



## I. GENERAL NORMS OF THE ORTHODOX RESTORED WESTERN RITE<sup>1</sup>

**Ordo, Rule:** *An Ordo—a small book or booklet—is primarily designed for the clergy, to assist bishops, priests, and deacons in preparing for the Office and the Liturgy of the Day. Typically, it contains a calendar of the Liturgical year (Advent to the final day before the next Advent) and contains directions concerning the Office and Liturgy to be said for each day. It includes some indication of Fast days, special Feasts, special Devotions, and Devotions and Feasts of particular importance to certain dioceses and monasteries. It also includes the color of vestments to be used, Intentions, Necrology (to remember in prayer reposed bishops, priests and deacons who served in the Church), pastoral notes (suggestions to enrich particular Seasons or Celebrations, as permitted by liturgical norms), and some brief biographical data on Saints listed in the liturgical Calendar. It contains information on what Feasts take precedence, and has information and suggestions to help the clergy put together an informative homily. It also indicates on what days Liturgies for the Dead and Nuptial and Votive Liturgies are permitted and not permitted.*

*The use of an Ordo dates back, in different forms, to the Middle Ages. Guides for directing and offering instruction as to the form of the Liturgy and Office for each day of the year were among the early books printed with the invention of the printing press.*

*In these Directions and the missal, the directive, according to the Rule, is used to indicate that one should consult the Ordo concerning an action or what to do in a particular circumstance. For example: "The Gloria is said, according to the Rule," indicates that if the Ordo for the day so directs, the Gloria is said—otherwise, it is omitted. Or, "... kneeling, according to the Rule...", " indicates that if the Ordo for the day allows kneeling on that day, we kneel—otherwise, kneeling is dispensed with that day.*

**Rites:** *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, perhaps assisted by a deacon or only by an acolyte or other server at the credence. In these Directions and the missal, the full Rite is termed Solemn, and the lesser Simple. Additionally, an intermediate Rite is termed Sung (either with or without the assistance of a deacon). Necessary adaptations from one to the other are indicated where required.*

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<sup>1</sup> *We are indebted to the late Dom Augustine Whitfield, of thrice blessed memory, for his pioneering research and work on the restored Western Rite liturgy. Much of this section and the three subsequent sections of these Directions are taken from or based on his documents—emended and augmented: Directions for the Celebration of the Western Orthodox Liturgy Commonly Called The Mass (privately printed, Revised Edition, 1975); and: The Order for the Celebration of the Western Orthodox Liturgy (no date).*





**Calendar & Ranking of Feast Days:** *Every day of the liturgical Calendar is a commemorative day of Our Lord, of the Mother of God, or of one or more Saints. Additionally, certain Days and Seasons are designated as Fast and/or Abstinence Days or Seasons. It is to be noted that the feasts are classified as Solemnity, Great, Lesser and Commemoration.*

(I) **The Solemnities** *are those of the Lord, those of the Theotokos, of the Forerunner (his Nativity and his Beheading), and that of the Foremost Apostles Peter and Paul. On these feasts the whole service is for the feast according to the Rule. They always have a First Vespers and a Second Vespers provided in the texts of the Divine Office. Solemnities take precedence over Sundays of the II Class; and they suspend fasting and abstinence from First Vespers through Second Vespers. Solemnities are indicated by a "I" in this missal.*

(II) **The Great Feasts** *are those of other Saints and sacred events or memorials. These feasts have the same characteristics as the Solemnities, according to the Rule. Great Feasts are indicated by a "II" in this missal.*

(III) **The Lesser Feasts** *have only a First Vespers provided in the texts of the Divine Office, and we use the psalms of the occurring Feria, with its proper antiphons or antiphons from the Common in the Divine Office and the Liturgy, according to the Rule. Lesser Feasts are indicated by a "III" in this missal.*

(IV) **Commemorations** *are commemorated with texts provided in the Divine Office only at First Vespers and Lauds (or Mattins), and the Liturgy may be of the commemorated Saint (or Saints) of the Day, according to the order of the Rule. Commemorations are indicated by a "IV" in this missal.*

**Church Architecture:** *In conformity with the 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.*

**Altar, Holy Table, or Throne:** *The altar (also termed the holy table or the throne) should be in the form of a plain table, block or cube, 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 the Liturgy, 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.*

*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. Only those in holy Orders, i.e. bishops, priests and deacons, may touch the altar, the sacred vessels, and the other items on it.*

**Altar 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.*

**Reservation of the Most Blessed Sacrament:** *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: 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 below.)*

**Holy Relics:** *Relics of undoubted Saints of the Universal Church, aside from those enclosed within the antimins, 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.*

**Candles & Oil Lamps (Lampadas):** *Only two candles or oil lamps (lampadas) may burn upon the altar, regardless of the rank of the occasion. Other candles and oil lamps may be placed within the sanctuary and around the altar on greater Feasts, but never upon the altar itself. (In monastic use, when a bishop or abbot entitled to pontificalia is to celebrate, a third candle or lantern burns beside the missal to illumine it.)*

**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.*

**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 Feasts. But note: Vestments or hangings entirely of black may never be used at any Orthodox altar.*

*Each of the liturgical colors has its own meaning. The Liturgy is offered for many*





*purposes and in honor of many classes of Saints; these various purposes are all symbolized by the color of the sacred minister's vestments and the paraments (altar frontal, lectern hangings) which the Church prescribes for each day.*

*Seven colors are traditionally permitted by the Church in regard to sacred vesture and altar paraments (altar frontals, lectern hangings). These colors are white, red, green, violet—purple, blue, rose, and black. The use of a defined color scheme is not of ancient protocol but developed over time. Generally the best vestments of whatever color were used for greater Feasts and the lesser ones for Ferias and everyday use. White (and light colors) were appointed for joyful times, and dark colors for penitential times and funerals. Typically, the following color scheme is followed:*

**White:** *§Feasts & Votives of Our Lord: Nativity, 25 Dec.; St. John, 27 Dec.; Circumcision, 1 Jan; Theophany, 6 Jan; St. John, 27 Jan; Meeting 2 Feb.; Transfiguration, 6 Aug.; Easter—Pascha, Ascension. §Feasts & Votives of Our Lady: Nativity, 8 Sept.; Entrance, 21 Nov.; Conception, 8 Dec.; Annunciation, 25 Mar; Falling-asleep—Dormition, 15 Aug. §Seasons: Of Christmastide; Of Easter—Pascha (Paschaltide); §Of Holy Angels; §Of Saints not Martyrs: Bishops, Confessors, Doctors, Abbots & Monastics, Prophets & Patriarchs, Virgins & Abbesses, Widows & Righteous Men & Women; §Nuptial Liturgies; §Funerals of children (and in some places, of adults).*

**Red:** *§Holy Pentecost (Whitsunday) & the next day, Holy Spirit Day; §Liturgies & Votives of the Holy Spirit; §Holy Cross Day, 14 Sept.; Finding of the Holy Cross, 3 May; §Of Martyrs.*

