

Western Rite Edict
and
Directory

FOREWORD TO THE 2015 EDITION

In 1958, at the General Convention of the Archdiocese in Los Angeles, Metropolitan ANTONY, of thrice-blessed memory, established the Western Rite Vicariate with the promulgation of the Western Rite Edict. After a period of catechetical formation, with the reception of the first Western Rite communities, Metropolitan ANTONY and the Rt. Rev. Alexander Turner, the first Vicar General, published in 1962 the Western Rite Directory. These documents have remained the governing document for the Western Rite Vicariate of the Antiochian Orthodox Christian Archdiocese of North America. Their intent, eloquently expressed by, Fr. Paul Schneirla, long-time Vicar General of the Western Rite, was “to protect both the immovable bases of the Orthodox Church and the legitimate cultural heritage of the Christian west.”

Over time, these documents have undergone some slight revisions, primarily to accommodate the use of the Ordinary and Canon of the Rite of St Tikhon as well as the English Office for parochial settings, and to recognize some administrative changes in the Archdiocese. Apart from these few items, which are noted in footnotes, the Edict and Directory have remained unchanged.

A careful reading of these documents leads one to conclude that their primary aim is to promote practical uniformity within the Vicariate, in order both to strengthen the bonds of unity within the Vicariate and to foster acceptance within the Archdiocese. Toward this end, all clergy of the Vicariate should be familiar with the contents and strive earnestly to conform themselves to their prescriptions.

V. Rev. Edward Hughes
Vicar General, Western Rite Vicariate

EDICT ON THE WESTERN RITE

TO: The Reverend Clergy, Parish Boards, and faithful of the Syrian Antiochian Orthodox Archdiocese of New York and All North America:

Peace and blessings in our Lord Jesus Christ.

You know with what zeal we have always encouraged and supported all efforts for the reunion of Christendom, without departing from the ancient foundation of our One Orthodox Church. We have hospitably received all sincere converts to Orthodoxy, whatever their religious background, and we have taken part: in the conferences and work of the so-called Ecumenical Movement by appointing qualified representatives, by personal attendance at the Conferences at Oxford and Edinburgh, and especially by arranging for the participation of the Patriarchate of Antioch in the Evanston conference, although its representatives had signed the negative Resolution at the Moscow Conference of 1948. Our motive in all of this has been the eventual reunion of our separated Christian brethren with the One, Holy, Catholic and Apostolic Orthodox Church.

For many years we have met innumerable non-Orthodox Christians in the United States and Canada who were attracted by our Orthodox Faith, but could not find a congenial home in the spiritual world of Eastern Christendom. Some of them have adapted themselves to our Eastern Rite and customs, while others have been unable to adjust to an atmosphere so foreign to all they have known. Recently we have noted that other parts of our Orthodox Church have provided for the reception of separated Western Christians by authorizing the retention of rites and ceremonies used in the West before the Papal Schism of the eleventh century, but which then dropped out of the Church because all who used them were torn away from Orthodoxy.

It occurred to us that the use of a Western Rite in the Orthodox Church in America might serve the double purpose of facilitating the conversion of groups of non-Orthodox Western Christians to the Church, and of indicating in the simplest and most direct manner to all concerned with Christian union the true basis on which the Orthodox Church is prepared and is able to consider the reunion of Christendom. We applied to His Beatitude of eternal memory, Alexander III, Patriarch of Antioch and all the East for guidance, and on May 31st, 1958, after consultation with representatives of some other autocephalous Churches, His Beatitude replied. His Beatitude of blessed memory, enclosed for our information an Arabic translation of a Ukase issued by the Russian Church in a similar instance, and authorized us to "take the same action, leaving to your Orthodox zeal and good judgment the right to work out the details in the local situation as you see fit." (from the Patriarchal Brief, May 31, 1958)

In order to carry out the Patriarchal order in a responsible manner, and to provide a provisional norm for such action as may be required in the immediate future, we herewith issue the following Edict:

