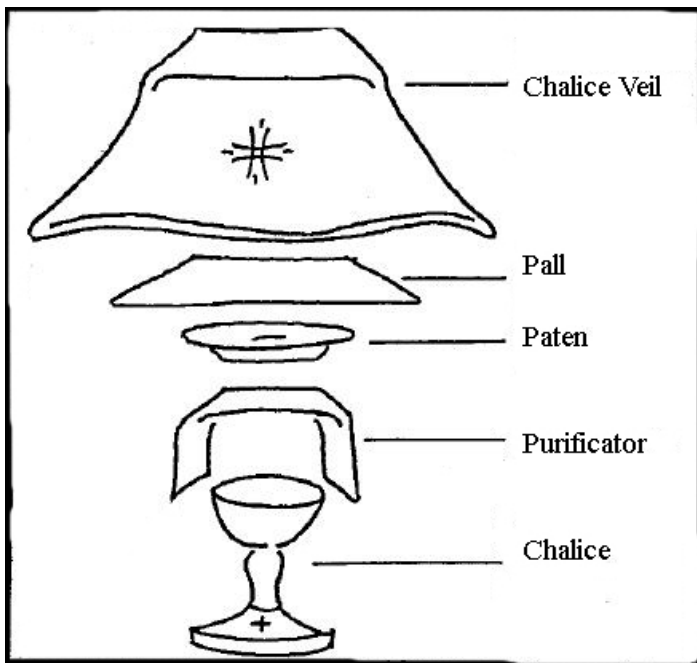


FIG. 10: Proper Assembly of the Vessels

20. **SACRED VESSELS:** The Chalice and Paten should be of precious metal, or with those surfaces which touch the Elements at least plated in such. Once consecrated, the Vessels should not be handled by those not in holy Orders or Monastic Vows; except that in small missions, the Priest may delegate the care of the Altar and Vessels to some devout and competent layman. Before each Celebration the Vessels should be carefully cleaned, and then properly assembled with their necessary Linens (FIG. 10): the folded Purificator over the Chalice, and the Paten upon it; then the square Pall and the silk Veil the color of the Day.

21. **BREAD AND WINE:** Where unleavened Hosts are not approved for use, leavened loaves of similar size, as thin as possible, should be baked; or the top portions of

Byzantine Phosphorus containing the Seal can be sliced from the rest and used as Hosts. Hosts should be lightly scored on the under side to facilitate breaking at the time of Communion. A pure grape Wine should be used which, while readily distinguishable from Water, is not so dark as to stain the linens unduly.

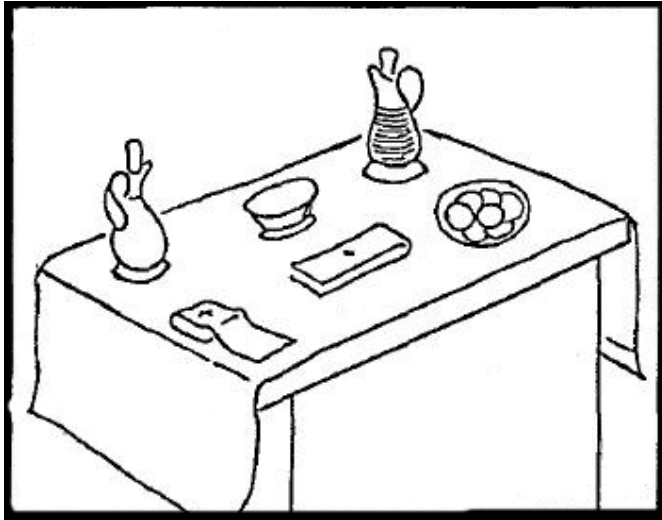


FIG. 11: Credence Table at a Simple Celebration

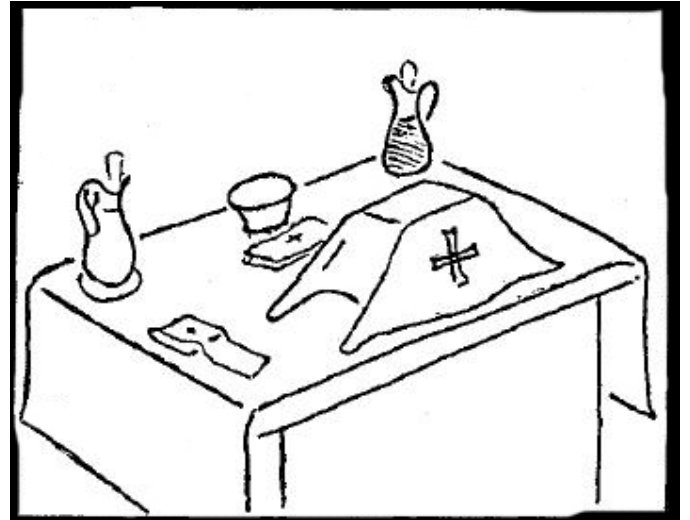


FIG. 12: Credence Table at a Solemn Celebration

22. **CREDENCE TABLE:** Near the Altar, preferably on the Celebrant's right, stands the Credence Table to hold the Bread, Wine, Water and other necessary items for the Liturgy. This Table may be covered during service time with a white linen cloth. (In large churches, a side Altar may be used as a Table of Preparation at a Solemn Celebration.) Before every Mass, there should be placed on the Credence: (a) a tray or canister containing a sufficient number of Hosts; (b) two cruetts containing Wine and Water respectively, adequately stoppered; (c) a basin for washing the Celebrant's fingers together with a towel for drying them; and (d) an extra Purificator for emergencies (FIG. 11). At a Solemn Mass, sufficient room should be left in front of all these items for the sacred Vessels (FIG. 12; see Par. 24 below). Where there is no Acolyte or Server, the Bread, Wine, Water and basin may be placed inconspicuously at one end of the Altar, within reach of the Celebrant.
23. **LOCATION OF VESSELS – SIMPLE RITE:** When no Deacon and Subdeacon are available to assist the Celebrant, it is usually convenient to place the Vessels assembled as described above, Par. 20) directly upon the Altar, on the outspread Antimensium, before the beginning of the Liturgy. At such a Celebration the Elements will be prepared and offered at the time of the liturgical Offertory (see Par. below).
24. **LOCATION OF VESSELS – SOLEMN RITE:** When a Deacon and Subdeacon are available to assist, the liturgical Offertory can be performed with greater solemnity. The Vessels are placed (properly assembled) upon the Credence, not the Altar, and the Antimensium remains folded until the time of the Offertory. The Elements are prepared before the Liturgy; and the Deacon and Subdeacon carry the Vessels ceremonially to the Altar at the time of the Offertory (par. 55 below).
25. **SERVICE BOOK:** Before every Celebration, the Celebrant himself finds the requisite pages in the Missal, marking them well so that no time need be spent searching for them during the Liturgy. The Missal is placed upon the Altar (either on a cushion or stand): at a Solemn Mass upon the folded Antimensium in the midst, but at a Simple Mass at one side, convenient for the Celebrant to read. No special position, left or right, is either suggested or opposed by these DIRECTIONS; though unnecessary movements, here or elsewhere, serve only to distract and complicate the Rite.

26. **FLOWERS:** Flowers should be used sparingly, if at all, in the Sanctuary; they may never be placed directly upon the Altar. Care must be used that their colors harmonize with the liturgical vesture and other appurtenances of the church, and that the vessels which hold them are clean, and safe from leakage or accidental overturning.
27. **OTHER PREPARATIONS:** Seats or stools should be provided in the Sanctuary for all vested Clergy who are to participate in the Liturgy; likewise a throne for the Bishop or other Prelate if such is to be present, either behind or at one side of the Altar. Sufficient service books, Hymnals, rituals, programs, schedules and notices should be distributed for all persons: needing them; and hymn numbers should be posted for the guidance of choir and congregation. Finally, clean vesture of the proper size and color should be laid out in readiness in the Sacristy for all Clerics requiring such; all of which should be accomplished well in advance of the appointed time.

SECTION THREE
PREPARATION OF THE MINISTERS

28. **CLERICAL ATTIRE:** Western tradition assumes that the normal attire of Clerics both indoors and out is the Cassock (or a monastic Habit) (FIG. 13). Modern law and custom, however, have mitigated this tradition, so that the accepted dress for a clergyman outdoors is a black suit (in the Tropics, white), with a clerical collar and black vest. But for all liturgical functions, the Clergy should continue to wear the Cassock or Habit beneath the vestments.

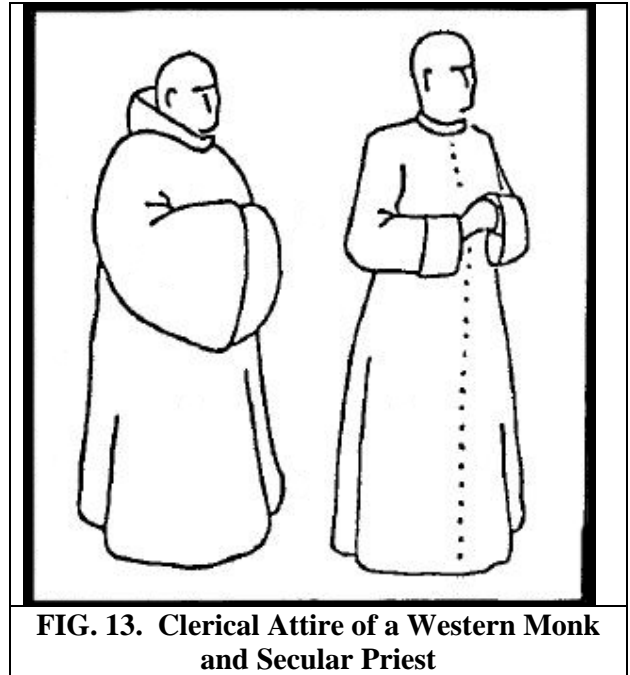


FIG. 13. Clerical Attire of a Western Monk and Secular Priest

29. **VESMENTS OF THE CELEBRANT:** The proper vestments for the Celebrant of a Western Liturgy are, in the order of being put on: (a) the Amice (or monastic Capuce fitted over the Hood), (c) the Cincture or Girdle, (d) the Maniple, (e) the Stole, and (f) the Chasuble (FIG. 14). The first three should be of linen, preferably without ornamentation of any kind (other than tassels or knots at the ends of the Cincture); the last three may be of silk, linen or stuff, of the liturgical color of the Day or with decoration in that color. (Over the Chasuble, Orthodox Priests or Bishops may wear the Cross or Encolpion (Panageia) bestowed at their ordination or consecration.)

