

Antiochian Orthodox Christian Archdiocese  
OF NORTH AMERICA

CONFIDENTIAL

THE WESTERN RITE EDICT

AND

DIRECTORY



STANTON

Saint Luke's Priory Press

## FOREWORD

The Western Rite Edict, issued by Metropolitan Antony Bashir at the General Convention of the Archdiocese, Los Angeles, 1958, and the Western Rite Directory, issued in 1962, after careful research and study by a group of scholars, are, in some sense, the Charter of Western Rite Orthodoxy in America. They were designed to protect both the immovable bases of the Orthodox Church and the legitimate cultural heritage of the Christian west. No standard designed to provide for a growing society can be changeless, and some development is evident in these two documents, read chronologically; subsequently further legislation has been provided, usually appearing in Ad Clerum or in agreements reached with petitioning bodies. Nevertheless these are the ultimate and final standards by which all of us are bound.

Each priest, and student, is requested to keep the documents confidential, not that there is anything in them that is disloyal to the faith, but because the vineyard in which we labor is attractive to many whose main interest is not the salvation of souls.

Rather than reproduce once again the old texts I have had the secretaries of Saint Mary's parish retype them. No word has been altered.

Brooklyn, New York, August 14th, 1978, Vigil of the Assumption.



Vicar General

## PREFACE TO THE THIRD EDITION

Materials designed to regulate the practice of human societies require addition and amendment as time passes and conditions in the social environment alter. Despite its comparatively short life the Western Rite Vicariate exists in a world of liturgical flux unknown to the church since the sixteenth century. Adaptation to changing circumstances is provided for in the Directory and has been the constant practice of the Vicariate. The major changes preceding and following the reception of Incarnation parish Detroit, Michigan in 1977 were occasioned by the need to provide a familiar devotional atmosphere for persons accustomed to the rite authorized for use by St. Tikhon in 1904 by the Holy Synod of the Russian Church. Until that time practice followed exclusively the rite recommended in the nineteenth century for use of John Joseph Overbeck. (These are now known as the rite of St. Tikhon and the rite of St. Gregory respectively).

It has been the custom to reproduce the texts included in the Directory in their original form noting adjustments in scholia or footnotes. That practice is retained in this third edition but changes are now contained in this Preface, the text remaining as it first appeared and reappeared in the second edition in 1978. The final, and therefore currently applicable norms when changed are marked by an asterisk in the following texts and clergy and laity concerned are thus instructed to turn to this Preface for current usage.

All of the texts quoted are presented in plain type, except that documents signed by Metropolitan Philip are reproduced in facsimile. The originals of all texts are kept in the archives of the Vicariate.

In general all documents are reproduced in chronological sequence, exception is made for the letter of Metropolitan Philip dated June 15, 1980, his endorsement of the Directory, which is appropriately presented first.

Hereafter follow the updates of the Directory.

Given at Brooklyn, New York the Feast of St. Tikhon, Patriarch and Confessor, heavenly Patron of Western Rite Orthodoxy, Thursday, in the third week of Lent, Septimo Idus Aprilia, MCMXCIV, AD, Indiction 2.

P.W.S. Schneirla  
Vicar General of the Western Rite



## ADJUSTMENT

1. THE EDICT. No. 5. It is no longer required that members of one rite must receive special permission to transfer to another except as noted in Nos. IV, 5 below. No. 6 necessary changes may be made. No. 6, A. Greater liberty is allowed in clergy training (e.g. other seminaries, etc.).
2. DIRECTORY. III, C, b. Follow the Ordo.
3. C.C. 2 read "his" for "the". III. C.R. Usage shall follow the general rubrics of the Archdiocese, e.g. Mass at evening or other times not visualized in this regulation. III C.4. apply to the Vicariate. III C. 7. This includes the Maniple. III C. 8a. b. Before the word "wine" "consecrated" is inserted. D. 3. The offices of Matins and Evensong according to the Rite of St. Tikhon are authorized substitutes. D. 4, These regulations are to apply to any and all religious communities, the Society of St. Basil has been surpressed. E. Hymnal, insert "The Church Hymnal (Oxford) before "Hymns Ancient and Modern." F.1. The Ritual as printed in 1993 shall be used ONLY. g. 1. CF. SP. "Martyrology." IV. A. The provision of the Edict are abrogated. THE DRESS OF THE CLERGY. The provisions ecunciated by the Vicar General Alexander Turner in 1964 are to be observed insofar as Clergy, or or others who desire modifications are invited to submit them with documentation. In accordance with the Metropolitan's decree of 1982 the Western Rite Deaneries are outlined as follows:

### Southeast

West by the Mississippi River, north by the southern boundaries of Illinois, Indiana, Ohio, West Virginia and Virginia. East by the Atlantic Ocean and South by the Gulf of Mexico.

### West/Pacific

The states of California, Oregon, Washington, and Alaska, the Province of British Columbia, and Baja, California.

### Central States

On the west the eastern boundaries of California, Oregon and Washington, on the east the Mississippi River including Wisconsin and Illinois, the Provinces of Alberta, Saskatchewan and Manitoba.

### Eastern United States

The eastern boundaries of Wisconsin and Illinois, the southern borders of Indiana, Ohio, West Virginia, Virginia, the Provinces or Ontario, Quebec and New Brunswick, Nova Scotia and on the east by the Atlantic Ocean. This area is dependent directly on the Vicariate General.