1. All persons seeking entrance into the Orthodox Church in this Archdiocese shall renounce all heterodox beliefs and opinions, and make a full profession of the faith in Orthodoxy in the manner prescribed in the Service Books published by this Archdiocese.
2. Congregations and parishes, or larger administrative units, may be received into the Syrian Antiochian Orthodox Archdiocese of New York and all North America and be permitted to retain and use all such Western liturgical rites, devotional practices and customs that are not contrary to the Orthodox Faith and are logically derived from a Western usage antedating the Papal Schism of the eleventh century.
3. Individuals converted to the Orthodoxy Church must associate themselves with a regularly constituted parish of this Archdiocese, regardless of rite: i.e., no individual may be received into the Western Rite apart from a regularly constituted parish.
4. The mode of reception of groups desiring to employ the Western Rite, and the character of the rites to be used, as well as the authorization of official liturgical texts, either in Latin or in the vernacular, or customs, shall be determined in each instance by a Commission of Orthodox Theologians familiar with this field, appointed by us and guided by the Patriarchal directive.
5. No priest or layman once received into one rite may transfer into, or celebrate in the other, without a specific written dispensation from us. A dispensation will not be granted ordinarily except for: a) Persons of one rite who are permanently domiciled in an area in which there is no parish of their rite. b) Priests assigned to specific missionary projects. All other priests of either Rite are forbidden to use the dress, Vestments, rites, forms or ceremonies of a Rite other than their own.¹ c) Women who marry men of another rite.²
6. All Church schools, catechism or other instruction classes in Western Rite parishes shall use the official material of the Syrian Antiochian Orthodox Archdiocese, and conform to the Religious Education Program of the Archdiocese in all respects.³
 - a. Candidates for the priesthood in the Western Rite shall complete the regular course at St. Vladimir's Seminary and Academy of New York prior to ordination to the diaconate.⁴

NB: In 1994, the following adjustment was made: "Greater liberty is allowed in clergy training (e.g., other seminaries, etc.)"

¹ Please note the exceptions to this rule as outlined in section IV.B. & IV.C. of the Directory.

² It is no longer required that lay members of one rite receive special permission to transfer to another parish.

³ Necessary changes may be made in order to adapt the materials to the Western liturgical tradition.

⁴ The Metropolitan assigns students to any of the accredited Orthodox theological seminaries in America.

7. In all matters not otherwise provided for in this Edict, the Canon Law of the Orthodox Church and regulations of the Syrian Antiochian Orthodox Archdiocese shall apply.

Given at our General Convention at Los Angeles, California, this fourteenth day of August, 1958.

+Metropolitan Antony

Syrian Antiochian Orthodox Archdiocese of New York and all North America

WESTERN RITE DIRECTORY

In order to establish a desirable uniformity of practice within the Western Rite parishes of the Archdiocese and to orient those who may, from time to time, apply for admission to it, the following principles are set forth for the guidance of all those who are connected with the Western Rite. This directory is designed to alter, supplement or emphasize a few points in the general rubrics of the Western Rite as contained in the standard liturgical books; in all cases of doubt, refer to the vicar General whose decision shall be final. Except as provided in Section III, Part B, below, there is to be no variation from these norms at any time by anyone. The basic rationale of the Western Rite is very simple and to effect what it is designed to achieve, must be clearly understood and faithfully observed in practice by administrators, clergy and laity. No priest is to be admitted to the Western rite Vicariate, nor applicant advanced to Holy Orders until he is proficient in the directives presented here.

I. Purpose

- A. The purpose of the Western Rite is
 - 1. To provide a home in the Orthodox Church for western people of non-Byzantine cultural and religious background.
 - 2. To witness to the catholicity of the Orthodox Church to her Byzantine Rite people, priests and theologians.
- B. The practice of the Western Rite shall be designed to effect this declared purpose.

II. Faith and Teaching

- A. Western Rite members shall adhere to the full Orthodox faith without admixture, omission or variation. Clergy will conform to the standards of St. Vladimir's Seminary and only approved Orthodox Christian Education materials will be used in Western Rite parishes or Sunday Schools. (cf. Western Rite Edict, Nos. 1, 6).

III. Liturgical Practice

- A. The clergy and laity of the Western Rite shall conform in all respects to the liturgical standards set by the Western Rite Commission and approved by us. No one shall introduce any modifications, variations, changes, amendments, revisions, "improvements," omissions or alterations without the approval of the Commission and our license. Where variations from the declared norm exist, they are to be moved toward conformity with prudent haste.
- B. Priests or others may wish to suggest changes, revisions or new rites or usages to the Western Rite Commission may do so at any time, but no such changes shall be introduced prior to approval by the Commission and authorized by us.