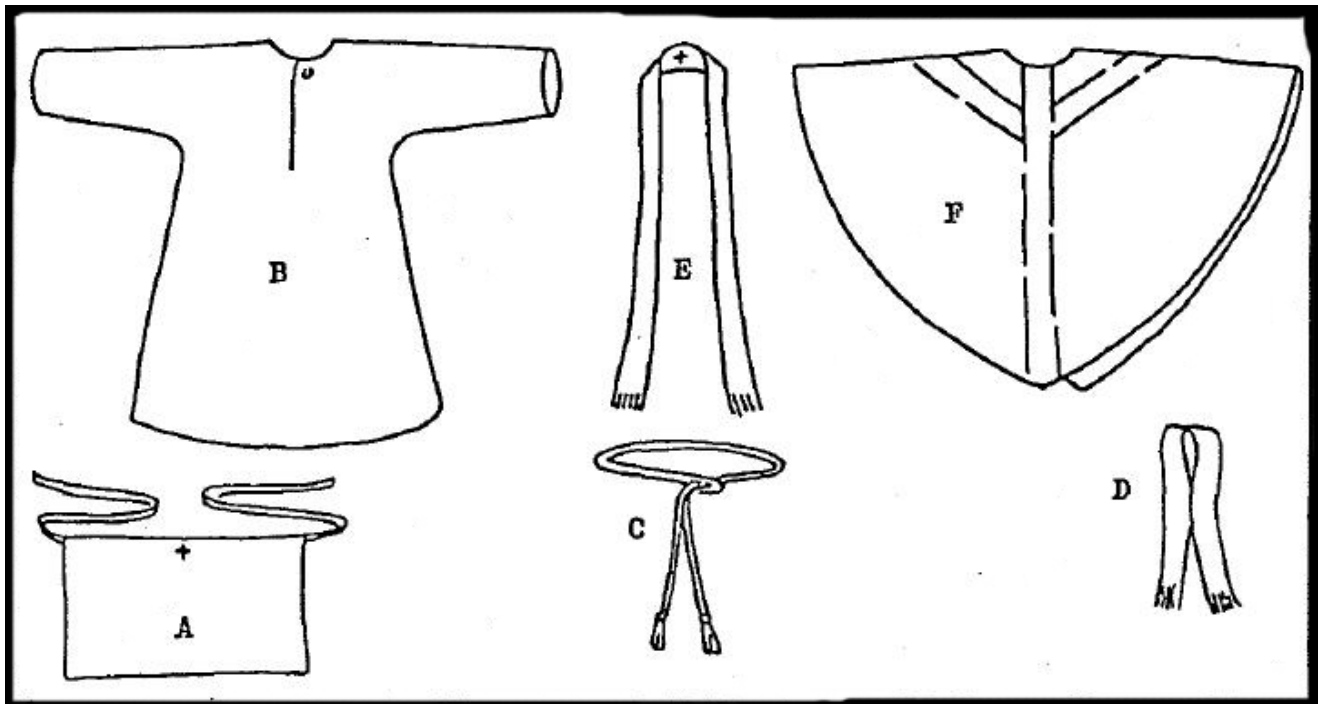


FIG. 14: Vestments of the Celebrant

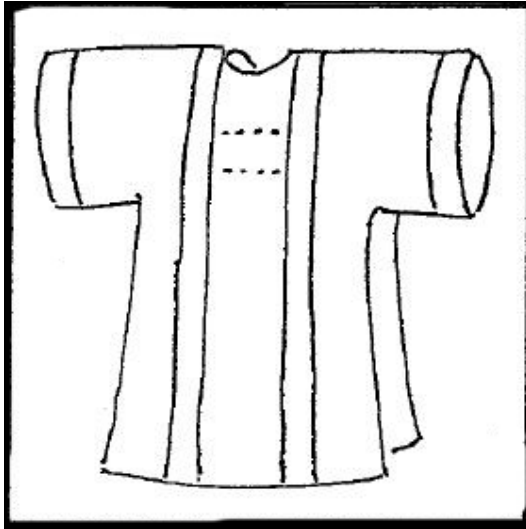


FIG. 15. Deacon's Dalmatic

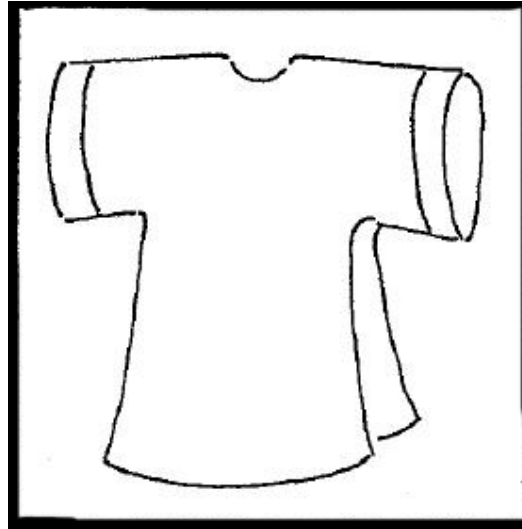


FIG. 16. Subdeacon's Tunic

30. **VESTMENTS OF THE DEACON:** The proper vestments of the Deacon are: (a) the Amice or Capuce, (b) the Alb, (c) the Cincture, (d) the Maniple, (e) the Stole, worn over the left shoulder and fastened under the right arm, and (f) the Dalmatic (FIG. 15). If it be preferred, the Stole may be worn over the Dalmatic as in the Eastern Rite, instead of under it.
31. **VESTMENTS OF THE SUBDEACON:** The proper vestments of the Subdeacon are: (a) the Amice or Capuce, (b) the Alb, (c) the Cincture, (d) the Maniple, and (e) the Tunic (FIG. 16). This last is similar in shape to the Deacon's Dalmatic, but is not so elaborately ornamented. (Neither the Dalmatic nor the Tunic are normally used in the Monastic Use.)
32. **VESTURE OF THE LESSER MINISTERS:** Lesser ministers such as Acolytes, Servers, Torch-bearers, Crucifer, and the like wear the Amice, Alb, and Cincture, or else a Surplice over the Cassock. Monastics customarily wear the Cowl when ministering at the Altar, if not in liturgical vestments.
33. **EUCCHARISTIC FAST:** In modern times, the ancient disciplines whereby generations of the faithful were nurtured have been relaxed or abrogated in the Roman and other Churches: which mitigation is proving both beneficial and harmful. Modern modes of living, and advances in medical science make it clear that certain forms of bodily mortification can be injurious, and that what was natural to a hardier age may wreak injury to some physiques today. But it has been illicitly argued from this that many souls are kept away from the Sacraments by what are alleged to be sever requirements for their reception. It is not for these DIRECTIONS to argue whether the grace conferred by Sacraments administered under such conditions is counter balanced by the harm done to the soul through the removal of adequate preparation. Orthodoxy has, however, wisely adhered to the older norms, where these are not clearly in conflict with competent medical direction. These DIRECTIONS therefore specify that, unless reasonable clinical cause forbid, all persons intending to receive Holy Communion shall fast from the preceding midnight. Plain water in any quantity, however, or prescribed medication, does not break the Eucharistic Fast.
34. **VESTING:** Having prepared themselves by prayer, fasting, and if need be by Sacramental Confession, the Ministers of the Liturgy assemble in the Sacristy well in advance of the appointed hour of service. It is assumed that every Cleric will have recited beforehand Lauds of the Day, and the accustomed Preparation for Mass in the Breviary or in his Rule. Before putting on his vestments, such Cleric washes

his hands thoroughly, reciting meanwhile the Prayer set forth in the Missal, or some other suitable prayer. He then proceeds to vest himself according to his rank, reciting at the assumption of each vestment its proper Prayer. (In the Monastic use, only "IN THE NAME OF THE FATHER..." is said for each.) All these Vesting Prayers may fittingly be posted in large type on the Sacristy wall. Any interval before the beginning of the Liturgy should be spent in private prayer and meditation; there should be no unnecessary conversation in the Sacristy or Church at any time. (Monastics keep the Hood raised until after arriving at and reverencing the Altar.)

SECTION FOUR
ENTRANCE TO CREED

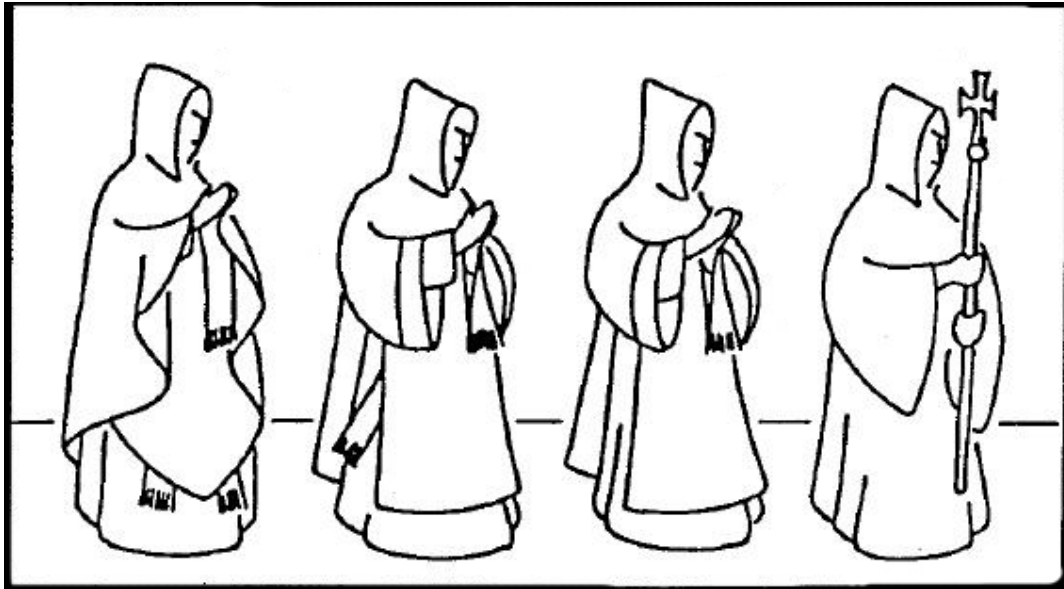


FIG. 17: Procession of the Sacred Ministers

35. **PROCESSIONAL ORDER:** Liturgical processions normally walk in reverse order of seniority: i.e. with the lowest rank in front. A procession before Solemn Mass generally consists of: (a) (Incense bearer and) Crucifer, flanked by Torch bearers, (b) vested Choir, (c) any Clerics not in liturgical vestments, (d) the lesser Ministers, (e) the Subdeacon, (f) the Deacon, (g) any Concelebrants, and (h) the principal Celebrant (FIG. 17). When a Bishop or other Prelate is present, not as Celebrant, he enters, with his Chaplain (bearing his Crozier if he be the local Ordinary) immediately before the Celebrant. NOTE: that for the purpose of liturgical processions, the principal Celebrant outranks all other persons present, even Bishops or Patriarchs.
36. **INTROIT:** During the entrance of the Clergy, either the liturgical Introit is sung by the Choir, or else a suitable Hymn by all, standing. If a Hymn is substituted for the Introit, or for any other Chant of the Mass, it may displace that Chant altogether in the discretion of the Celebrant. The normal method for singing the Introit is indicated in the Missal at the First Sunday in Advent, thus: Antiphon, Psalm Verse or Verses, GLORY BE, AS IT WAS, Antiphon repeated. This is all now remaining of a once extended Psalm recitation where the Antiphon was repeated after every Verse. Should the procession be long, additional Verses of the Psalm may be added, with the Antiphon repeated, if necessary, after each. (If there be no singing, the Celebrant will read the Introit later, as noted below, Par. 41.) When the procession reaches the Sanctuary, its participants reverence, first the Altar and then the throne (if it be occupied). In monastic oratories, the Ministers lastly turn and bow to either side of the monastic choir. This reverencing is normally done by the pairs who walk together in procession; but if their number is small, all may stand together with the Celebrant in the centre, and reverence in unison (FIG. 18, next page).