**Green:** *§From the Octave of the Epiphany to Septuagesima; §From the Octave of Pentecost to the 1<sup>st</sup> Sunday of Advent (except on Ember Days & Vigils during that time, & on Sundays occurring within an Octave).*

**Violet/Purple:** *§Seasons of: Advent; Pre—Lent: Septuagesima, Sexagesima, & Quinquagesima Sundays; Lents; §Ash Wednesday; §All Fast Days; §Communion part of the Pre-Sanctified Liturgy on Good Friday §Vigils that are Fast Days: Of Easter—Pascha (Holy Saturday); Of Pentecost (up to but not including the Liturgy); Of the Conception of Our Lady, 7 Dec.; Of Christmas, 24 Dec.; Of Epiphany—Theophany, 5 Jan; Of the Falling-asleep—Dormition of Our Lady, 13 Aug.; §Ember & Rogation Days. §For Votive Liturgies of the Passion and of Penitential character; §At the blessing of candles and of holy water. §The stole used in the administration of Unction, of Penance, and in the first part of the Baptismal rite is also Violet/Purple.*

**Rose:** *§3<sup>rd</sup> Sunday of Advent & the 4<sup>th</sup> Sunday of Lent. §Rose vestments are also allowed for the Communion part of Good Friday, & the first part of the Easter Vigil (but white is worn for the Liturgy).*

**Black:** *§Good Friday; §Soul Saturday (Saturday before Pentecost; §Liturgies for the Dead ("Requiems"); §All Souls' Day; §at the Good Friday Liturgy up to but not including the Communion service; §Funerals (but since the early 1970's, the use of White has been allowed for Funerals. §And traditionally, White is also used for*







*Funerals of children (under the age of 6-8 years).*

**Blue (Pale or "Marian" blue); Sarum Blue:** *Blue has traditionally been used in the countries of Spain, Portugal, Mexico, & South America for some Feasts of Our Lady. In the Philippines it is used for all Feasts of Our Lady—a practice now followed in many places. There has also been an increasing use of a unique Blue ("Sarum" Blue) in place of Violet/Purple for the season of Advent.*

**Gold:** *Vestments of cloth of gold or gold silk or brocade are permitted; in most cases this rich fabric is used as a substitute for White on Solemnities and Greater Feasts such as the Nativity of Our Lord; Easter—Pascha, etc.*

**Other Permitted Colors:** *The medieval use of Sarum—Salisbury allowed for other vestment colors including Blue, Brown or Gray (for Ferias & Penitential days), and Yellow (for Confessors).*

**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.*

**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. St. Augustine of Hippo (†430) is often quoted as having said "Qui bene cantat bis orat" or "He who sings well prays twice." 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. 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. Thus, congregational participation in singing the Divine Services is to be encouraged as the norm. (It is of course recognized that on special occasions, a trained choir may present choral works of greater difficulty than this norm.)*

**Clergy 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 the lectern. Hands are never held behind one's back; and legs never crossed.*

(a) *In general when wearing liturgical vesture, clerics hold the hands joined naturally together before the breast when standing, and placed palms down upon the knees when sitting. 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" prayer position, 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.*

**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, slowly and reverently. In these Directions and the missal, this black symbol is used when directing one to bless oneself: ☩.*

(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—never the exaggerated fifteen or twenty inches sometimes seen made by denominational clerics. In these Directions and the missal, this red symbol is used when directing one to bless other persons or objects: ☩. (If it is preferred, the hand may always be held in the Byzantine position, symbolizing the "ICXC" of the sacred Name of Jesus.)*

(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.)*

**Reverences in the Western Rite:** *There are in general two modes of reverence prescribed by these Directions and the missal:*

(a) **Bow of the head only:** *The "Sarum bow," where the head is bowed, slowly and without exaggerated motion, at the holy Name of Jesus, of his blessed Mother Mary, and of the Saint whose Feast is celebrated or commemorated in the Office and 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 bowed before altars and shrines, to the Cross, and to the principal officiating celebrant in the course of the Rite when ministering to him. And it is customary to kiss any priest or bishop's hand when giving any object to him, or receiving any object from him.*





(b) **Profound bow (of the body):** *The profound bow is done low so that the palms could touch the knees. Orthodox usage favors the profound bow instead of the more modern genuflection of the Roman Rite. A profound bow 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. While discouraged, lay congregations accustomed to the genuflection may continue to employ it, but never the clergy at the altar.*

**Reverences in the Eastern Rite:** *As Western Rite clergy of the Russian Orthodox Church, we should be aware of these practices of our Mother Church:*

*Reverences—bows can be great (a prostration) or little (a little bow—metania).*

(a) **For a great bow—a prostration:** *We make the sign of the Cross, go down on our knees and nearly touch the forehead to the floor and then immediately stand erect.*

(b) **For a little bow—a metania:** *We make the sign of the Cross and bow forward at the waist nearly touching the floor with the back of the hand and immediately stand erect.*

*When venerating icons, the Book of the Holy Gospels, the Precious Cross, etc., it is customary to make two reverences, kiss the sacred item, and then make a third reverence. When, according to the Rule, reverences are dispensed with—see below—instead of the great bows (prostrations) and little bows (metanias), we omit them, and instead, simply make the sign of the Cross and bow the head slightly for each reverence.*

**Concerning When not to Kneel (or Make Prostrations):** *And as members of the Russian Orthodox Church, we should be aware of these practices of our Mother Church and observe the sacred Canons concerning them:*

*Beginning with the Holy and Great Sunday of Easter—Pascha, up to the Kneeling Prayers at Vespers on the Sunday of Pentecost, and on all Sundays, Solemnities, and Greater Feasts, we do not make reverences (i.e. little bows (metanias) or prostrations), neither little or great—not in the temple or in the prayer rule said in private. Likewise, we do not stand on our knees (kneel). However, it should be noted that exception is made to this rule when venerating the Precious Cross on Its Feasts Days and when the Cross is venerated on the 3<sup>rd</sup> Sunday of the Great 40-day Fast.*

*The rule with regard to Sundays and the days between Pascha and Pentecost apply generally to everyone. According to ancient tradition and a clear church law, kneeling must not be performed on Sundays and the days between Pascha and Pentecost. The brilliant solemnity of the events which the Church commemorates throughout the period of Pentecost and on Sundays precludes, in and of itself, any external manifestation of sorrow or lamentation over one's sins: for ever since Jesus Christ, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." (Col. 2:14-15)—ever since*





*then "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). For this reason, the practice was observed in the Church from the earliest times, beyond a doubt handed down by the Apostles, whereby on all these days, in that they are consecrated to the commemoration of the glorious victory of Jesus Christ over sin and death, it was required to perform the public divine service brightly and with solemnity, and in particular without kneeling, which is a sign of repentant grief for one's sins. Tertullian, the second century writer, gives testimony concerning this practice: "On the Lord's Day (i.e. Sunday) we consider it improper to fast or to kneel; and we also enjoy this freedom from Pascha until Pentecost" (On the Crown, Chapter 3). St. Peter of Alexandria (3<sup>rd</sup> century—cf. his Canon XV in the Rudder), and the Apostolic Constitutions (Book II, Chapter 59) also say the same thing.*