C. The Mass

1. The Ordinary of the Mass

- a. The ordinary of the Mass shall follow “The Missal for the Use of Orthodox” as published following the present revision by the Commission in Latin or an authorized vernacular version.
- b. The Nicene Creed is to be recited according to the rule in the Ordo published annually by the Vicar General.
- c. At those places in the Canon where the Latin text lists a series of Saints and the English text omits them, the celebrant will conform to:
 - 1) the custom of the place
 - 2) his preference
- d. The normal usage will be a sung Mass with hymns, or a dialogue Mass with hymns, except that the use of Latin will follow the Latin rubrics of 1950, and the use of a vernacular other than English may follow customs traditional for that vernacular.
- e. Concelebration is forbidden in the Western Rite.
- f. A Mass with ministers shall not be attempted unless it can be celebrated with full ceremonial and proper dignity.
- g. Private or solitary Masses are strictly forbidden except that:
 - 1) A Mass announced with reasonable expectation of a congregation may be begun at the announced time although no one has appeared.
 - 2) Mass requested for a specific intention may be celebrated in case of demonstrable need.
[In both 1 and 2 above, at least one server shall be present].
- h. Mass shall not be celebrated earlier than one hour before sunrise nor later than one hour after noon except on Easter, Christmas or with special faculties. Mass at evening shall follow the general rubrics of the Archdiocese.

2. The propers of the Mass shall follow the text of the Fifth Edition (1958) of the *Missale Anglicanum* until alternative offices are authorized. The addition of the Mass for the *Patriarchs and prophets of the Old Law* in the Octave of All Saints is authorized.

3. Special commemorations or votive masses desired in particular places will be authorized by the Commission on demand.

4. The bread used for the Mass shall be the leavened hosts.⁵
5. Where it is the custom or desired, the pain benit may be blessed at the Offertory Sentence and distributed after Mass. The form used shall be the prayer from the *Rituale Romanum* used at SS Denis and Seraphim in Paris. This bread shall not be used for the Eucharist (cf. iv supra).
6. The laws of fasting and abstinence are those in use in the dissident West in 1950.
7. The vestments used in the dissident western Patriarchate in 1950 shall be worn.⁶
8. The Blessed Sacrament shall be reserved for the sick only in a proper ciborium in a tabernacle in the sanctuary of a parish or mission church, never in a private chapel, much less a house, apartment, living quarters or office. A light shall burn before it according to the rubrics.
 - a. When prepared for reservation, the Sacred Host shall be touched with the species of the consecrated wine.
 - b. Clergy not assigned to a specific mission or parish may never reserve the Blessed Sacrament.
 - c. Missionaries requesting exceptions to these regulations shall present a full written petition, outlining the alleged necessities in detail and abiding strictly by any faculties granted.
9. The offices, more especially, the Mass shall be celebrated only in the public churches or chapels of the Rite. No private residence, home or room chapels are permitted any priest without out license and blessing. Mass is never to be celebrated in private without special faculties in each instance.

D. The Breviary

1. Western Rite monastics are bound to the daily recitation of the *Breviarium Monasticum*. Western Rite clergy above the order of deacon are bound to the daily recitation of so much of the *Breviarium Monasticum* as in their discretion they are able to say.
 - a. In addition to the original text, the office may be said or sung from *The Monastic Diurnal*, Oxford, 1957, and *The Monastic Breviary: Matins*, Society of the Sacred Cross, Tynmawr, 1961.⁷
2. Priests bound to the recitation of the Divine Office, and pastors in the public services of their parishes, will observe the following regulations:

⁵ Pastors should apply to the Vicar General for a list of authorized companies, or to receive permission to make their own hosts.

⁶ This includes the use of the Maniple.

⁷ These books, together with *Monastic Diurnal Noted*, are available from Lancelot Andrewes Press.

- a. Those using the Gregorian (Overbeck) Canon of the Mass will recite or celebrate the Divine Office according to the *Breviarium Monasticum*.
 - b. Those using the Moscow—Synodal 1904 (Anglican) Canon of the Mass will recite or celebrate Morning and Evening Prayer with the lectionary in the Ordo.⁸
3. No other Breviary texts are to be used in the private or public recitation of the office.
 4. All those obliged to the recitation of the divine office (members, associates and novices of all Western Rite religious communities in the Archdiocese) who can recite Matins from the Monastic Breviary are urged to do so. Those who are unable to recite Matins entire would do well to read at least the lections provided in the proper of the season or the saints.
- E. Hymnal
1. Hymnals may be used out of convenience or necessity with the approval of the Vicar General.
- F. Ritual
1. Only the offices for the Sacraments and blessings from the Ritual as printed by the Vicariate in 1993 shall be used.
 2. “Restorations” or reconstructions of ancient rites or offices are not to be used until approved for general use by the Commission and authorized by us.
 3. Extemporaneous rites or prayers are never to be used in public worship or inserted into authorized rites, except briefly at the end of sermons where it is customary.
- G. Calendar
1. The calendar of the Western Rite is the annual Ordo published by the Western Rite Vicariate and shall be used in all parishes of the Western Rite.
- H. Devotional Practices
1. Devotional customs and practices currently used among Western heterodox may be followed if the use does not imply heresy, as e.g. Stations of the Cross, rosary, novenas, etc.
 2. In particular instances where a community is especially attached to a feast, saint or practice not normally representative of the Orthodox faith, but well established among Western heterodox, prudent pastoral judgment