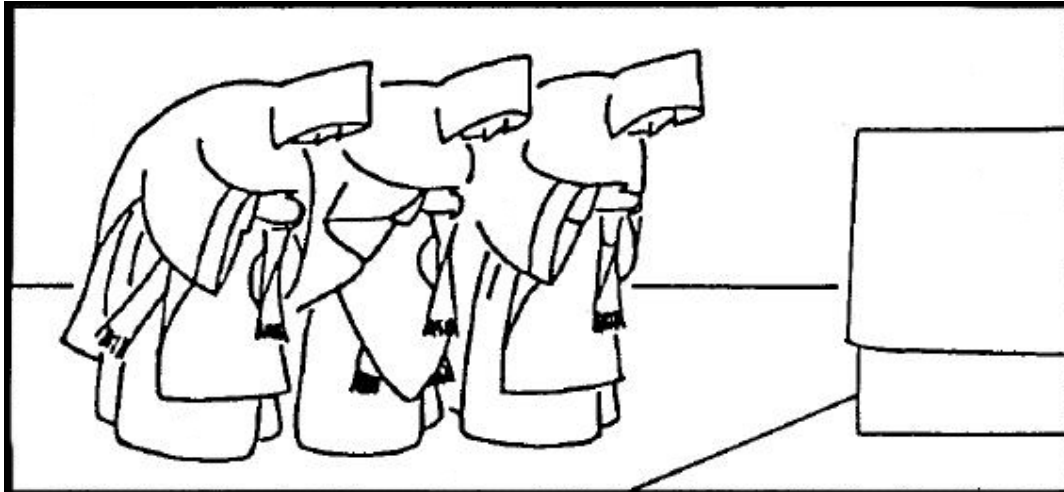


FIG. 18: Reverencing the Altar

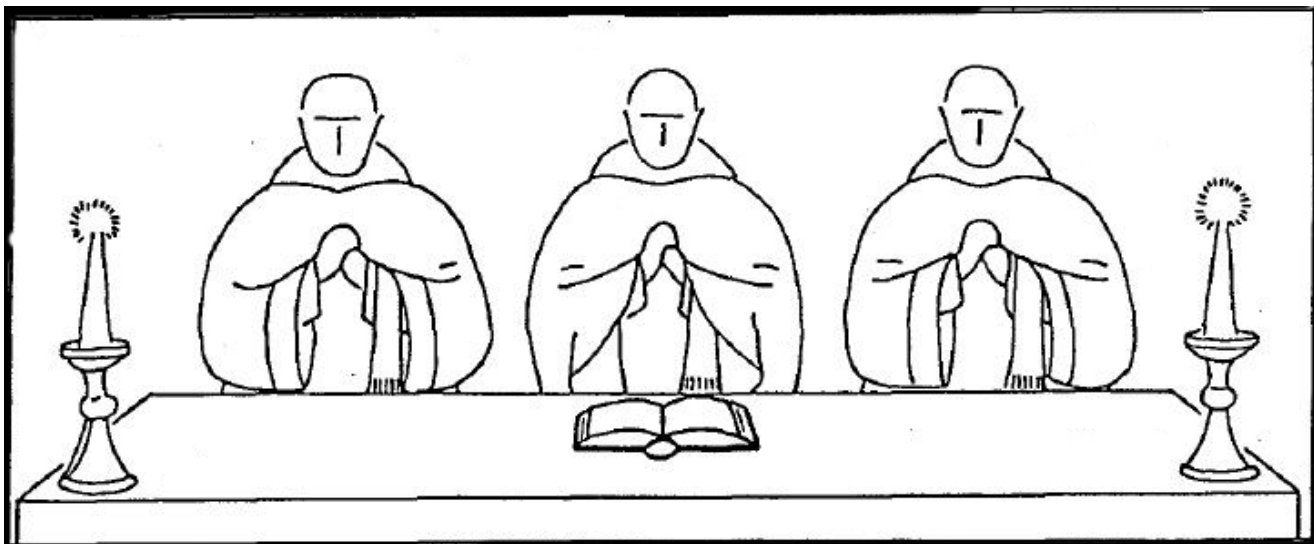


FIG. 19: Normal Positions of Ministers

37. (PREPARATION AND CONFESSION: Either here, or if it be more pastorally suitable, immediately before the Communion, the brief Preparation and Confession are said. The Confession is said once only, and by all present, inclining profoundly. The Celebrant then pronounces the Absolution: “ALMIGHTY GOD HAVE MERCY...” all sign the Cross at: “OUR HELP IS IN THE NAME OF THE LORD.” But neither here nor elsewhere should extended private devotions or prayers be interpolated into the actual structure of the Liturgy. The only additional ceremonies here are the Aspersion with Holy Water on Sundays, and the occasional Blessings of Candles, Ashes and Palms.)
38. ASCENT TO THE ALTAR: The Celebrant, with Deacon, Subdeacon, and any Concelebrants, goes up to the Altar with joined hands, during which he says silently the Prayer: “TAKE AWAY FROM US...” as provided in the Missal. If the customary position of the Ministers is behind the Altar facing the People, they proceed around it by the right: which Direction is always observed whenever they have occasion to go around it. The Celebrant, Deacon, and Concelebrants then kiss the Altar; and if any be Monastics, they uncover their heads.

39. **NORMAL POSITIONS OF MINISTERS:** The Celebrant normally stands in the center of the Altar (either before or behind it, according to local architecture and custom), with the Deacon always on his right hand, and the Subdeacon on his left (FIG. 19). There is no reason for these two Ministers always to be changing positions, as such needless movements only complicate and distract from devotion. Any Concelebrants stand, in descending order of seniority, alternately on the right and left beyond the Deacon and Subdeacon, out of their way, continuing around the sides of the Altar. Lesser Ministers take positions at the sides of the Sanctuary. (If a Prelate entitled to Pontificals is present, not as Celebrant, he goes to the throne, which is placed either behind or to the north (Gospel) side of the Altar.)
40. **(INTROIT WITHOUT SINGING:** Where there is no Choir or singing, the Celebrant, having gone up to the Altar, reads the Introit aloud from the Missal, with hands joins – since this Chant is normally a corporate element of the Liturgy. He may sign the Cross at the beginning; he inclines profoundly at “GLORY BE...”).
41. **KYRIE:** This is the first of the five great “Ordinary” Chants of the Western Liturgy, and as such should be rendered by the People present, not merely by Clergy and Choir. One method of reciting it is alternately by Celebrant and People the usual method when there is no singing; or by alternate sides of the Choir. During its recitation, all incline the head. NOTE: that this nine fold KYRIE is all now remaining of earlier extended Litanies such as survive in the Byzantine Rite, to which KYRIE ELEISON is a repeated Response. Where ecclesiastical authority enjoins or permits, it is permissible to sing a fuller Litany here.
42. **GLORIA IN EXCELSIS:** The Hymn (the second “Ordinary” Chant of the Liturgy) is said on all Sundays outside of penitential Seasons and on all Feasts, standing through. The Celebrant intones the opening words, extending, elevating and rejoining his hands; and all continue it (or it may be sung phrase by phrase by alternate sides of the Choir). At the words: “WE WORSHIP THEE,” “JESUS CHRIST,” “RECEIVE OUR PRAYER,” and again at “JESUS CHRIST” all incline the head; all sign the Cross at the conclusion. In some places it is customary to incline throughout the second paragraphs of the Chant.
43. **SALUTATION AND COLLECT(S):** After GLORIA, or if it was not said, after KYRIE, the Celebrant inclines to the Altar; and then (turns by his right unless he is already facing the people; and) extends his hands slightly, saying: “THE LORD BE WITH YOU.” (NOTE: Except when GLORIA was omitted, a Prelate says instead – but at this one place in the Rite – “PEACE BE WITH YOU.”) At a Solemn Liturgy, the Deacon and Subdeacon turn inward toward the Celebrant whenever he thus salutes the People (FIG. 20 overleaf). When the People have responded: “AND WITH THEIR SPIRIT” the Celebrant (turns back to the Altar by his left, not completing the circle, in order not to turn his back on the Deacon, and) says: “LET US PRAY.” (NOTE: If a Prelate be upon the Throne, the Celebrant always turns in his direction instead; even if it reverse the Direction given above.) After “LET US PRAY” there may be a brief silence; after which the Celebrant reads the Collect for the Day, with hands extended; inclining and joining his hands at the Holy Name or other doxological conclusion. All the People respond: “AMEN.” Then if another Observance is to be commemorated, the Celebrant repeats “LET US PRAY” and reads the commemorated Collect or Collects in order. NOTE, however, that only the first and last have the conclusion and “AMEN.” Any Concelebrants may fittingly read the second and third Collects in turn. This same procedure is observed for the Post Communion Prayers at the end of the Liturgy (Par 93 below). The Collect for Sunday is ordinarily said throughout the Week following, unless some other Observance or Season with Proper Collect intervene.