*Subsequently, the 1<sup>st</sup> Ecumenical Council of Nicaea (325) found it necessary to make this legally binding by a special Canon obligatory for the entire Church. The Canon of this council states: "Since there are some persons who kneel in church on Sundays and on the days of Pentecost [i.e. Paschaltide], with a view to preserving uniformity in all parishes, it has seemed best to the holy Council for prayers to be offered to God while standing." (Canon XX,)*

*In Canon XC of the Council of Trullo (692), held in conjunction with the 6<sup>th</sup> Ecumenical Council, we read: "We have received it canonical from our God-bearing Fathers not to bend the knee on Sundays when honoring the resurrection of Christ. Since this observation may not be clear to some of us, we are making it plain to the faithful, that after the entrance of those in holy orders into the sacrificial altar on the evening of the Saturday in question, let none of them bend the knee until the evening of the following Sunday, when, following the entrance after the lamps have been lit, again bending knees, we thus begin to offer our prayers to the Lord. For, inasmuch as we have received it that the night succeeding Saturday was the precursor of our Savior's rising, we commence our hymns at this point in a spiritual manner, ending the festival by passing out of darkness into light, in order that we may hence celebrate the resurrection together for a whole day and a whole night." John Zonaras, a 12<sup>th</sup> century Byzantine chronicler and theologian who lived at Constantinople, explains the Canon, saying: "Various Canons have made it a law not to kneel on Sundays or during the fifty days of Pentecost, and Basil the Great also supplied the reasons for which this was forbidden. This canon decrees only with regard to Sunday, clearly indicates from what hour and until hour to kneel, and says: 'On Saturday, after the entrance of the celebrants into the altar at vespers, no one may bend the knee until vespers on Sunday itself, when, i.e. again the entrance of the celebrants takes place: for we do not transgress by bending the knee and praying in such a manner from that time on. For Saturday night is considered the night of the day of resurrection, which, according to the words of this Canon, we must pass in the chanting of psalms, carrying the feast over from darkness to light, and*







*in such manner celebrate the resurrection for the entire night and day." (Book of the Canons with Interpretations, p. 729.) The Eastern Orthodox Church holds this Council to be part of the 5<sup>th</sup> and 6<sup>th</sup> Ecumenical Councils, adding its canons thereto.*

*There appears in the Typicon a direction concerning how the priest must approach and kiss the Gospel after reading it during the all-night vigil for the resurrection: "Do not make prostrations to the ground, but small bows, until the hand touches the ground. For on Sunday and feasts of the Lord and during the entire fifty days between Pascha and Pentecost the knee is not bent." (Typicon, Chapter 2.)*

*Standing at the divine services on Sunday and on the days between Pascha and Pentecost was the privilege of those who were in full communion with the Church; but the so-called "penitents" were not dispensed from kneeling, even on those days.*

**Censings:** *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. 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 in a Solemn Liturgy, holds up the opened censer before the celebrant, together with the incense boat having the spoon in it; and saying in a low voice: Bless, reverend *Father* (or, to a prelate: *Master*). The celebrant puts two or three spoonfuls of incense into the censer, and then blesses it in a low voice with the invariable formula: Be thou blessed ☩ by him in whose honour thou art to be burnt. Amen.*

*This blessing is neither asked nor given in Liturgies for the Dead. And whenever a prelate of higher rank than the celebrant is at the throne, the minister of incense takes the thurible, after the celebrant has set on incense, to him instead, to ask and receive the blessing of incense.*

*When the minister has closed the thurible, the celebrant takes the ends of the chains in his left hand, and the middle of the chains in his right. When censuring, 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 being censured: once, twice or thrice according to the scheme outlined below. The number of swings will be indicated as follows; 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.*

*It should be noted that at Nuptial Liturgies and Liturgies for the Dead incense is not used during the Introit.*





## II. PREPARATION OF THE ALTAR AND THE ELEMENTS

**Antimins & Iilton:** *The antimins is one of the most important furnishings of the altar in the Orthodox Christian liturgical tradition. It is a rectangular piece of silk, typically decorated with representations of the Descent of Christ from the Cross, the Four Evangelists, and inscriptions related to the Passion. A small relic, preferably of a holy Martyr—but in some cases of another Saint—is sewn into it, and it must be consecrated by the bishop of the diocese before its first use. In Orthodox Churches of the present day, the antimins (from the Greek antimension; Slavonic antimins: "instead of the table") takes the place of the altar stone specified in the Roman Pontifical, although altars of stone whether with or without relics are not forbidden. For the purposes of ceremonial, the antimins is considered equivalent to the blessed linen corporal of the Roman Rite. The antimins of portable or temporary altars should be removed out of service time for storage in some place of safety. It is not permitted to celebrate the Liturgy without an antimins on the altar. In the Restored Western Rite, there are two practices concerning use of the antimins on the altar:*

(1) *The antimins remains on the altar at all times, but folded out of service time and enclosed within its slightly larger protective cloth, called the iliton (Greek: eileton; Slavonic: ilitón). The iliton is similar to the Western corporal, except it is usually of silk and is usually burgundy in color. A somewhat thin, flattened, natural sponge is kept inside the iliton. The sponge is used to collect any crumbs or Fragments which might fall onto the antimins or the altar.*

*The antimins rests in the centre of the altar and is unfolded before the Offertory during the Liturgy—and not at any church Services or other times. At the end of the Ablutions in the Liturgy, the iliton with the antimins on it, is folded in thirds, and then in thirds again (3 x 3), encasing the antimins completely so that when they are unfolded, the creases form a cross. Thus folded, the antimins enclosed in the iliton, sits in the centre of the altar. When the antimins and iliton are folded, the Book of the Holy Gospels sits flat, on top of them.*

(2) *In the second practice, the antimins also remains on the altar at all times, but is unfolded, and is placed in the centre of the altar, beneath the fair linen on the altar. And the unfolded iliton is beneath the unfolded antimins.*

**Candles—Oil Lamps (Lampadas):** *The candles or oil lamps (lampadas) 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 or oil lamps at the altar.*

**Sacred Vessels:** *The chalice and paten should be of precious metal, or with those surfaces which touch the holy Elements at least plated in such. Once consecrated, the vessels may only be handled by those in holy Orders, i.e. bishops, priests, and deacons. Before each*





*Celebration the vessels should be carefully cleaned, and then properly assembled with their necessary linens: the folded purificator over the chalice, and the paten upon it; then the square pall and the silk veil the color of the day.*

**Bread and Wine:** *Unleavened Hosts—Lambs are not approved for use. Leavened loaves of similar size, as thin as possible, should be baked; or the centre portions of Byzantine prosphora containing the seal can be cut from the rest and used as Hosts—Lambs. Hosts—Lambs should be lightly scored on the under side to facilitate breaking at the time of Communion. A pure grape wine with no additives should be used which, while readily distinguishable from water, is not so dark as to stain the linens unduly.*