⁸ “The English Office” from St Luke’s Priory Press is the authorized Matins and Vespers for the Rite of St Tikhon. All other versions used in Vicariate parishes must conform to this text.

may justify its retention in a local area for a limited time. Application for license shall be made to us by the pastor or missionary concerned.

3. Nothing in this section is to be taken as justifying the use of Byzantine Customs, rites or practices in Western parishes or by Western priests.

IV. Fidelity to the Rite

- A. Western Rite clergy are authorized to celebrate the Eastern Rite in Eastern Rite churches if they have adequate training and have the blessing of the Eastern Rite bishop. Likewise, Eastern Rite clergy are authorized to celebrate the Western Rite in Western Rite churches if they have adequate training and have the blessing of the Western Rite bishop.
- B. Western Rite clergy are not to use the dress, vestments, rites, forms or customs of Byzantine Rite clergy when celebrating the Western Rite.
- C. At common services on pan-Orthodox occasions, clergy who are serving should wear the vestments appropriate to the Rite which is being served.
- D. An exception to the prohibition of eastern customs shall be made for the cult of icons. In the use of icons in the church, home and among the faithful, preference shall be given to those of Our Lord, the Theotokos, major catholic saints and great feasts rather than to those of local eastern saints. The teaching of the VII Ecumenical Council on icons and their theological implications shall be presented in popular form to the Western Rite laity.
 1. The use of icons shall be strictly confined to genuine icons of authentic style and suitable reproductions. The cheaply executed, westernized, commercial icons of poor design so common with dealers are to be avoided.
 2. Icons of western saints and themes based on good Romanesque models, such as those produced by the community of SS Denis and Seraphim in Paris, are encouraged.
 3. Statues shall conform to pre-schismatic usage in general.

V. The Western Rite Commission

- A. The Western Rite Commission appointed by us shall assist the Vicar General in all possible ways, especially in reference to the liturgical rite. No permanent changes in the Rite shall be made without the approval of the Commission.
- B. The Commission shall consist of Byzantine rite clergy of proven academic standing.

All engaged in preaching the Gospel and propagating a liturgical tradition have preferences of approach and rite which will differ in some respects from the norms to which they are committed. The Western Rite clergy will be no exception to this general rule and it maybe that, in the delicate situation which demands so much of them, they

may be more susceptible than others who are representing long-established and large cultural groups. *The unity and success of the Western Rite depends upon the loyalty of its leaders to one standard.* It may be that the norms here set forth are imperfect in some respects; if so, they may be amended by regular process. Meanwhile, individual preferences, whims and pet theories must be subordinated to the common good and common practice whatever the sacrifice of individual will. It is not uncommon that men but vaguely informed about the history, purpose and theology of the Western Rite approach it with presuppositions which lead them to expect an outlet for their personal theories of rite or teaching. We cannot overemphasize the teaching function of the Rite with its corollary: its representatives are expected to learn. The ancient Orthodox Canons discourage the early ordination of converts for obvious reasons; if the Western Rite is to have missionary success one day, that rule must be modified in individual cases. Let us pray that those who are the beneficiaries of this relaxation will not assume that they have been elected to teach and preside over those who received them before they have learned what it is they are to teach.

N.B. This directory is almost entirely based on a document originally promulgated on 15 October 1962 by His Eminence Metropolitan ANTONY Bashir, of thrice-blessed memory, and the Right Reverend Alexander Turner, of blessed memory. Such changes as have been made were necessitated by the inclusion of the St Tikhon Rite and specific rulings made by Metropolitan PHILIP since that time.

THE DRESS OF THE CLERGY

NB: These provisions enunciated by the Vicar General Alexander Turner in 1964 are to be observed. Others who desire modifications are invited to submit them with documentation.