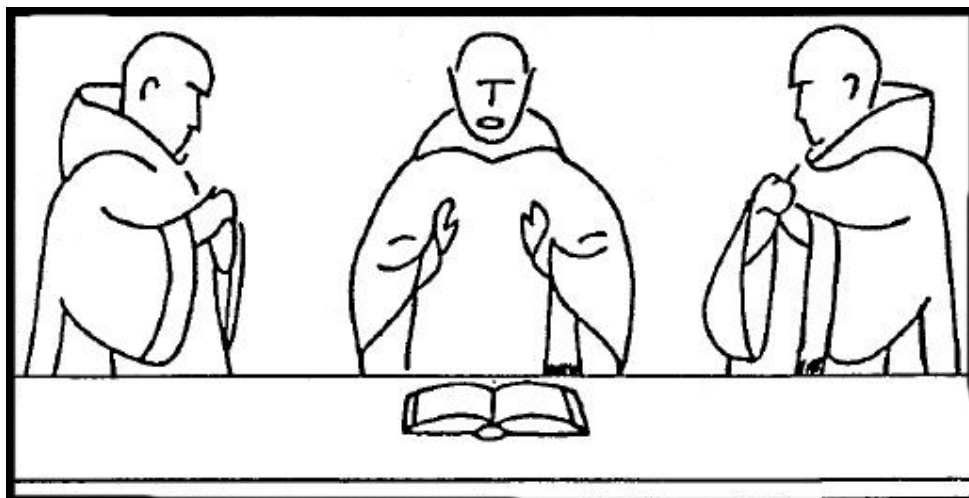


FIG. 20: The Salutation before the Collects

44. LESSON(S): Anciently, three Lessons were read at the Liturgy: a Prophecy from the Old Testament, the Epistle, and the Gospel. Where this custom is returned, a Reader reads the Prophecy, and the Subdeacon the Epistle, always facing the People. If these Ministers are not present, the Celebrant reads them. The Prophecy and Epistle are announced thus: "THE LESSON FROM THE BOOK (or EPISTLE, or 'APOCALYPSE) OF..." At the conclusion, all respond: "THANKS BE TO GOD," and he who has read returns to his proper place without ceremony.

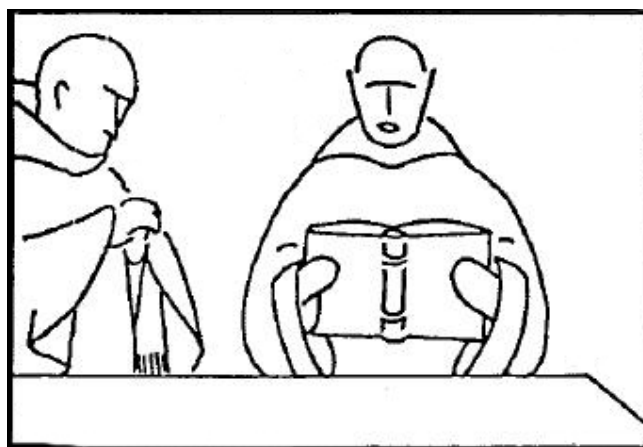


FIG. 21: Subdeacon reading Epistle.

45. GRADUAL AND OTHER CHANTS: After each Lesson, its Proper Chant is sung by the Choir (or if there be no singing, it is read aloud by the Celebrant). After the Prophecy is sung the GRADUAL (if there is no Prophecy, the Gradual is omitted entirely, and is not sung consecutively with the AALLELUJA or its penitential substitute the TRACT: which latter two Chants are sung after the Epistle).

46. **GOSPEL – SOLEMN RITE:** If the Deacon is to sing the Gospel, he takes the Book, and holding it before him, he inclines before the Celebrant, saying in a low voice: "SIR, ASK A BLESSING" remaining bowed until the Blessing has been given (FIG. 22). Meanwhile the Subdeacon and other Ministers bearing Incense and Torches (except at a Liturgy of Requiem) form a procession before the Altar. Having received the Blessing, the Deacon goes with the procession to the place appointed, which may be the pulpit, entrance to the Choir, or other prominent place: where he gives the Book to the Subdeacon to hold (unless there be a book rest or lectern). He then sings: "THE LORD BE WITH YOU," and when the Response has been sung, he announces the Gospel, SIGNING THE Book and himself (once, from forehead to breast) thus: "THE BEGINNING (or CONTINUATION) OF THE HOLY GOSPEL ACCORDING TO ..." All respond: "GLORY BE TO THEE, O LORD;" and the Deacon sings the Gospel with hands joined (FIG. 23). At the conclusion of the reading, all respond: "PRAISE BE TO THEE, CHRIST," or in the Monastic Use: "AMEN." The Deacon then carries the Book, held open where he has read, directly to the Celebrant (or to the occupant of the Throne) to be kissed. But NOTE: Lights and Incense are not carried before the Gospel in a Liturgy of Requiem, nor is the Book kissed by any. And NOTE FURTHER: Incense is not blessed, but may only be borne before the Book.

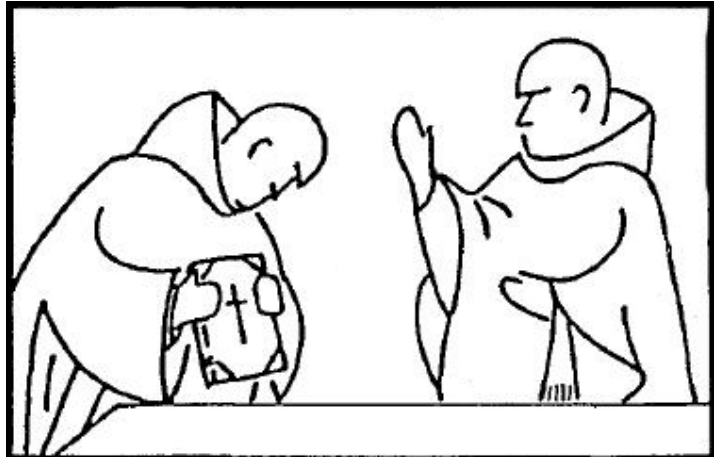


FIG. 22: Celebrant Blessing the Deacon Before the Gospel

47. **GOSPEL SIMPLE RITE:** When there is no Deacon, the Celebrant himself inclines at the Altar, and says the Blessing in the first person, silently. He then goes to the place appointed, and announces and reads the Gospel as above (FIG. 46). At the conclusion, he kisses the Book, except at a Liturgy of Requiem.

48. **SERMON:** If there is to be a Sermon or homily, it is given at this time. Its theme is always the Gospel, by right of eminence; unless some special occasion suggests another topic, as at Ordinations or local patron Festivals. After the Sermon in early Rites (as still in the Byzantine), the Catechumens were dismissed with a Blessing before the recitation of the Symbol of Faith, which they were forbidden to hear.

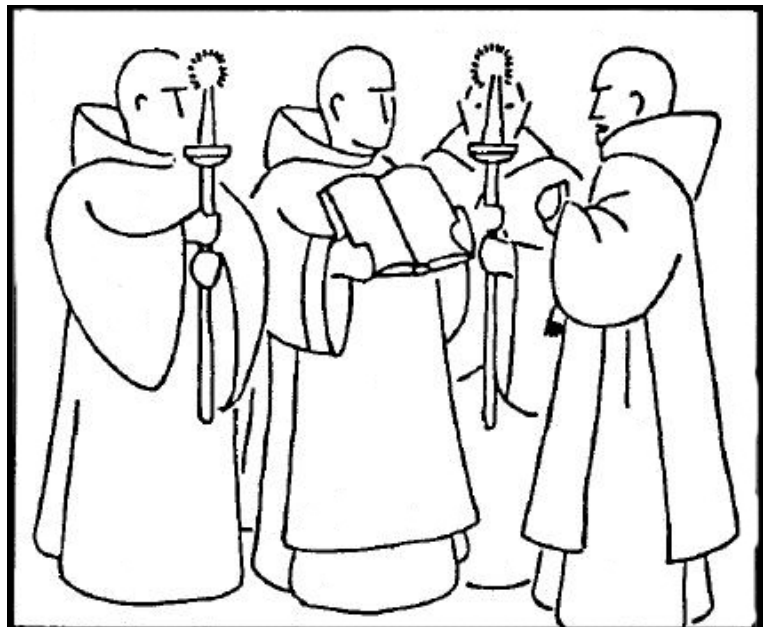
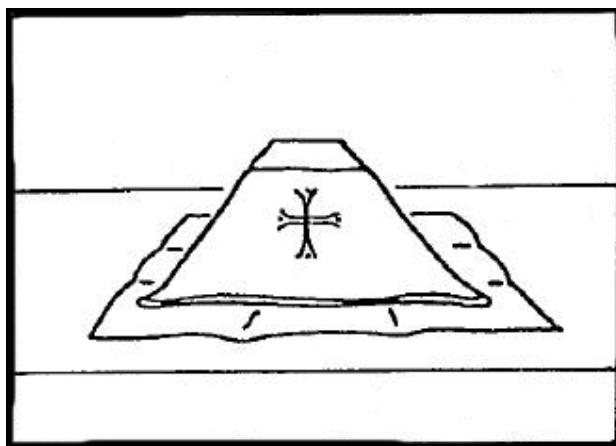


FIG. 23: Deacon Singing the Gospel.

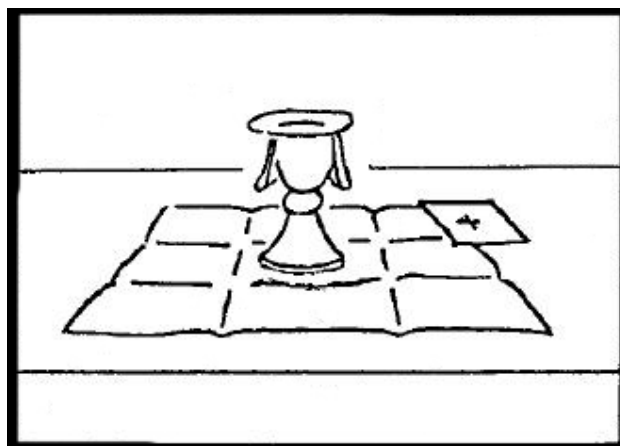
49. CREED: This is the third "Ordinary" Chant of the Liturgy. On all Sundays of the Year and on Solemn Feasts, the Celebrant intones it, extending, elevating and joining his hands as at the GLORIA; and all the People continue its recitation throughout. At "JESUS CHRIST" and "IS WORSHIPPED AND GLORIFIED," all incline the head; and from the words: "AND WAS INCARNATE..." through "...AND WAS MADE MAN," all incline profoundly. All sign the Cross at the conclusion.