**Credence:** *Near the altar, preferably on the south side, stands the credence table or shelf to hold the bread, wine, water and other necessary items for the Liturgy. The credence 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 Liturgy, there should be placed on the credence: (a) a tray or canister containing a sufficient number of Hosts; (b) two cruets 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.*

*In a Solemn Liturgy, sufficient room should be left in front of all these items for the sacred Vessels. Where there is no acolyte or server, the bread, wine, water and basin may be placed inconspicuously at the south end of the Altar, within reach of the celebrant.*

*In a Simple Liturgy, when no deacon and subdeacon are available to assist the celebrant, it is usually convenient to place the sacred vessels assembled as described above, directly upon the altar, on the outspread antimins, before the beginning of the Liturgy. At such a Celebration the Elements will be prepared and offered at the time of the liturgical Offertory.*

*In a Solemn Liturgy, 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 antimins 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 as given below.*

**Missal or 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): in a Solemn Liturgy, upon the folded antimins in the centre, but in a Simple Liturgy, at one side, convenient for the celebrant to read. No special position, left or right, is either suggested or opposed; but unnecessary movements, here or elsewhere, serve only to distract and complicate the Rite.*





**Flowers:** *Flowers shall be used sparingly, if at all, in the sanctuary; and 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. Artificial flowers shall not be used.*

**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 and ministers requiring such; all of which should be accomplished well in advance of the appointed time.*

### III. PREPARATIONS OF THE SACRED MINISTERS

**Eucharistic 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 (Mysteries) 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. However, in the Western tradition, plain water in any quantity, or prescribed medication, does not break the Eucharistic Fast. However, in the Eastern tradition water is considered to break the eucharistic fast.*

**Clerical Attire:** *Western tradition assumes that the normal attire of clerics both indoors and out is the cassock (or a monastic habit). 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 monastic habit beneath the vestments.*

**Vesting & Vestments:** *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 (or Mattins) of the Day, and the accustomed Preparation for Liturgy 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.)*

**Vestments of the Celebrant in a Liturgy:** *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), (b) the alb, (c) the cincture or girdle, (d) the maniple, (e) the stole, and, (f) the chasuble. 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 fabric of the liturgical color of the Day or with decoration in that color. Over the chasuble, Orthodox priests may wear the pectoral Cross; bishops may wear the pectoral Cross and/or the encolpion (panagia) bestowed at their ordination or consecration.*

**Vestments of the Deacon in a Liturgy:** *The proper vestments of the deacon are: (a) the amice (or monastic capuce fitted over the hood), (b) the alb, (c) the cincture or girdle, (d) the maniple, (e) the stole, worn over the left shoulder and fastened under the right arm, and, (f) the dalmatic. If it be preferred, the stole may be worn over the dalmatic as in the Eastern Rite, instead of under it. (The dalmatic is not normally used in the Monastic Use.)*

**Vestments of the Subdeacon in a Liturgy:** *The proper vestments of the subdeacon are: (a) the Amice (or monastic capuce fitted over the hood), (b) the alb, (c) the cincture, (d) the maniple, and, (e) the tunicle. This last is similar in shape to the deacon's dalmatic, but is not so elaborately ornamented. (The tunicle is not normally used in the Monastic Use.)*

**Vesture of the Lesser Ministers & Choir:** *Lesser ministers such as acolytes, servers, candle-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. If it is the custom, the members of the choir may be vested in a cassock and surplice.*





**IV. RITUAL NOTES FOR THE  
RESTORED WESTERN RITE ORTHODOX LITURGY  
COMMONLY CALLED THE HOLY MASS**

‡ **Procession and Entrance of the Sacred Ministers:** *Liturgical Processions normally walk in reverse order of seniority: i.e. with the lowest rank in front. A Procession before Solemn Liturgy generally consists of:*

(a) *Thurifer; Crucifer, flanked by candle-bearers;* (b) *vested choir;* (c) *any clerics not in liturgical vestments;* (d) *the lesser ministers;* (e) *the subdeacon;* (f) *the deacon;* (g) *concelebrants, if any; and,* (h) *the principal celebrant.*

*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. It should be noted that for the purpose of liturgical processions, the principal celebrant outranks all other persons present, even bishops or patriarchs. When the procession arrives at the steps before the altar, the celebrant and other ministers pause and reverence the altar with a profound bow.*

*The Introit, an Anthem, or a hymn may be sung during the Entrance.*

‡ **Aspérages or Vidi Aquam (on all Sundays):** *After the Entrance, on all Sundays, the Aspersion is done. (On other days, the Aspersion is omitted; and after the Entrance, the preparatory Prayers at the Foot of the Altar are said and the Confession is made.)*

*The Aspersion, or the Sunday Sprinkling with Holy (Lustral) Water—an ancient rite which is a weekly reminder of our holy Baptism—shall take place before the principal Sunday Liturgy (but not on other days), whether the Liturgy be celebrated with Solemn rite, Sung rite, or Simple Rite. But if the bishop celebrates and enters the church ceremonially, the Aspérages is omitted, as the bishop will have sprinkled the people on his entrance; and, in any case, no one “takes holy water” personally before the Aspersion. The ceremony is to be performed once only on the same day in any one church, by the celebrant himself, in the vestments proper to the Office, i.e. with amice, alb, cincture, stole, and with the cope instead of the chasuble, and without the maniple.*

*After the Entrance, the celebrant, standing in the centre, before the steps of the altar, intones one of the following Antiphons, according to the Rule—the Aspérages outside Paschaltide and the Vidi Aquam in Paschaltide—and thrice sprinkles the altar—in the centre, towards the gospel side, and lastly towards the epistle side—and then with the sprinkler (aspergillum or less commonly, aspergilium or aspergil) he signs a little cross on his forehead. Then he sprinkles the deacon and subdeacon, the concelebrants (if any) individually, the choir collectively, row by row, with the triple sprinkling as usual (first on the gospel side, and then on the epistle side), and the ministers—all of which bow to the celebrant and sign themselves with the Cross when sprinkled.*

*Then the sacred ministers go to the chancel step where the celebrant sprinkles the*





*faithful with the triple sprinkling—centre, left, and right. Or, they may go round the church, the celebrant continually sprinkling as he goes; or he may sprinkle the sides alternately, gospel and epistle, in the same way a bishop blesses the people in processions, facing them rather than—on the return—sprinkling the backs of the people.*

*All who are sprinkled should bow to the celebrant when he comes to them, and sign themselves with the Cross while being sprinkled. When the choir comes to the **Glory**, the celebrant and his attendants pause wherever they may be, and turn towards the altar, and so remain until the half verse is finished.*

*When the **Aspérages** are completed, the sacred ministers return to the foot of the altar, and the **Antiphon** having been repeated, the celebrant chants the versicles and Prayer from the book held before him; after which, having revered the altar, they go to the seats (*sedilia*) on the south side of the chancel or choir, and vest in the remaining vestments for Liturgy. Having returned to the steps of the altar, the Prayers at the Foot of the Altar are said and then the Liturgy proper begins.*