1. The ordinary cassock (*vestis talaris*) is the basic clerical uniform. It is a long closed garment reaching from neck to feet. It is to be worn by all clerics in Holy Orders in their residence, in and about the church and rectory. It may be in Anglican, Jesuit or Roman style or a tasteful medication of one of these. The Byzantine under-cassock is not a substitute.
2. The cassock is to be made of broadcloth or some other woolen material in winter and may be made of merino or silk in the summer. Liturgical summer begins in North America on Holy Saturday after the singing of the Alleluia and winter at First Vespers of All Saints. Artificial fabrics resembling the above may be substituted but velvet is never to be used.
3. No other color than black is to be used for the cassocks of priests. (Archpriests or Archimandrites have special privileges.)
4. Crosses, pectoral or otherwise, and other ornaments (except decorations on formal occasions) are never to be worn over the cassock. This Russian practice, generally imitated by Antiochian priests in America, has no place in the Western Rite. (Archpriests or Archimandrites have special privileges.)
5. The cassock is always worn under all vestments when officiating.
6. Simar (*Zimarra*). A cassock with short, buttoned second sleeves and a small unclosed cape attached to the collar. The Simar is to be worn only by pastors and dignitaries and by them never under vestments.
7. Cincture (*fascia*). Pastors, deans and dignitaries may wear a cincture of the material and color of the cassock. Curates and other clergy may not.
8. Cloak. (*ferraiolone*). The "official" cloak is made of light-woolen material, very full, closed in front and with a large stiff collar folding back over the shoulders. It is lined only at the shoulders. It is always black.
9. In addition to its practical use for warmth, the *ferraiolone* is worn on solemn occasions, e.g., banquets, receptions, entertainments, academic solemnities, as a mourner at a funeral, by the preacher of a funeral oration (if other than the celebrant, who will be vested), as chaplain to a prelate at Pontifical Mass or other services.
10. Where the cassock is worn at all times, i.e. as the only public dress, or about the church or rectory a second, heavier, shorter cloak may be worn for warmth but it is never to be substituted for the *ferraiolone*. The hood *capitium* and tippet *liripipim* are not to be worn at any time without written license.

11. *Douillette*. This is a knee-length, ample, double-breasted overcoat with sleeves wide enough to enclose those of the cassock, very popular as a substitute for the cloak until World War II, because of its greater convenience.
12. The usual hat with formal clerical dress is the broad-brimmed, low crowned black hat worn on official occasions. It is now almost obsolete but the biretta should never be substituted. The priest should rather remain uncovered if the usual hat will be out of place.
13. The biretta (*biretum*) is a square cap having three flat projections with a silk pompom on top. The side which has no projection should be worn to the left. The priests' biretta is always black and of woolen material. It may be so made as to fold. It is worn about the church and rectory and as prescribed during service. (Archpriests or Archimandrites have special privileges.)
14. A priest having a doctorate recognized by the Archdiocese may wear a doctor's biretta, with four projections, when teaching as in academic occasions but not liturgically. It is black unless the priest has the degree from an institution which has special regulations for the doctor's biretta. It may be substituted for the usual hat. The so-called Canterbury Cap is not to be worn.
15. The skull-cap (*zuccheto* or *pileolus*) of cloth in winter or silk in summer is black for priests. Its use is forbidden to those who have not received the tonsure. It should not be worn by priests in the Vicariate unless demanded by local custom.
16. The shoes and stockings of priests should be simple in design and black. So-called "sanctuary shoes" have not been in use in English-speaking countries since World War II.
17. If demanded by local custom or worn with formal dress, the ecclesiastical shoes of priests should be black with buckles of polished steel, never of gold or silver color.
18. Official gloves, worn with formal ecclesiastical dress, are of black silk and never worn in the presence of a head of state or a prelate of Patriarchal rank. They are not worn at liturgical ceremonies.
19. Pontifical gloves (*chirothecae*) are worn only by those who have the privilege, never by priests.
20. The pontifical ring (*annulus cordis*) is worn only by bishops, abbots and prelates, on the fourth finger of the right hand. It is in two forms, one gemmed and the other with a flat bezel on which the prelate's arms are engraved.
21. Doctors may wear a ring if such is the custom of their university. It is never permitted during ecclesiastical ceremonies.
22. Married priests may wear the wedding ring according to local custom.
23. No other rings should be worn by priests at any time.