SECTION FIVE
THE OFFERTORY

50. **HISTORICAL:** In early times, the faithful brought Bread and Wine of their own making, for use in the Liturgy, so that every Celebration was in truth and not merely in symbol the offering of the Church's own hands. The Clergy received these gifts and offered them upon the Altar for consecration: a practical procedure which in time has grown to great ceremonial proportions - in the Byzantine Rite entirely overshadowing (from the point of view of the congregation) the actual Consecration itself. Even after the Elements were no longer provided immediately by the people, the ceremonies of presenting them continued to be an important focal point in the Liturgy. Mediaeval piety exaggerated the Western offertory ceremonial by lengthy devotions and repetitious actions, with every gesture accompanied by symbolic formulae: so that this portion of the Mass came to be known as the "Little Canon - a distortion which Western Orthodoxy seeks to remedy by the return to simpler norms. There is no justification, here or elsewhere, for the recitation of prolonged private prayers by the Clergy, which only interrupt the genuine and public elements of the Rite.
51. **SALUTATION AND OFFERTORY ANTHEM:** The salutation: "THE LORD BE WITH YOU" serves as a convenient cue to the Choir and Ministers after the Creed. After its Response, the Choir begins the liturgical Offertory Chant (which, like the Introit, need not be confined to the single Verse printed in the Missal), or else a suitable Hymn or choral work. If the Choir sing alone, the congregation may be seated; they always stand in singing any Hymn. When there is no singing, the Celebrant reads the Offertory Verse aloud.
52. **MONETARY OFFERINGS:** If there is a collection of Alms, it should be taken at this time; or else a basin may be placed at the door of the Church to receive the Alms of the people. This practical matter should never be allowed to assume the proportions of a quasi-liturgical "rite." It should be done by competent, previously chosen lay folk, or else by the Servers, as quietly and speedily as possible. Once collected, the Alms may be brought to the Celebrant to be blessed (silently) by the Sign of the Cross; or they may be put at once in a place of safety. They may never be placed upon the Altar.



**FIG. 24: The Vessels Standing upon the Altar:
Simple Mass**



**FIG. 25: The Veil Removed from the Vessels; the
Pall laid aside**

53. OFFERTORY ACTION – SIMPLE RITE: At a Simple Mass, the Vessels have stood upon the Altar, veiled, from the beginning (FIG. 24). The Celebrant now removes the Veil and lays it aside, conveniently folded; he then re-moves the Pall and puts it to one side (FIG. 25).

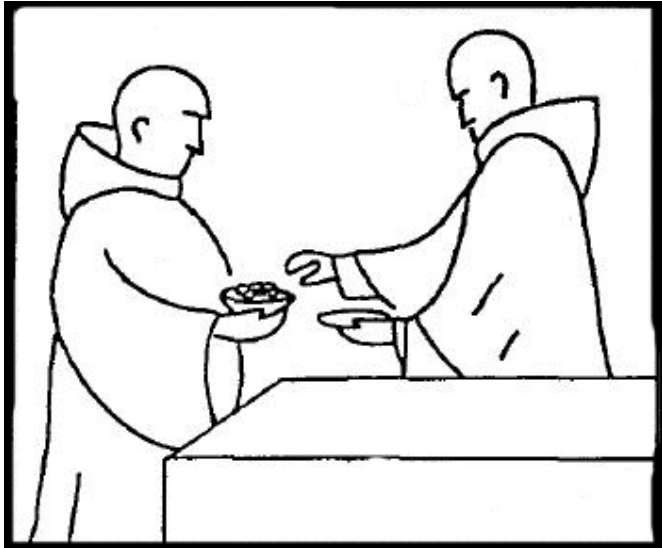


FIG. 26: Preparing the Bread

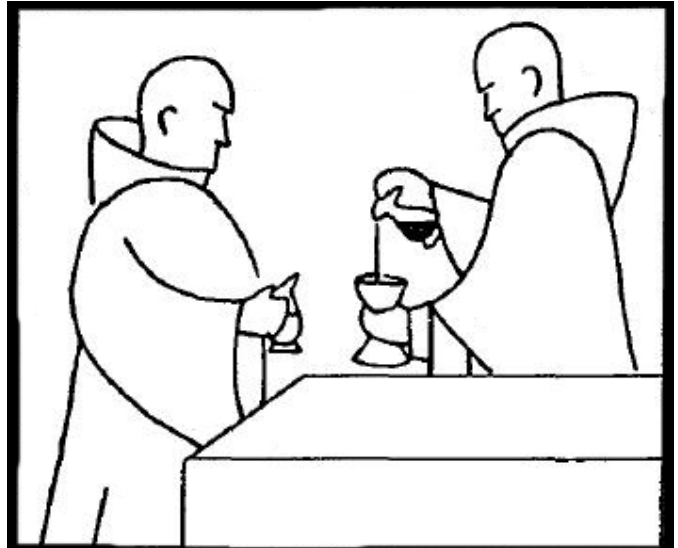


FIG. 27: Mixing the Chalice

54. PREPARING THE BREAD: The Celebrant takes the Paten from the top of the chalice, and goes to the corner of the Altar near the Credence: where he takes from the tray or canister (offered by the minister) a sufficient number of Hosts (FIG. 26), inclines his head to the Minister to indicate that he has finished (the Minister likewise inclines to the Celebrant), and returns to the center: where he places the Paten, with the Hosts upon it, on the center front square of the Corporal. NOTE: that at no time is the Species of Bread laid directly upon the Corporal, as in the modern Roman Rite.

55. MIXING THE CHALICE: The Celebrant next removes the Purificator from the top of the Chalice with his right hand, and takes the Chalice in his left. (It is convenient, but not necessary, to hold the Purificator under the lip of the Chalice with the left thumb, to catch any chance drops from the Cruets.) Going again to the corner of the Altar, he takes the Cruet of Wine, and pours a sufficient quantity into the Chalice (FIG. 27), saying meanwhile in a low voice: "FROM THE SIDE OF THE LORD JESUS CHRIST..." Returning the Wine Cruet to the Minister, he then takes the Cruet of Water, and pours a small amount (only a few drops) into the Wine. Thereafter he returns the Wine Cruet, inclines his head to the Minister to indicate that he has finished mixing the Chalice (the Minister likewise inclines to him), and returns to the center: placing the Chalice upon the Corporal behind the Paten. Finally (except at a Liturgy of Requiem) he signs over both Elements together, saying: "IN THE NAME..." (Or he may use the more modern formula: "COME, O SANCTIFIER..."). If there be no assistant Minister, the Celebrant serves himself at the corner of the Altar.

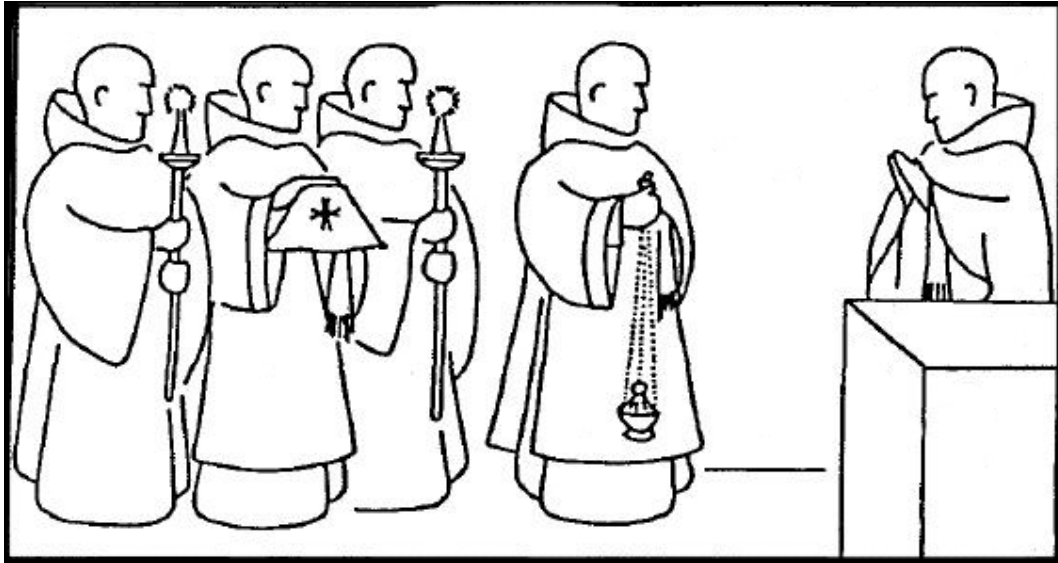


FIG. 28: Solemn Offertory Procession from the Credence to the Altar

56. **OFFERTORY ACTION – SOLEMN RITE:** At a Solemn Liturgy, the Vessels stood on the Credence (or on a side Altar) from the beginning; and the Corporal remained folded until this time. Having said “THE: LORD BE WITH YOU,” the Celebrant unfolds the Corporal; and the Choir begin the Offertory Chant or Hymn. Meanwhile the Deacon and Subdeacon go to the Credence: where the Deacon takes the Vessels, still covered by the Veil, and, preceded by the Subdeacon with the Censer, flanked if it be the local custom by Torch bearers, they return to the Altar - by a longer ceremonial route if desired - as shown in FIG. 28. At the Altar the Celebrant receives the Vessels, and sets them upon the Corporal: thereafter removing the Veil (assisted by the deacon, who takes the Veil and lays it aside), and placing the Paten before the Chalice. Lastly (except at a Liturgy of Requiem) he signs over the Elements as noted above (Par. 55) saying the accustomed formula.
57. **(OCCASIONAL CEREMONIES:** The occasional Rites of Baptism, Chrismation', Matrimony, Monastic Profession, Installation and the like, take place at this time, before the Incensation.)
58. **INCENSATION:** The Celebrant now sets on and blesses Incense (Par. 16 above); and proceeds to cense: (a) the Elements thrice in the form of a circle - a rare exception to the usual method of censuring by direct swings toward the object censed; and (b) the Cross thrice by direct swings. Then, walking around the Altar by his right, and accompanied if there be sufficient space by the Deacon and Subdeacon, (c) he censes the Altar by short lateral swings as he proceeds. If the Altar is built against the wall, so that circumambulation is possible, he censes first that part on his right and then on his left. The Celebrant then returns the Censer to the Minister: who inclines to him and (d) censes him by three direct swings, again inclining afterwards. Except in Liturgies of Requiem, when none except the Celebrant is censed, the Minister then (e) censes the other Clergy, Choir, and People in order. If the People are seated, they stand while being incensed.
59. **LAVABO:** Having prepared the Elements, the Celebrant washes his fingers with Water, poured by the Deacon (or Minister) into a Basin held by the Subdeacon (or by that some Minister) (FIG. 29). While doing this, the Celebrant recites in a low voice the Verse: “I WILL WASH MY HANDS...” Having washed his fingers, he dries them upon the towel placed over the ministers left arm; the latter once more inclines to him after the washing. If there be no assistant, the Celebrant dips his fingers into the Basin, and then dries them upon the Towel.