**Preparation and Confession:** *Then the preparatory Prayers at the Foot of the Altar and Confession are said before the steps of the altar. The Confession is said twice, and where it is the custom, by all present, bowing profoundly. (If the Confession is said here by all, the Brief Confession, said once, is omitted before Communion.) 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 Occasional Blessings of candles, salt, holy water, Advent Wreath, ashes, palms, fruit, flowers, etc., on certain days.*

**Ascent to the Altar:** *At the beginning of the Liturgy, when ascending 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. The celebrant, deacon, and concelebrants then kiss the altar; and if any be monastics, they uncover their heads.*

*The celebrant normally stands before the altar, in the centre of it, with the deacon always on his right hand, and the subdeacon on his left. There is no reason for these two sacred 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.*

*When the celebrant turns to face the faithful, he normally bows to the altar, and then turns by his right; and extending his hands slightly, he salutes the faithful with the words given in the missal. In a Solemn Liturgy, the deacon and subdeacon turn inward*





*toward the celebrant whenever he thus salutes the faithful. When the faithful have responded, the celebrant turns back to the altar by his left, not completing the circle, in order not to turn his back on the deacon. It should be noted that if a prelate be upon the throne, the celebrant always turns in his direction instead—even if it reverses the direction given above.*

‡ **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 "Ordinary" Chant of the Liturgy, 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..., Amen, and the 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.) 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.*

**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 joined since this Chant is normally a corporate element of the Liturgy. He may sign the Cross at the beginning; and he bows profoundly at Glory....*

**Censing at the Introit:** *In a Solemn Liturgy or a Sung Liturgy, the celebrant takes the thurible from the minister and censes the altar Cross and the altar. Then the deacon (or minister) receives the thurible from the celebrant and censes him. All present cross themselves as the celebrant, standing at the epistle corner, signs himself and quietly reads the Introit. Meanwhile, the minister, having received the censer from the celebrant, censes the others present as stated above.*

**In a Simple Liturgy, a Nuptial Liturgy, and a Liturgy for the Dead:** *The censing at the Introit is omitted; and the celebrant reads the Introit before the Kýrie.*

‡ **Kýrie:** *The Kýrie is the first of the five great "Ordinary" Chants of the Western Liturgy, and as such should be rendered by the faithful present, not merely by clergy and choir. One method of reciting it is alternately by celebrant and faithful, which is the usual method when there is no singing; or by alternate sides of the choir. During its recitation, all bow the head. It should be noted that this nine-fold Kýrie is all now remaining of earlier extended Litanies such as survive in the Byzantine Rite, to which Kýrie, eléison (Lord, have mercy) is a repeated response. It is permissible to sing a*







*fuller Litany here.*

‡ **Glória in excélsis:** *The hymn, Glória in excélsis, (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 O Jesus Christ, all bow the head; and all sign the Cross at the conclusion. In some places it is customary to bow throughout the second paragraph of the chant.*

**Salutation & Collect(s):** *After the Glória, or if it was not said, after the Kýrie, the celebrant bows to the altar; and then he turns by his right, and extends his hands slightly, saying: The Lord be with you. (It should be noted: Except when the Glória was omitted, a prelate says instead—only at this one place in the Rite—Peace be with you.) In a Solemn Liturgy, the deacon and subdeacon turn inward toward the celebrant whenever he thus salutes the faithful. When the response, And with thy spirit, has been made, 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 he says: Let us pray. (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; bowing and joining his hands at the Holy Name or other doxological conclusion. All the faithful 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 that only the first and last have the full conclusion and Amen. Any concelebrants may fittingly read the second and third Collects in turn. This same procedure is observed for the Postcommunion Prayers at the end of the Liturgy. The Collect for Sunday is ordinarily said throughout the week following, unless some other Observance or Season with Proper Collect intervene.*

**Lessons:** *Anciently, three Lessons were read at the Liturgy: a Prophecy from the Old Testament (or from the Acts of the Holy Apostles in Paschaltide), the Epistle, and the Holy Gospel. Where this custom is restored, a reader (or a layman) reads the Prophecy, the Subdeacon the Epistle, and the deacon the Gospel, always facing the faithful. If these ministers are not present, the celebrant reads them.*

*The readings are announced thus:*

*Reader, for the restored Lesson:* The LESSON from the Book of *N*, the Prophet.  
*Or,* The LESSON from the [first *or* second, *etc.*] Book of *N*.

*Subdeacon, for the Epistle:* The Lesson from the [first *or* second] EPISTLE of blessèd Paul the Apostle to the *N*: Brethren.... *Or,* The Lesson from the [first *or* second] EPISTLE of blessèd Paul the Apostle to *N*: Dearly Beloved.... *Or,* The Lesson from the Acts of the Holy Apostles: In those days.... *Or,* The Lesson from the EPISTLE of blessèd John the Apostle: Dearly beloved.... *Or,* The Lesson from





the EPISTLE of blessèd Peter the Apostle: Dearly beloved.... *Or*, The Lesson from the Book of the Revelation of Blessèd John the Apostle: In those days....

*After each reading, the reader or subdeacon chants (or says): The Word of the Lôrd. And all respond: Thanks be to Gôd. And he who has read returns to his proper place without further ceremony.*

‡ Gradual, Alleluia, Tract & Sequence: *After each reading, its proper chant is chanted (or said).*

(1) Where it is the custom to read the restored Lesson:

(1a) Outside Lent and Paschaltide: *The appointed restored Lesson is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Gradual. The Gradual is followed by the appointed Epistle, and then the choir chants (or the celebrant says aloud) the proper Alleluia with its verses, and the proper Sequence (if there be one), followed by the appointed Gospel.*

(1b) During Lent: *The appointed restored Lesson is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Gradual. The Gradual is followed by the appointed Epistle, and then the choir chants (or the celebrant says aloud) the proper Tract with its verses, and the proper Sequence (if there is one), followed by the appointed Gospel.*

(1c) During Paschaltide: *The appointed restored Lesson is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Alleluia and its first verse, followed by the appointed Epistle. Then the choir chants (or the celebrant says aloud) the proper Alleluia with its second verse, followed by the appointed Gospel.*

(2) Where it is not the custom to read the restored Lesson:

(2a) Outside Lent and Paschaltide: *The appointed Epistle is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Gradual and the proper Alleluia with its verses, followed by the appointed Gospel.*

(2b) During Lent: *The appointed Epistle is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Gradual, the proper Tract with its verses, and the proper Sequence (if there is one), followed by the appointed Gospel.*

(2c) During Paschaltide: *The appointed Epistle is read after the Collects. Then the choir chants (or the celebrant says aloud) the proper Alleluia with its verses, followed by the appointed Gospel.*

Gospel Proclamation: *Where it is the custom, the missal is moved to the north, Gospel side of the altar, where, in a Simple Liturgy, the celebrant will read the Gospel.*