24. The *bugia*, *fulcrinatorium*, *baculus*, *gremiale* and *morsus* are never to be used by priests without license.
25. Regular habits are to be worn only by professed members, or novices as the rules provide of religious communities, never by Oblates or Tertiaries except at functions or exercises connected with the community or for burial.
26. Oblates of St. Luke's Priory may obtain the right to use the Oblate habit at other times only by license of the superior.
27. The *rason*, *kamelavkion* or other oriental ecclesiastical dress should never be worn by Western Rite clergy in or about their own churches, especially at liturgical functions, but may be worn in oriental locations to avoid scandal among the ignorant.
28. Priests of the Western Rite may timber their arms, if any, with the black pontifical hat with four tassels, disposed two on each side, and may suspend from them the insignia or any recognized Order of Knighthood of which they are members.
29. The street dress of the Western Rite clergy is a black suit and hat, stockings and shoes with clerical collar on a stock or black shirt. Other appointments are to be such as would be worn by a layman of conservative good taste. Wide-bottom trousers, extreme cuts of garments, and colors other than black for the outer garments are to be avoided.
30. In keeping with the Christian simplicity of this time the clergy of the Western Rite Vicariate are urged to regard these directives as designed to instill a necessary uniformity for missionary efficiency rather than as invitation to expand life styles.

Given at Brooklyn, New York this 12th day of June 1964

The Right Reverend Alexander Turner
Vicar General of the Western Rite

APPENDIX A: CONFIRMATION OF THE WESTERN RITE EDICT

To the Pastors and Parish Councils of the Western Rite Parishes of the Archdiocese:

Peace and Greeting in Our Lord Jesus Christ!

In order to establish a desirable uniformity of practice with the Western Rite parishes of the Archdiocese and to orient those who may, from time to time, apply for admission to it, the following principles are set forth for the guidance of all those who are connected with the Western Rite. The purpose of the Western Rite is to provide a home in the Orthodox Church for western people of non-Byzantine cultural and religious background, and to witness to the catholicity of the Orthodox Church to her Byzantine Rite people, priests, and theologians. The practice of the Western Rite is designed to effect this declared purpose. The clergy and laity of the Western Rite shall conform in all respects to the liturgical standards set by the Western Rite Commission and approved by us. No one shall introduce any modifications, variations, changes, amendments, revision, "improvements," omissions or alternations without the approval of the Commission and our license. Where variations from the declared norm exist, they are to be moved toward conformity with prudent haste.

The propers of the Mass shall follow the text of the Fifth Edition (1958) of the *Missale Anglicanum* until alternative offices are authorized. The addition of the Mass for the *Patriarchs and Prophets of the Old Law* in the Octave of All Saints is authorized. Special commemorations or votive masses desired in particular places will be authorized by the Commission on demand. The Western Rite parishes shall observe the feast of Easter on date observed by the entire Orthodox Church.

The bread used for the Mass shall be leavened hosts used for the past twenty years. Pastors may be supplied on application to the Vicariate.

Where it is the custom or desired, the *pain benit* may be blessed at the Offertory Sentence and distributed after Mass. The form used shall be the prayer used at SS Denis and Seraphim in Paris. This bread shall not be used for the Eucharist.

The offices for the Sacraments and blessings shall follow the Ritual approved in 1912 by Metropolitan Gerassimos Messarah, of thrice-blessed memory, for use in England, until such time as the Commission shall have published authorized revisions. "Restorations" or reconstructions of ancient rites or offices are not to be used until approved for general use by the Commission and authorized by us.

The Western Rite Calendar is the liturgical calendar for Western Rite use in this Archdiocese. The annual *Ordo* published by the Western Rite Vicariate shall be used in all parishes of the Western Rite.

Credo, the monthly magazine is to become the official periodical of the Western Rite Vicariate. All other publications, except for parish bulletins circulated only to the members of a given parish, are to be submitted in advance of printing for the license of the Vicar General and conform to his directions. Only the official calendars and service books are to be employed in the Vicariate; the official calendar is to be subscribed to in

advance by the parishes. The printing of service books or booklets, or prayer books, is to be licenses in advance by the Vicar General, and when the text duplicates material already offered for sale by the Vicariate a compensatory fee will be charged.

In these and all respects, the provisions of the Western Rite Directory, and derived legislation, will be observed or appropriate canonical discipline will be provided.

Given at Englewood, this fifteenth day of June, 1980.

(signed) Metropolitan Philip
Primate

APPENDIX B: DEANERIES

In accordance with the Metropolitan's decree of 1982, the Western Rite Deaneries are outlined as follows:

West/Pacific

The states of California, Oregon, Washington, Alaska, Hawaii, Idaho, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, New Mexico; the Province of British Columbia and Baja, California.

Central States

The states of North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Texas, Minnesota, Iowa, Missouri, Arkansas, Louisiana; the Provinces of Alberta, Saskatchewan and Manitoba.

Great Plains & Southeast

The states of Wisconsin, Illinois, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Georgia, Florida.