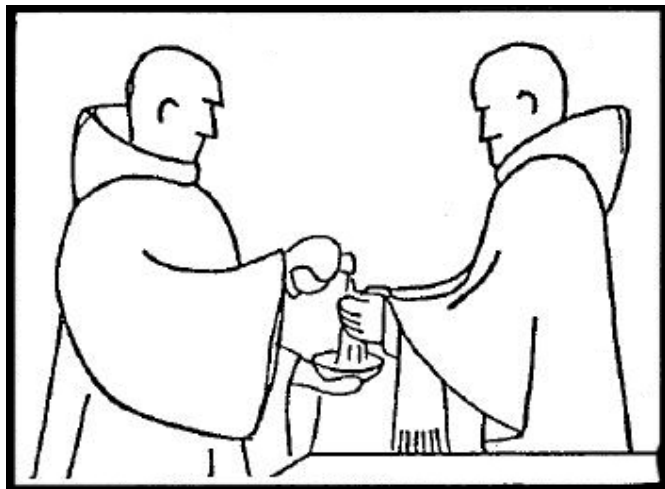


FIG. 29: The LAVABO

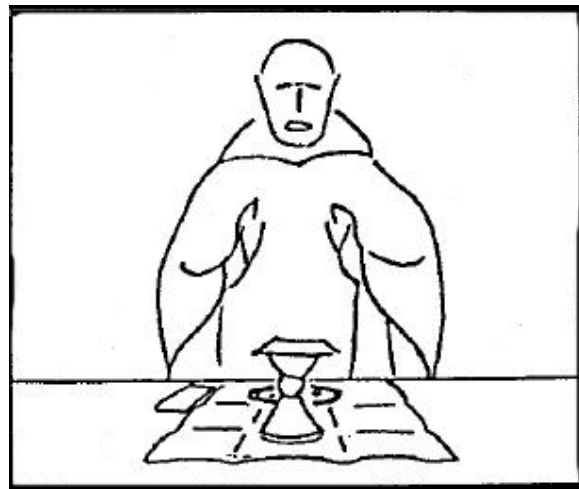


FIG. 30: The ORATE

60. (INTENTION AND) ORATE: (Turning to the people,) the Celebrant may announce the special Intention, if such there be, for which the Liturgy is celebrated, thus: “THE HOLY SACRIFICE IS OFFERED WITH SPECIAL INTENTION (or THANKSGIVING) FOR...” after which he continues immediately with the Invitation: “PRAY, BRETHREN...” extending and rejoining his hand (FIG. 30). The formula has varied slightly in history; but unless by immemorial custom the people are used to responding, this Invitation should have no Response.

61. OFFERTORY PRAYER (“SECRET”): The Celebrant (turns back to the Altar and) says aloud the Offertory Prayer, called the “Secret,” with hands outstretched over the Oblations (FIG. 31). NOTE that this Prayer is the only authentic Offertory Prayer of the Western Liturgy. Even if the Celebrant has recited other private devotions during the Offertory Action described above, he must make this Prayer its focus. Unlike the Collect and Post-Communion Prayers, which may be multiple if an outranked Observance is to be commemorated, this Offertory Prayer is always single – of the actual Mass celebrated only - without any Commemorations: in order to emphasize the unity of the holy Sacrifice.



FIG. 31: The Offertory Prayer

SECTION SIX
PREFACE AND CANON

62. **PREFACE:** This solemn dialogue is one of the most ancient elements of any Liturgy, and is common to practically every Eucharistic Rite. The Celebrant begins by (turning to the people and) extending his hands as before, saying: “THE LORD BE WITH YOU.” At: “LIFT UP YOUR HEARTS,” he holds his hands extended; and at: “LET US GIVE THANKS...” he joins them and inclines his head. Since these Verses are customarily recited while turned away from the Missal, it is important that the Celebrant memorize accurately the proper Gregorian melody for singing them. After the Response: “IT IS MEET...” but not before, the Celebrant (turns back to the Altar, and) continues the Preface -- Proper or Common according to the occasion – with hands extended (unless the Name of JESUS, MARY, or the Saint of the Day is mentioned, when he joins his hands and inclines his head). At the concluding words: “EVERMORE SAYING” or their equivalent, he joins his hands.

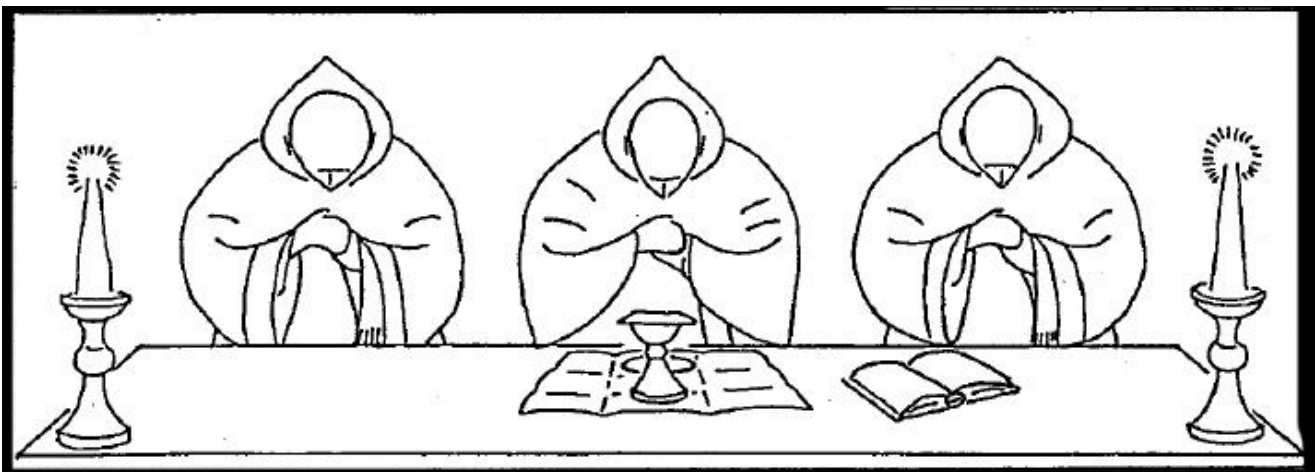


FIG. 32: The Ministers Inclining at SANCTUS

63. **SANCTUS:** The Choir and people all join in singing this Hymn – the fourth of the “Ordinary” Chants of the Liturgy. (In some places it is customary for the congregation to kneel; although standing is the more primitive position.) The Ministers incline profoundly at the Altar, with hands joined (FIG. 32), until the word “HOSTS” has been said. The bells of the Church may be rung at this point. “BLESSED IS HE...” is always conjoined with the SANCTUS without pause; it is never delayed until after the consecration. All sign the Cross at the word “BLESSED...”

64. **BEGINNING OF THE CANON:** Before commencing the recitation of the Canon – which must be said or sung audibly throughout – the Celebrant may wipe his thumbs and forefingers lightly upon the fore edge of the Corporal. The Deacon and Subdeacon, and any concelebrants, keep their hands joined unless performing some specified function.

65. **CONCELEBRANTS:** Any concelebrating Priests may fittingly recite the second and third Paragraphs of the Canon (i.e. the Conformation of the Living and of the Saints), and likewise the last two Paragraphs preceding the Doxology (i.e. the Commemoration of the Departed and NOBIS QUOQUE). All the Concelebrants join the principal Celebrant in reciting the Canon from HANC IGITUR through SUPPLICES, but in a low voice; only the principal Celebrant performs the Manual Acts over the Elements.



FIG. 33: Signing over the Elements

benefactors and others for whom prayer was desired or requested, and removing a name from which betokened excommunication. Long lists of names rarely occur nowadays, except in special cases (e.g. a Mass for those in the Armed Forces, for a church Society, etc.); but if the Liturgy is celebrated for a particular intention, such as a Marriage, the names of the Bridegroom and Bride (males always named first) are of course said aloud. After the word "HANDMAIDS" (or after the spoken list), it is customary for the Celebrant to join his hands, and name silently his own Intentions for the living: an interval which gives the people opportunity to do likewise. Thereafter the Celebrant extends his hands for the remainder of the Paragraph.



FIG. 34: Celebrant Inclining at HANC IGITUR

word "BODY" he signs over the Paten; and at the word "BLOOD," bracing the foot of the Chalice with his left hand, he signs over it with his right. NOTE: that whenever the Sign is made over the Chalice, it is thus braced to guard against accidental overturning.

66. **TE IGITUR:** The Celebrant extends, elevates and rejoins his hands, slowly and solemnly, at the opening words of the Canon, and holds them joined until he signs the Cross over the Elements at "RECEIVE AND BLESS..." (FIG. 33). He then extends his hands for the rest of the Paragraph. At the names of the ruling Prelacy of the Church (i.e. the Patriarch or Metropolitan, and the Bishop of the Diocese or territory in which the Liturgy is celebrated – not that of the Celebrant's own Bishop if different), he inclines his head. If the name of the King or President be mentioned, the head is not inclined. NOTE: that first or Religious Names only are uttered.

67. **COMMEMORATION OF THE LIVING:** This Paragraph is a survival of the ancient "Diptych of the Living," wherein were remembered all the Clergy, civil authorities,

68. **COMMEMORATION OF THE SAINTS:** On six major Feasts of the ecclesiastical Year, this Paragraph begins with a special Ascription recalling the Day, as is set forth in the Canon. This Proper Ascription is retained throughout the octave concerned, even if another Observance has a Proper Liturgy during the Octave. The Name of the Saint (if any) celebrated or commemorated in the Mass is inserted when required; otherwise the words: "OF BLESSED NAME..." are omitted.

69. **HANC IGITUR:** Throughout this Paragraph the Celebrant and Ministers incline profoundly, with hands crossed upon their breasts (FIG. 34). After the word "FLOCK" has been said, they stand erect.