(1) At the Gospel in a Solemn Liturgy or a Sung Liturgy with a Deacon: *The deacon takes up the Book of the Holy Gospels, bows to the celebrant, and he (or the priest who is to chant or say the Holy Gospel) quietly says: Cleanse my heart and my lips.... Then the deacon takes the Book of the Holy Gospels, and holding it before him, he bows before the celebrant, saying in a low voice: Sir, ask a blessing, remaining*





bowed until the blessing has been given. Meanwhile the subdeacon and other ministers bearing incense and candles (except in a Liturgy for the Dead) 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). After chanting: The Lord be with you, *he choir responds: And with thy spirit. All standing and turning to the Book of the Holy Gospels, he then signs the Book, and he and all sign themselves once, from forehead to breast, as he intones: The continuation* ✠ (or beginning) of the holy Gospel ✠ according to *Name. And all respond: Glory be to thee, O Lord. And he chants the Gospel.*

*After announcing the Gospel, he who is to read the Gospel censes the Book of the Holy Gospels thrice (centre, left, and right), and then he chants the proper Gospel with hands joined. At the conclusion of the reading of the Gospel, all chant (or say): Praise be to thee, O Christ. (Or, Monastic Use: Amen.) And, the deacon kisses the Book of the Holy Gospels, saying quietly: Through the words of the Gospel may our sins be blotted out. Then he carries the Book, held open where he has read, directly to the celebrant (or to the occupant of the throne) to be kissed. Then, the deacon (or the celebrant) places the closed Book of the Holy Gospels standing upright in the centre and back of the altar.*

(2) At the Gospel in a Simple Liturgy: *In a Liturgy when there is no deacon to chant the Gospel, the celebrant himself bows at the altar, and says the blessing in the first person, silently. He then goes to the place appointed, and he announces and reads the Gospel. At the conclusion, he kisses the Book, except in a Liturgy for the Dead.*

(3) At the Gospel in a Liturgy for the Dead: *Candles and incense are not carried before the Book of the Holy Gospels, nor is the Book kissed by anyone. And incense is not blessed, but may only be borne before the Book of the Holy Gospels.*

**Banns, Announcements, etc:** *After the Gospel shall be declared unto the faithful what holy days, or fasting days, are in the week following to be observed; and notice shall be given of the Banns of Matrimony, and of other matters to be published. And then, announcements, if any, may be made.*

**Sermon or Homily:** *If there is to be a sermon or homily—which is the accustomed norm on all Sundays and grater Feasts—it is given after the Gospel. Its theme is always the Gospel, by right of eminence; unless some special occasion suggests another topic, as at ordinations or local patronal Feasts. After the sermon in early Rites (as still in the Byzantine in some places), the catechumens were dismissed with a Blessing before the recitation of the Symbol of Faith, which they were forbidden to hear.*

‡ **Creed—The Symbol of Faith:** *The Creed is the third "Ordinary" Chant of the Liturgy. On all Sundays of the Year and on Solemn and Greater Feasts, the celebrant intones it, extending, elevating and joining his hands as at the Gloria; and all the faithful continue its recitation throughout. At: Jesus Christ and is worshipped and*







glorified, *all bow the head; and from the words: And was incarnate... through and was made man, all bow profoundly. At the conclusion, all sign themselves with the Cross.*

**Offertory—Its Origins:** *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.*

‡ **Salutation, Offertory Anthem & Offering of Alms:** *The celebrant bows to the altar; and then he turns by his right, and extends his hands slightly, saying: The Lord be with you. 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 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 previously chosen members of the laity, or else by the ministers, as quietly and quickly 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 holy altar.*

**Offertory Actions in a Simple Liturgy:** *The sacred vessels have stood upon the altar, veiled, from the beginning. The celebrant now removes the veil and lays it aside, conveniently folded; he then removes the pall and puts it to one side. 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, bows his head to the minister to indicate that he has finished (the minister likewise bows to the celebrant), and returns to the centre, where he places the paten, with the Hosts upon it, on the centre 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. 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, saying meanwhile in a low voice: From the side of the Lord Jesus.... 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, bows his head to the minister to indicate that he has finished mixing the chalice (the minister likewise bows to him), and returns to the centre: placing the chalice upon the corporal behind the paten. Finally (except in a Liturgy for the Dead) he signs over both Elements together, saying the more modern formula: Come, O Sanctifier.... (Or he may use the ancient formula: In the Name.... If there be no assistant minister, the celebrant serves himself at the corner of the Altar.*

**Offertory Actions in a Solemn Liturgy:** *The sacred 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 candle-bearers, they return to the altar—by a longer ceremonial route if desired. 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, conveniently folded), and placing the paten before the chalice. Lastly (except in a Liturgy for the Dead) he signs over the elements as noted above, saying the accustomed formula.*

**Optional Occasional Offices:** *After the Offertory actions are completed, the Occasional Rites of Baptism, Chrismation, Matrimony, Monastic Profession, Installation of Parish Officers, and the like, may take place, before the censuring of the Gifts.*

**Censing:** *The celebrant now sets on and blesses incense; and proceeds to cense: (a) the Elements thrice in the form of a circle—a rare exception to the usual method of censing 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, such that circumambulation is not possible, he censes first that part on his right and then on his left. The celebrant then returns the thurible to the minister: who bows to him and (a) censes him by three direct swings, again bowing afterwards. Except in Liturgies for the Dead, when none except the celebrant is censed, the minister then (b) censes the other clergy, (c) choir, and, (d) the faithful in order. If the faithful are seated, they stand while being censed.*

**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 same minister). While doing this, the celebrant recites in a low voice the Verses: 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 bows 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.*

**Liturgy Intention & Orate:** *Turning to the faithful, the celebrant may announce the special Intention, if such there be, for which the Liturgy is celebrated, in such words as: The Holy Sacrifice is offered with special intention (or in thanksgiving for \_\_\_\_\_; after which he continues immediately with the Invitation: Pray, brethren..., extending and rejoining his hands. The formula has varied slightly in history; but unless by immemorial custom the faithful are used to responding, this Invitation should have no Response.*

**Secret Prayer(s) (The "Offertory Prayers"):** *There are several practices concerning the Secrets:*

(a) *After: Pray, brethren... (and its response), the celebrant turns back to the altar, and without saying: Let us pray, he silently prays one or more Secret Prayers, according to the Rule. Their number and order are those of the Collects. And at the end of the last Prayer, the celebrant intones: Unto all ages of ages (World without end); Response: Amen. The Preface then follows straightway.*

(b) *Others do as above, but chant or say the Secret Prayers aloud.*

(c) *The late Dom Augustine (Whitfield) directs: After: Pray, brethren... (and its response), the celebrant (turns back to the altar and) says aloud the Offertory Prayer, called the "Secret," with hands outstretched over the Oblations. Note: 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, 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. The Preface then follows straightway.*