Eastern United States

The states of Maine, New Hampshire, Vermont, Massachusetts, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina; the District of Columbia; the Provinces of Ontario, Quebec and New Brunswick, Nova Scotia. This area is dependent directly on the Vicariate General.

NB Based on these boundaries, the division of current Vicariate parishes is as follows:

West/Pacific

St Michael, Whittier CA
St Nicholas, Spokane WA
St Mark, Denver CO
St Augustine, Denver CO
St Columba, Lafayette CO

Central States

St Michael the Archangel, Park City KS
Christ the Good Shepherd, St Louis MO
St Vincent of Lerins, Omaha NE
St Peter, Fort Worth TX
Our Lady of Walsingham, Mesquite TX
Christ the Saviour, Jacksonville TX
St Paul, Katy TX
St Benedict of Nursia, Wichita Falls TX

Great Plains & Southeast

Holy Incarnation, Lincoln Park MI
Christ the King, Omaha IL
St Andrew, Eustis FL
Our Lady of Regla, Miami FL

Eastern United States

St Gregory the Great, Washington DC
St John the Baptist, Lewistown MD
St Stephen, Springfield MA
Emmanuel, Warren MA
St Anthony, Melville NY
Holy Trinity, Lynchburg VA
St Patrick, Warrenton VA

APPENDIX C: APPLICATION FOR ORDINATION

December 1, 1989

To: Archpriest Paul Schneirla

From: Metropolitan Philip

Dear Father Paul:

As you well know, the Archdiocese is growing in number of churches and clergy each year. We are doing our best to have a better hold on the way we receive them into the Archdiocese. This is one of the main functions of the Ordination Review Board. Therefore in the future, all requests for ordination, reception of clergy and churches, etc., will be made to the Ordination Review Board. In the case of Western Rite clergy and churches, you will be called to attend the meeting to speak on their behalf. This will allow us to maintain order and to have a system common for all. I know you will agree this is the best policy.

APPENDIX D: ADDENDUM TO CLERGY GUIDE

NB These Adjustments correspond to pages 21-24 (“III. Divine Services”) in the Clergy Guide 2011. They were approved by Metropolitan PHILIP in 2012.

There are some days that are considered equal in obligation to a Sunday Mass. On these days, all Western Orthodox priests MUST celebrate the Mass without fail. These days are:

Conception of the BMM	December 8
Nativity of our Lord	December 25
Circumcision of our Lord	January 1
Ascension of our Lord	<i>See annual Ordo</i>
Assumption of the BVM	August 15
Feast of All Saints	November 1

Other days that bear the same weight of moral obligation by common observance, and therefore MUST be celebrated, are the three last days in Holy Week: Maundy Thursday, Good Friday and Holy Saturday. It should be noted that the Vigil on Holy Saturday does not take the place of the Easter Mass on Sunday morning. Therefore, both the Vigil of Easter and the Easter Sunday Mass MUST be celebrated.

Mass SHOULD be celebrated on the following days, many of which were once days of holy obligation:

Epiphany of our Lord	January 6
Purification of the B.V.M.	February 2
Annunciation of the BVM	March 25
St Tikhon (Vicariate Patron)	April 7
St George (Archdiocese Patron)	April 23
Corpus Christi	<i>See annual Ordo</i>
Ss. Peter & Paul	June 29
Transfiguration of our Lord	August 6
Nativity of the B.V.M.	September 8
Exaltation of the Holy Cross	September 14
All Souls’ Day	November 2
Presentation of the B.V.M.	November 21
The Dedication of the Parish	
The Titular Feast of the Parish	

Mass **MAY NOT BE CELEBRATED** on Saturday evening or after First Vespers for any Feast which falls on a Monday (i.e., on Sunday evening).

Preparation to celebrate the Sunday Mass (or any Mass offered before 1 p.m.) begins the evening before the Mass is celebrated. The priest “must have fasted from the previous evening, or eaten a light supper, and have read Vespers... and have a clean body and conscience.” (Clergy Guide 2011, III.3, p. 21). Priests in the Western tradition, regardless of use or rite, will also have read Matins from the Monastic Diurnal (or at least the Lessons from Nocturn(s) for the day or feast). The office of Lauds (from the Monastic Diurnal) or Morning Prayer (from the Prayerbook Office) must be celebrated publicly before the Sunday Mass.