70. **QUAM OBLATIONEM:** At the word "BLESS" the Celebrant signs once over both Elements together; at the



FIG. 35: Signing over the Bread at QUI PRIDIE



FIG. 36: The Words of Institution (of the Bread)

71. QUI PRIDIE: At the words "HE TOOK BREAD," the Celebrant takes one of the large Hosts from the Paten with the thumbs and forefingers of both hands, being careful to hold it directly above the Paten at all times. And NOTE: that whenever handling the Species of Bread, the thumb and forefingers only are used. At "LIFTING HIS EYES" he looks up at the Cross and immediately down again. At "HE BLESQSED," while continuing to hold the Host with his left hand, he signs over it with his right (FIG. 35). Then, inclining slightly, he again holds the Host with both hands while he says the words: "FOR THIS IS MY BODY" (FIG. 36), and at once replaces the Host upon the Paten without further ceremony; thereafter rubbing his thumbs and forefingers together lightly over the Paten to dislodge any chance crumbs; and standing erect before the Deacon (or Celebrant himself) removes the Pall from the top of the Chalice.



FIG. 37: Signing over the Chalice at SIMILI MODO

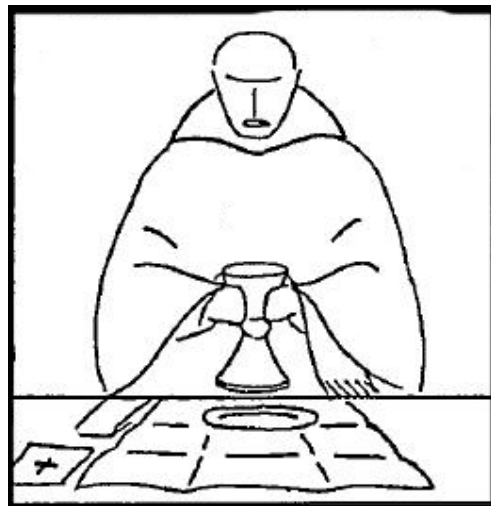


FIG. 38: The Words of Institution (of the Wine)

72. SIMILI MODO: At "TAKING THIS...CHALICE" the Celebrant lifts the Chalice slightly with both hands, holding it beneath the cup, and at once replaces it. At "HE BLESSED," he signs over the Chalice with his right hand, bracing the base with his left as before (FIG. 37). Then inclining slightly, he again

holds the Chalice with both hands while saying the words “FOR THIS IS THE CHALICE...SINS” (FIG. p), and at once replaces the Chalice upon the Corporal without further ceremony; before standing erect and saying: “AS OFTEN...” (NOTE: The Pall is not replaced at this time.)

73. UNDE ET MEMORES: From the beginning of this Paragraph to the words: “GIFTS AND BOUNTY,” the Celebrant extends his hands as usual. (In the Monastic Use, it is customary for the Celebrant to extend his arms in the form of a Cross.) At “PURE...HOLY...SPOTLESS...” he signs once over both Elements together; at “HOLY BREAD,” he signs over the Paten, and at “THE CHALICE,” he signs over the Chalice, again bracing its base with his left hand as before.
74. SUPRA QUAE: Throughout this Paragraph, the Celebrant holds his hands extended.
75. INVOCATION OF THE HOLY SPIRIT: The Celebrant extends; elevates, and rejoins his hands at the beginning of this Paragraph. Then at the words: “PRECIOUS BODY” he signs over the Paten; at “PRECIOUS BLOOD” he signs over the Chalice; and at “TRANSMUTING THEM...” he signs over both Elements together. Having said the word “SPIRIT,” he inclines profoundly (the other Ministers do likewise) in worship of the sacred Body and Blood. All present respond “AMEM” audibly. Then rising, the Deacon (or Celebrant) covers the Chalice with the Pall.
76. SUPPLICES: From the beginning of this Paragraph through the words: “DIVINE MAJESTY” the Celebrant and Ministers incline profoundly, with hands crossed upon the breast, as above at HANC IGITUR (Par. 69, FIG. 34). All then stand erect, and the Celebrant extends his hands. He does not sign over the Elements at “BODY and BLOOD as the Roman Missal directs; because They are now consecrated and require no further blessing. At “GRACE AND HEAVENLY BENEDICTION,” all sign the Cross upon themselves.
77. COMMEMORATION OF THE DEPARTED: (This is the ancient Diptych of the Departed.) In a Mass of Requiem, the names of those souls for whom it is offered may fittingly be read aloud; even a long list is appropriate on All Souls Day or at Memorial Services. After “SLEEP OF PEACE” it is customary for the Celebrant to join his hands and pray silently for the souls he wishes to remember. Then extending his hands, he continues the Paragraph.
78. NOBIS QUOQUE: Here the Celebrant and Ministers incline the head and strike the breast lightly with the conjoined fingers of the right hand; the Celebrant then continues the Paragraph with hands extended up to the words: “THROUGH CHRIST OUR LORD,” when he joins them. He (or the Deacon) then removes the Pall from the Chalice.

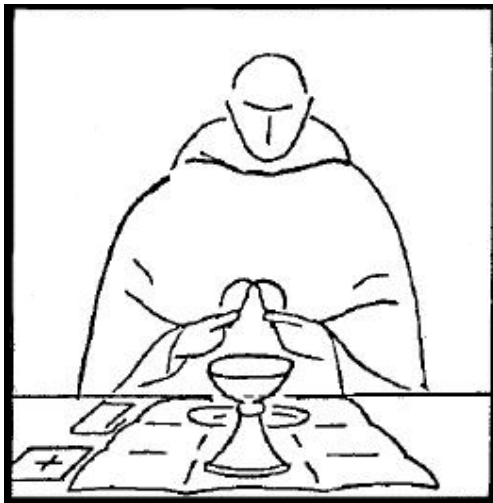


FIG. 39: The Elevation at the End of the Canon

79. DOXOLOGY AND ELEVATION: This is the only occasion in the entire Liturgy where the Elements are elevated ceremonially. The Celebrant takes the Host with the thumb and forefinger of his right hand, and holds It directly above the Chalice. Then taking the knob of the Chalice with his left hand, he elevates both Elements together at the words: “ALL HONOR AND GLORY,” slowly and reverently to about the height of his shoulders or eyes – never higher; while the Ministers turn toward him. He then replaces the Elements and rubs his thumb and forefinger lightly together over the Paten to dislodge any Fragments. The ending “WORLD WITHOUT END” should be sung, either to the proper Gregorian Tone from the Missal, or else in monotone, as a cue to the Choir for the Lord’s Prayer following. All the people sign their assent to the sacred Action by saying or singing “AMEN.” The Celebrant (or Deacon) then covers the Chalice with the Pall.

SECTION SEVEN
LORD'S PRAYER TO COMMUNION

80. **LORD'S PRAYER:** With hands extended (not as directed in the Roman Missal, with them conjoined), the Celebrant sings or recites the introductory clause and first two words "OUR FATHER;" the Tone being that in which the Prayer will be sung, as an indication to the Choir and people. When he joins his hands and continues the Prayer along with the rest.
81. **EMBOLISM:** Extending his hands, the Celebrant continues at once with the Embolism: "DELIVER US, WE BESEECH THEE..." inclining his head and joining his hands at the name of blessed MARY, and again at the holy Name of JESUS in the conclusion. All respond: "AMEN."



**FIG. 40: Breaking the Host at
AGNUS DEI**



FIG. 41: The Kiss of Peace

82. **AGNUS DEI AND FRACTION:** The response to all three exclamations of this last of the "Ordinary" Chants was originally "HAVE MERCY UPON US." The last response was altered in the twelfth century to "GRANT US THY PEACE." Whichever alternative is used, they are never chanted in Masses of Requiem. While the Choir is singing the Chant, the Celebrant breaks the Hosts into as many Particles as will be needed for Communion (FIG. 40); thereafter he rubs his thumbs and forefingers over the Paten to dislodge any Fragments. (NOTE: The ancient ceremony of placing a Particle, in the Chalice – a holdover from the Papal Fermentum – While unnecessary, may be retained by such Priests as are accustomed to its observance, but without any accompanying formula. A more fitting usage would be to place the reserved Hosts formerly consecrated for the Sick into the Chalice at this time, and thus to renew the Reservation here. If there is no singing, the Celebrant says each AGNUS up to the word "GOD," and the people respond with the rest.
83. **KISS OF PFACE:** Except in Masses for the departed, after AGNUS DEI is concluded, the Celebrant kisses the Altar and then turns to the Deacon (or senior Concelebrant, if such there be), and extends his hands to touch the other's shoulders (the recipient of the Kiss meanwhile cupping his hands under the giver's elbows), and imparts the Kiss (FIG. 41) on both cheeks, first the right, then the left, saying: "PEACE BE WITH THEE" The recipient responds: "AND WITH THY SPIRIT" and each, joining his hands, inclines to the other, and the Celebrant turns back to the Altar. The Cleric to whom the Kiss was given then imparts it in the same manner (to the occupant of the throne, and then) to the other Clerics present in order of seniority and to the head of the Choir. If it be the local custom, he finally goes to the

Choir gate and bows to the people, saying: "PEACE BE WITH YOU," to which they respond: "AND WHIT THY SPIRIT."

84. **COMMUNION OF THE CELEBRANT:** If the Celebrant desires to say any personal prayers before his Communion, he uses the interval while the Choir is singing to do so. The Prayer: "O LORD JESUS CIIRIST" in the Missal is one of several. He may fittingly say any such in a low voice, inclining with his hands crossed upon his breast. He then stands erect, and takes a Particle from the Paten, saying: "I WILL RECEIVE THE BREAD..." and continuing immediately with: "BODY OF CHRIST," signing the Cross with the Particle held above the Paten. Then inclining, he receives the Particle reverently; thereafter rubbing his thumb and forefinger together over the Paten. He remains inclining until he has had opportunity to swallow the Particle completely. Then standing erect again, he (or the Deacon) removes the Pall from the Chalice, and takes it in his right hand by the knob, saying: "I WILL RECEIVE THE CUP..." and continuing immediately with: "THE BLOOD OF CHRIST", signing the Cross with the Chalice before him, slowly and carefully in order not to spill its Contents. Then inclining, he receives of the, Chalice. Replacing it upon the Corporal, he stands erect; and if necessary he wipes his lips, and the rim of the Chalice, with the Purificator.



FIG. 42: Giving Communion

85. **COMMUNION OF THE CLERGY:** If there be a Prelate at the throne of higher rank than the Celebrant, the latter (or the Deacon) first takes Holy Communion to him, holding a Particle over the Chalice and going by the most direct way. He administers Communion by dipping the Particle into the Chalice, and then placing It upon the Prelate's tongue, saying: "THE BODY AND BLOOD OF CERIST." Any vested Clergy now approach the Altar in order; and the Celebrant communicates each in the same manner. (If it is preferred, Priests may administer Communion to themselves as did the Celebrant (Par. 84) but using the Words of Administration only.) The other Ministers are then communicated (FIG. 42) by the Celebrant (or Deacon).