**Sursum Corda—Preface to the Eucharistic Canon:** *This solemn dialogue between the celebrant and the faithful, is one of the most ancient elements of any Liturgy, and is common practically to every Eucharistic Rite. The celebrant begins by turning to the faithful 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 bows 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 and right..., but not before, the celebrant turns by his left back to the altar, and continues the Preface—Proper or Common, according to the Rule—with hands extended (unless the Name of Jesus, St. Mary, or the Saint of the Day is mentioned, when he joins his hands and bows his head). At the concluding words of the Preface: Evermore saying, or their equivalent, he joins his hands.*





♯ **Sanctus & Benedíctus:** *The choir and all the faithful, standing, join in chanting this hymn—the fourth of the “Ordinary” Chants of the Liturgy. (In some places it is customary for the congregation to kneel, according to the Rule, although standing is the more primitive position.) The ministers bow profoundly at the altar, with hands joined, until the word “Hosts” has been said. The bells of the church may be rung at this point. The Benedíctus, Blessed is he that cometh..., is always conjoined with the Sanctus, without pause; it is never delayed until after the consecration. All sign themselves with the sign of the Cross at the words: Blessed is he that cometh....*

**Eucharistic Canon:** *Before beginning the recitation of the Eucharistic Canon—which must be said or sung audibly throughout—the celebrant may wipe his thumbs and forefingers lightly upon the front edge of the corporal. The deacon and subdeacon, and any concelebrants, keep their hands joined, unless performing some specified function. Any concelebrating priests may fittingly recite the second and third paragraphs of the Canon (i.e. the Commemoration of the Living and of the Saints), and likewise the last two paragraphs preceding the Doxology (i.e. the Commemoration of the Dead 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.*

**Te Íguttur:** *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.... He then extends his hands for the rest of the paragraph. At the names of the ruling prelates 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 bows his head. If the name of the King or President be mentioned, the head is not bowed. It should be noted that first or religious names only are uttered.*

**Meménto, Dómine—Commemoration of the Living:** *This Prayer is a survival of the ancient “Diptych of the Living,” wherein were remembered all the clergy, civil authorities, 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 Liturgy 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: handmaidens, (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 Prayer. Another option: The Sarum practice was for the deacon to read the spoken list aloud, facing the people.*

**Communicántes—Commemoration of the Saints:** *On six major Feasts of the Ecclesiastical Year, this Prayer 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 Liturgy is inserted when required; otherwise the words: of blessed N. are omitted.*

**Hanc Ígitur:** *The bell is rung once. Throughout this Prayer the celebrant and sacred ministers bow profoundly, with hands crossed upon their breasts. After the word: flock has been said, they stand erect.*

**Quam Oblatiónem:** *At the word: bless, the celebrant signs once over both Elements together; at the 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. It should be noted that whenever the Sign is made over the chalice, it is thus braced to guard against accidental overturning.*

**Qui Prídie:** *At the words: He took bread, the celebrant takes the large Host—Lamb 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 altar Cross and immediately down again. At: He blessed, while continuing to hold the Host—Lamb with his left hand, he signs over it with his right. Then, bowing slightly, he again holds the Host—Lamb with both hands while he says the words: for this is my Body, and at once replaces the Host—Lamb upon the paten without further ceremony except the bell is rung thrice; thereafter rubbing his thumbs and forefingers together lightly over the paten to dislodge any chance crumbs; and standing erect before the deacon (or the celebrant himself) removes the pall from the top of the chalice.*

**Símili Modo:** *At: Taking this excellent 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. Then bowing slightly, he again holds the chalice with both hands while saying the words: For this is the chalice... ..sins, and at once he replaces the chalice upon the corporal without further ceremony; before standing erect and saying: As often as.... And note: the pall is not replaced at this time.*

**Anamnésis—Unde et Mémoires:** *From the beginning of this Prayer to the words: Gifts and bounty, the celebrant extends his hands as usual. (Or, as in the Sarum Use and 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.*

**Supra Quæ:** *Throughout this Prayer, the celebrant holds his hands extended, and joins them at the end of the Prayer.*

**Epiclésis:** *The celebrant extends, elevates, and joins his hands at the beginning of this Invocation. Then at the words: Precious Body, he signs once over the paten; at:*







Precious Blood, *he signs once over the chalice, again bracing its base with his left hand as before; and at: Changing them, he signs once over both Elements together. Having said the words Holy Spirit, he bows profoundly (the sacred ministers and faithful do likewise) in worship of the sacred Body and Blood. If there be no deacon serving, the celebrant omits the parts of the deacon. If a deacon be serving, he says the parts of the deacon, responding at the end: Amen (thrice). Then rising, the deacon (or the celebrant) covers the chalice with the pall.*

**Súppliques:** *From the beginning of this Prayer through the words: Divine majesty, the celebrant and ministers bow profoundly, with hands crossed upon the breast, as above at Hanc Igitur. 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 the Elements are now consecrated and require no further blessing. At: grace and heavenly benediction, all sign the Cross upon themselves.*

**Meménto Étiam & Ipsis, Dómine—Commemoration of the Dead:** *This is the ancient Diptych of the Dead. In a Liturgy for the Dead, 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 Prayer. Another option: The Sarum practice was for the deacon to read the spoken list aloud, facing the people.*

**Nobis Quoque Peccatóribus:** *Here the celebrant and ministers bow the head and strike the breast lightly with the conjoined fingers of the right hand; the celebrant then continues the Prayer with hands extended up to the words: Through Christ our Lord, when he joins them. The deacon (or the celebrant) removes the pall from the chalice after the Prayer.*

*If it is the custom, antidoron (eulogia—blessed bread) may be blessed, and other blessings observed, before the words: Through Christ our Lord.*

**Per Ipsum et cum Ipso—Doxology and Elevation of the Holy Gifts:** *This is the only occasion in the entire Liturgy where the Elements are elevated ceremonially. The celebrant takes the Host—Lamb 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 honour 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: Unto all ages of ages (or World without end), should be sung, either to the proper Gregorian tone, 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 deacon (or the celebrant) then covers the chalice with the pall. Heres ends the solemn Eucharistic Canon.*





‡ Pater Noster—Lord's Prayer: *With hands extended (not as directed in the Roman Missal, with them conjoined), the celebrant chants 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 the faithful. Then he joins his hands and continues the Prayer along with the rest.*

Líbera Nos—Embolism: *Extending his hands, the celebrant continues at once with the Embolism: Deliver us, we beseech thee..., bowing his head and joining his hands at the name of blessed Mary, and again at the holy Name of Jesus in the conclusion. And all respond: Amen.*

‡ Agnus Dei and Fraction: *The response to all three exclamations of this fifth and last of the "Ordinary" Chants of the Liturgy, 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 a Liturgy for the Dead. While the choir is singing the Chant, the celebrant breaks the Hosts—Lamb into as many Particles as will be needed for Communion; 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 Gifts 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 Dei up to the word: God, and the faithful respond with the rest.*

Dómine Jesu Christe—Kiss of Peace: *After the Agnus Dei is concluded, in a Solemn Liturgy, but not in a Simple Liturgy or a Liturgy for the Dead, with hands crossed upon his breast, the celebrant quietly says the Prayer: O Lord Jesus Christ, who saidst to thine Apostles. Then he kisses the altar and 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 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, bows 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 with thy spirit.*