If the Mass is celebrated in the evening, the priest must begin the Eucharistic Fast no later than following the mid-day meal. The Mass may be celebrated after Vespers I or Vespers II, according to parish custom. If the Mass is celebrated after Vespers I, then sometime following the Mass, the priest, regardless of use or rite, must read Matins from the Monastic Diurnal (or at least the Lessons from Nocturn(s) for the day or feast) and Lauds or Morning Prayer. If the Mass is celebrated after Vespers II, then sometime before the Mass, the priest, regardless of use or rite, must read Matins from the Monastic Diurnal (or at least the Lessons from Nocturn(s) for the day or feast) and Lauds or Morning Prayer.

Regardless of when Mass is celebrated, the priest must also pray the Preparation for Mass (*Praeparatio ad Missam*) before celebrating Mass. The Prayers of Preparation may not be omitted, but may be said at a convenient time. These prayers consist of the Antiphon “Remember not” (*Ne reminiscaris*), Psalms 83 (84), 84 (85), 85 (86), 115 (116:10-16), 129 (130), the Kyrie, Pater Noster and usual preces, the seven collects, the Prayer of St Ambrose (divided over 7 days), Another Prayer of St Ambrose, and the Declaration of Intention before Mass.

NB The “Preparation for Mass” is located in the The Monastic Diurnal [Oxford, 1957], pp. 134-147. The “Prayers Before Mass” in the Orthodox Missal [St Luke’s Priory Press, 1995] may be used, but it must be noted that these prayers are not arranged in the traditional order, and the two omitted collects must be supplied.

As he desires, the priest may also pray one or more of the following as they appear in editions of *Missale Romanum* prior to 1969: Prayer to the Blessed Virgin Mary (*O Mater pietatis*), Prayer to St Joseph (*O felicitum virum*), Prayer to All Angels & Saints (*Angeli, Archangeli*), and Prayer to the Saint in Whose Honor Mass is Celebrated (*O sancte N., ecce*)

The Priest is required to offer Lauds (Morning Prayer) and Vespers (Evening Prayer) and/or appropriate devotion on a daily basis in his home or church.

The Mass must be celebrated on a consecrated *antimins* which lies directly on the mensa, underneath the cerecloth. (NB: If the altar is not consecrated, the *antimins* lies under the fair linen.) All of the required vestments and vessels must be used, i.e., chalice, paten, bruse and veil, candles and incense. The vestments must be clean and not torn, and well bound service books must be used.

The bread used for the Mass shall be leavened hosts made of pure wheaten flour, water and yeast. Other forms of leavened breadlettes are forbidden. The Wine must be made of pure grapes for sacramental use only.

In cases of extreme necessity the Mass may be celebrated in a place other than a consecrated church building, in which event the Priest must bless the place to be used with Holy Water, and put the sacred *antimins* on a suitable table on which the Mass is to be offered.

The *antimins* must be signed by the current Primate of this Archdiocese.

The Altar and Credence Table must be covered with clean covers. The priest shall see to it that the Sanctuary and all of its contents are clean at all times.

It is prohibited to keep anything upon the Altar Table but that which is absolutely needed for the celebration.

No one is permitted to enter the sanctuary except the priest, sexton and servers (altar boys).

A priest must celebrate Mass every Sunday and feast day as prescribed. No priest is allowed to celebrate Mass twice in the same day (bination). However, in the Western tradition, every priest may say Mass three times on Christmass. “Three Masses are provided in the missal: one for the night, one for dawn, and one for the day. If a priest says Mass only once, he should choose the one which best corresponds to the hour at which he says it. The same rule will apply to a priest who says two Masses. If he says three he must say the three provided, in their order, at whatever time he says them.” (Fortescue & O’Connell, 7th edition, p. 246) Otherwise, the celebration of the same Mass two or more times on the same day on same Altar is strictly forbidden in order to maintain the Oneness of the sacrifice made by the One Christ, who suffered and died once for our salvation. If long-standing custom indicates the desire for a dispensation from this rule, this dispensation must be requested in writing annually from the Vicar General.

The rubrics regarding ablutions during the Mass must be strictly followed. The corporal and purificators utilized during the Mass must not be used at another Mass until they

have been properly cleansed. It is the Priest's responsibility to see that all of the altar linens are properly cleaned and handled reverently at all times.

The priest must see to it that the sexton is performing his duties properly e.g., cleaning the church, preparing the necessary incense, charcoal, wine, water, candles and other requisites for the services in the Sanctuary.

No sexton, nor any layman, shall be permitted to touch any of the consecrated vessels or the antimins. Such things are the sole responsibility of the priest and/or other members of the clergy.

No layman shall set a date or time for any liturgical service without the knowledge and approval of his pastor. No layman shall have the right to invite any priest other than his pastor to any liturgical service; all such invitations must be made through the pastor of the parish.