86. **(ALTERNATE PLACE FOR CONFESSION:** If the Confession was not said by all at the Entrance, it is done

here before the People approach to receive Holy Communion. All say the Confession together, inclining; the Celebrant then pronounces the Absolution: "ALMIGHTY GOD HAVE MERCY..." and all sign the Cross at: "OUR HELP IS IN THE NAME..." If it be the local custom, the Byzantine Communion Prayer: "I BELIEVE, O LORD, AND I CONFESS..." may be said by all; or else the Western Prayer: "LORD, I AM NOT WORTHY...")

87. **INVITATION TO THE COMMUNICANTS:** If there are to be other Communions, the Celebrant, (turning to the People and) holding a Particle above the Chalice, says: "BEHOLD TH LAMB OF GOD..." (or he may say instead the phrase from the Byzantine Rite: "HOLY THINGS FOR THE HOLY"). This phrase is the signal for all who are to communicate to approach; and the Clergy should instruct their congregations in this matter, so that there may be no awkward hesitation or delay here.

88. **COMMUNION ANTHEM:** During the administration of Communion, the Choir sings either the liturgical Communion Chant, or else some other quiet meditative music which will not interfere with

devotion. If there is no singing, the Celebrant reads the Verse after the Ablutions (Par. 92 below).

89. **COMMUNION OF THE PEOPLE:** The people receive Communion either standing or kneeling, according to local custom or individual piety. The Celebrant communicates each as described above (Par. 85), saying the formula to each. While not strictly necessary, a Communion Paten or Houselling Cloth may be used if it be the custom of the place.

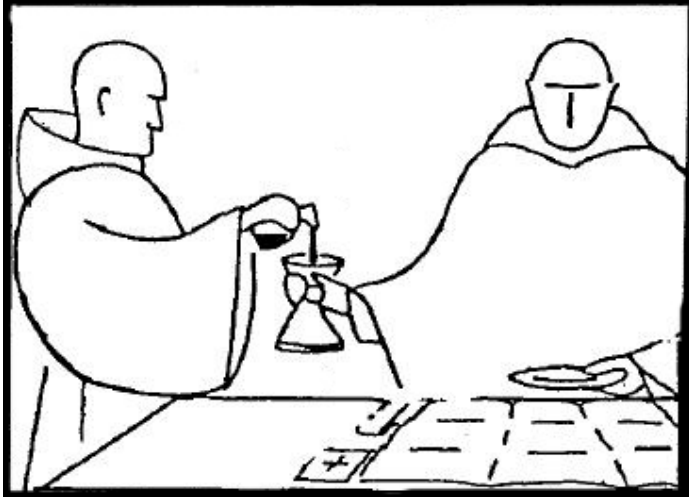


FIG. 43: First Ablution of Wine

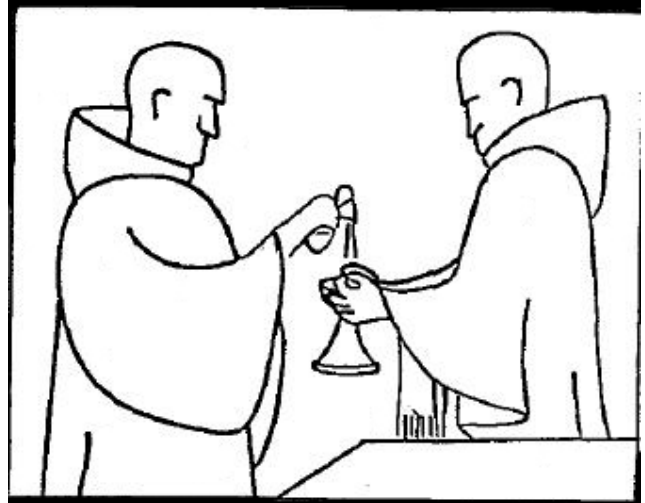


FIG. 44: Second Ablution of Water

90. **ABLUTIONS - SIMPLE RITE:** When all have been communicated, the Celebrant consumes What remains of the consecrated Elements, on this wise: (a) he first consumes all Particles and Fragments on the Paten; (b) taking the Paten with his left hand, he tilts it over the Chalice and purifies it of all adhering tiny Fragments, with the thumb and forefinger of his right hand, thereafter rubbing them together over the Chalice; (c) still holding the Paten with his left hand, he takes the Chalice with his right, and after turning it about slightly to immerse all Fragments, he consumes What remains in the Chalice, while holding the Paten under his chin; (d) he then extends the Chalice towards the Minister, who approaches with the Wine Cruet and pours a little Wine into the Chalice (FIG. 43), which the Celebrant also consumes at once as before, still holding the Paten under his chin; (e) laying the Paten aside, the Celebrant grasps the Chalice under the cup with the last three fingers of each hand, so that the thumbs and forefingers are held together over the cup itself (if he wishes, also holding the Purificator outside the cup with the other fingers), and goes to the corner of the Altar, where the Minister awaits with the Water Cruet. The Minister pours Water over both thumbs and forefingers into the Chalice, thus rinsing them thoroughly of all remaining Fragments (FIG. 44); (f) returning to the center, the Celebrant wipes his fingers upon the Purificator, which he then holds under his chin while consuming the Ablution of Water; (g) lastly, he places the Purificator in the Chalice (or across the top), and reassembles the Vessels at the beginning of Mass (FIG. 10), leaving them upon the outspread Corporal.

91. **ABLUTIONS – SOLEMN RITE:** After the Communions, the Deacon removes the Vessels to the Credence (or Sacristy): where he himself consumes What remained of the Elements, and purifies the Vessels exactly as is described above (Par. 89), assisted by some lesser Minister; or this cleansing may if preferred be postponed until after the Service. The Subdeacon meanwhile pours Water over the Celebrant's fingers, as at the LAVABO (Par. 59, FIG. 29 above); and the Celebrant thereafter folds the Corporal in the midst of the Altar. The Deacon and Subdeacon then return to their places beside the Celebrant.

92. (COMMUNION VERSE WITHOUT SINGING: When there is no Choir or singing, the Celebrant, after performing the Ablutions as above (Par. 90), reads the Communion Verse from the Missal.)

SECTION EIGHT **CONCLUDING ACTION**

93. **POST COMMUNION PRAYER(S):** The cleansing of the Vessels (and their removal) done, the Celebrant (turns to the People and) extends his hands, saying: “THE LORD BE WITH YOU.” After the Response, he (turns back to the Altar and) recites the Post Communion Prayer or Prayers, with hands extended; their number and order corresponding to those of the Collects at the beginning of the Liturgy (Par. 44 above).
94. **DISMISSAL:** After the Prayers, the Celebrant closes the Book, unless it will be needed for singing the Dismissal in the Proper Tone; and (turning again to the people,) extends his hands, saying: “THE LORD BE WITH YOU” as before. After the Response, the Deacon (or if there be none, the Celebrant himself) sings the Dismissal: “DEPART IN PEACE” in the Tone proper to the Day, or else in monotone. All respond: “THANKS BE TO GOD.” (NOTE: that this formula is not altered to “LET US BELSS THE LORD” when GLORIA was not said. The only change from the normal “DEPART...” is at a Mass for the Departed, when the words: “MAY THEY REST IN PEACE” are said instead.) All respond: “THANKS BE TO GOD” in the same Tone.

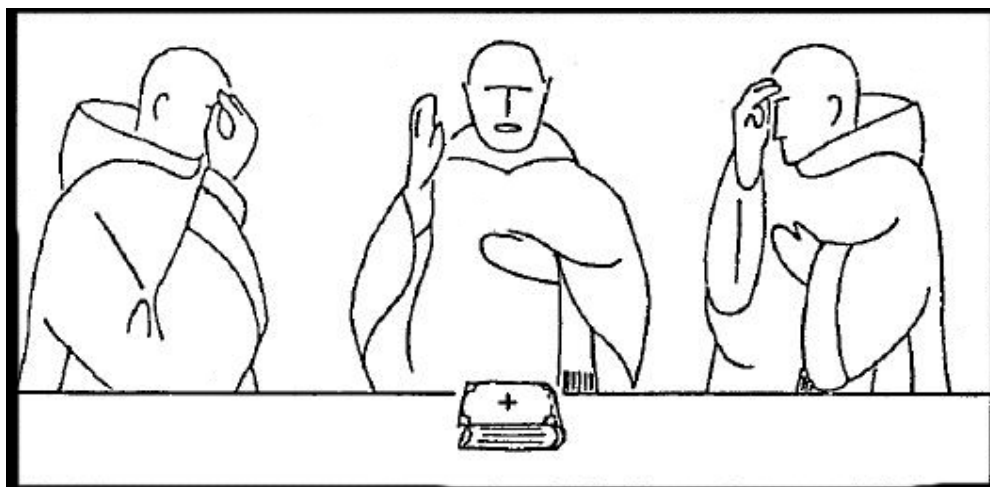


FIG. 45: The Blessing at the End of the Liturgy

95. **BLESSING:** except at a Mass of Requiem, the Celebrant (turns again to the People and) gives the Blessing with one Sign of the Cross: “MAY GOD ALMIGHTY BLESS YOU...” All respond “AMEN.” (In the Monastic Use “IN THE NAME OF THE FATHER...” is customarily said instead of a Blessing.)
96. **PONTIFICAL BLESSING:** When a Bishop or other Prelate is present, not necessarily as Celebrant, he may bless the people from the Altar or throne. He first sings the two preliminary Verses: “OUR HELP...” and “BLESSED BE...” facing the Alter, before (turning and) giving the Blessing: which he does with three Signs: one toward his left, one in the midst, the last toward his right.
97. **EXIT:** If desired, a suitable Hymn may be sung while the Clergy retire from the Sanctuary. When a Prelate is present, he customarily blesses the people as he walks, alternately to his left and right.
98. **FINAL ROUTINES:** All vessels, Vestments, and other paraphernalia of the Rite should be reverently removed to their proper places of storage after the Liturgy; the Candles extinguished without ceremony,

and the Altar Cloths removed (or the dust-cover replaced). All Linens which have been used about the sacred Species should be rinsed at once by a Cleric in Holy Orders (or by a Monastic); all books, programs, Hymn numbers and other materials replaced in their accustomed locations. Unless local custom require that the Celebrant greet the congregation at the church door, it is fitting that he spend as much time after the Liturgy as possible in prayerful meditation and thanksgiving: which Direction applies likewise to all others who have assisted in the Celebration.