Holy Communion: *Then follows the partaking of Holy Communion.*

Dómine Jesu Christe & Percéptio Córporis Tui—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 two Prayers in the missal: O Lord Jesus Christ, Son of the living God... and, Let the partaking of thy Body, O Lord, are but two of many. He may fittingly say any such in a low voice, bowing with his hands crossed upon his breast. He then stands erect, and takes a Particle from the paten, saying: I will take the bread..., and continuing immediately with: The Body of our Lord Jesus Christ... (or, The Body of Christ), signing the Cross with the Particle held above the paten. Then bowing, he receives the Particle reverently; thereafter rubbing his thumb and forefinger together over the paten. He remains bowing until he has had opportunity to swallow the Particle completely. Then standing erect again, the deacon (or the celebrant) removes the pall from the chalice, and he takes it in his right hand by the knob, saying: I will take the cup..., and the bell is rung thrice, signaling the faithful to come forward to receive Communion. The celebrant continues as in the Missal. At: The Blood of our Lord Jesus Christ... (or, The Blood of Christ), he signs the Cross with the chalice before him, slowly and carefully in order not to spill its Contents. Then bowing, 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.*

**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 our Lord Jesus Christ... (or, The Body and Blood of Christ). 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, but using the Words of Administration only.) The other ministers are then communicated by the celebrant (or the deacon).*

**Alternate Place for the Confession:** *If the Confession was not said by all after the Entrance, it is done here before the faithful approach to receive Holy Communion. All say the Confession together, bowing; the celebrant then pronounces the Absolution: Almighty God have mercy..., and all sign the Cross at: Our help is in the Name of the Lord. The Western Prayer: Lord, I am not worthy..., and the Eastern Prayers: I believe, O Lord, and I confess..., Of thy Mystical Supper..., and Let not the communion..., are said by all.*

**Ecce Agnus Dei—Invitation to Communion:** *The celebrant, (turning to the faithful and) holding a Particle above the chalice, says: Behold the 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.*

♯ **Communion Anthem:** *During the administration of Communion, the choir sings either the liturgical Communion Anthem, 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.*

**Communion of the Faithful:** *The faithful receive Communion either standing or kneeling, according to the Rule, or according to local custom or individual piety. The celebrant (assisted by the deacon) communicates each as described above, saying the formula to each. While not strictly necessary, a communion paten or houseling cloth may be used if it be the custom of the place.*

**Quod Ore Súmpsimus & Corpus Tuum—Ablutions:** *Then follows the Ablutions:*

**Ablutions in a Solemn Liturgy or a Sung Liturgy with a Deacon:** *When all have been communicated, the deacon removes the vessels to the credence table or sacristy, where with fear and all wariness, he consumes the holy Elements and purifies the vessels exactly as is described below, assisted by some lesser minister; and if preferred, the ablutions may be done after the service. Meanwhile, the subdeacon pours water over the celebrant's fingers, as at the Lavabo; and the celebrant thereafter folds the corporal in the centre of the altar; and he quietly says the following two Prayers. Lastly, the deacon and subdeacon return to their places beside the celebrant.*

**Ablutions in a Simple Liturgy:** *When all have been communicated, the celebrant consumes the remaining holy 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 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 the remaining Element in the chalice while holding the paten under his chin. (d) He then extends the chalice towards the server, who approaches with the wine cruet and pours a little wine into the chalice, which the celebrant also consumes at once as before, still holding the paten under his chin. (e) Setting the paten aside, he 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 (or if he wishes, also holding the purificator outside the cup with the other fingers), and then he goes to the corner of the altar, where the server awaits with the water cruet. The server pours water over both thumbs and forefingers into the chalice, thus rinsing them thoroughly of all remaining Fragments. (f) Returning to the centre of the altar, 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 across the top of the chalice (or in it), and reassembles the vessels as at the beginning of Liturgy, leaving them upon the outspread corporal. (h) And he quietly says the two Prayers: Grant, O Lord..., and: Let thy Body, O Lord....*

*In a Simple Liturgy where there is no choir or singing, after the ablutions the celebrant [goes to the epistle corner] and says the proper Communion Anthem.*







**Postcommunion Prayers:** *The cleansing of the vessels (and their removal) done, the celebrant turns to the faithful and extends his hands, intoning (or saying): The Lord be with you. After the response, he turns back to the altar and recites the Postcommunion Prayer or Prayers, with hands extended; their number and order corresponding to those of the Collect(s) at the beginning of the Liturgy.*

**Prayer over the People:** *In Liturgies of the Ferias of Lent, after the final Postcommunion, is said the Collect known as the Prayer over the People, with the introduction: Let us pray. Bow down before the Lord. And at the end, the choir and the faithful respond: Amen.*

**Dismissal: Ite, Missa Est – Pláceat Tibi:** *After the Postcommunion Prayer—and in Ferias of Lent, the Prayer over the People—the celebrant closes the missal, unless it will be needed for singing the Dismissal in the Proper Tone or the Last Gospel; and turning again to the faithful, he extends his hands, intoning (or 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 (And in Paschaltide is added: alleluia, alleluia), in the tone proper to the day, or else in monotone. All respond: Thanks be to God (And in Paschaltide is added: alleluia, alleluia). However, Dom Augustine Whitfield notes: "This formula is not altered to: Let us bless the Lord when Gloria was not said. The only change from the normal Depart in peace, is in a Liturgy for the Dead, when the words: May they rest in peace are said instead.)" All respond: Thanks be to God (And in Paschaltide is added: alleluia, alleluia), in the same tone. After the Dismissal, the celebrant, turning and kissing the altar, bows before the altar and quietly prays the Prayer: Let this my bounden duty and service....*

**Benedícat Vos Omnípotens Deus—Blessing:** *Except in a Liturgy for the Dead, the celebrant turns again to the faithful and gives the Blessing with one Sign of the Cross, saying: May Almighty God.... All respond: Amen. (In the Monastic Use, In the Name of the Father..., is customarily said instead of a Blessing.) And when a bishop or other prelate is present, not necessarily as celebrant, instead of the celebrant, he may bless the faithful from the altar or the throne. He first intones (or says) the two preliminary Verses: Our help is in the Name of the Lord and Blessèd be the Name of the Lord, facing the altar if he is standing before it, before turning and giving the Blessing: which he does with three Signs: one toward his left, one in the centre, and the last toward his right.*

‡ **Conclusion:** *After the Blessing, the sacred ministers bow to the altar, and the celebrant, concelebrants and deacon, kiss it. And with hands joined and heads covered, they go to the sacristy. And if it is the custom, an appropriate hymn or anthem may be sung as the ministers go in Procession to the sacristy. When a prelate is present, he customarily blesses the faithful, alternately to his left and right, as he goes to the sacristy.*





**In Principio Erat Verbum—Last Gospel:** *But if it is the custom, after the Blessing, with all standing, the Last Gospel may be announced and read by the celebrant [at the gospel corner], as given in the missal; and then the ministers go to the sacristy as given above.*