## 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 Oecumenical 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 judgement 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 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 as 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 Orthodox 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 a 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. c) Women who marry men of another rite. \*

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.

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. \*

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



**Antiochian Orthodox Christian Archdiocese**  
OF NORTH AMERICA  
358 MOUNTAIN ROAD  
ENGLEWOOD, NEW JERSEY 07631  
201 871-1355

June 15, 1980

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, 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.

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 the date observed by the entire Orthodox Church.

The bread used for the Mass shall be the 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 licensed in advance by the Vicar, 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.

Metropolitan PHILIP  
Primate

## 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 who 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 authorization by us.
- C. The Mass
  - 1a. 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 at all Masses.





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) a 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. \*

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 as used at Holy Wisdom, Mount Vernon. Pastors may be supplied on application to Mount Vernon.

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 in use in the dissident western Patriarchate in 1950 shall be worn. \*

8a. The Blessed Sacrament shall be reserved for the sick only in a proper ciborium in a tabernacle in the sanctuary of a parish or mis-



sion 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.

b. When prepared for reservation, the Sacred Host shall be touched with the species of wine. \*

c. Clergy not assigned to a specific mission or parish may never reserve the Blessed Sacrament.

d. 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 our license and blessing. Mass is never to be celebrated in private without special faculties in each instance.

D. The Breviary

1. 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.

2. 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.

3. No other Breviary texts are to be used in the private or public recitation of the office. \*

4. Those obliged to the recitation of the divine office (members, associates and novices of the SSB) are to consider carefully the following prescript and be guided accordingly. Experience having demonstrated the impracticability of the proposed 1958 Rubrical Revisions as applied to the Monastic Diurnal, three norms are to be substituted therefore.

a. Those who are inadequately trained may discharge their obligations by recitation of the ferial office as given in the Psalter with the proper collect (s) and modified by such seasonal references as the Psalter contains, i.e. the substitution of "Praise be to thee ..." for the "Alleluia" during Lent and Passiontide, the Alleluia antiphons, chapters and versicles at the little hours, the common seasonal hymn doxologies, etc.

b. Those familiar with the sections of the breviary, i.e. the psalter, the proper and common of the seasonal office, the proper of the saints and its supplement, the commons, but who are not fully conversant with the intricacies of complete conformity, may follow the seasonal office of each hour as above up to the chapter and then read from the chapter to the end as prescribed in the proper or common. A further application of this standard would obviate the frequent disturbances and interruptions of turning from proper-to-common-to-proper by using only the common with either proper or common collect. This principle is especially

commended in cases of incomplete proper offices. Thus, the Office of Our Lady on Saturday could be said as in the Psalter to the Chapter, from the Chapter to the end including the collect as in the common of the B V M without recourse to the trifling alternates which appear in the Proper Office on Saturday, pp 68\*-71\*.

c. Those whose professional conversance enables them to do so without distraction or interruption should conform to the full rubrics of the Diurnal except as these conflict with the Rite's official calendar and textual amendments as set forth in Orthodoxy, Volume VII, No. 1, p. 17-18. Prospective changes in the calendar, e.g. the elimination of all octaves except those of Christmas, Pentecost and Easter, a reclassification of vigils and some changes of date, will be published in a forthcoming issue of "Orthodoxy".

d. All who can recite Matins are urged to do so, either following the full rubrics or with the modifications outlined above for the other hours. 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. Hymns Ancient and Modern shall be the standard hymnal for congregational use. \*

2. Other hymnals may be used out of convenience or necessity with the approval of the Vicar General.

#### F. Ritual

1. 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.

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 Roman Martyrology \* with all post-schismatic saints and feasts expunged. Masses and offices for any saints so commemorated may be celebrated when they do not conflict with the Western Rite Calendar.

2. The Western Rite Calendar is the ordinary liturgical calendar for Western Rite use in this Archdiocese.

3. The annual Ordo published by the Western Rite Vicariate 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 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. Clergy and laity may transfer from or into the Western Rite according to numbers 2, 3, 5 of the Western Rite Edict. \*
- B. Western Rite clergy are not to use the dress, vestments, rites, forms or customs of Byzantine Rite clergy at any time. Temporary exceptions are granted by us for specific services when serving with Byzantine clergy in a Byzantine service.
- C. At common services of both Rites, on pan-Orthodox occasions, Western Rite clergy are to wear the vestments of their own Rite. Exceptions may be applied for if some useful end may be served or scandal avoided.
- D.
  1. 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 Oecumenical Council on icons and their theological implications shall be presented in popular form to the Western Rite laity.
  2. 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.
  3. 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.
  4. 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.

N.B. 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 may be that, in the delicate situation which demands so much of them, they may be more susceptible than others who are representing long-established and larger 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 pre-suppositions 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.

Given at Brooklyn, New York, this fifteenth day of October, 1962.

+ANTONY  
Metropolitan Antony Bashir

ALEXANDER  
The Right Reverend Alexander Turner  
Vicar General

## THE DRESS OF THE CLERGY

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 modification 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 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 (Arch-priests 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.

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 dignataries and by them never under vestments.

7) Cincture (fascia). Pastors, Deans and dignataries may wear a cincture of the material and color of the cassock. Curates and other clergy may not.

II 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 liripipium 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.

III 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 priest's 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 services.

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 substitute 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.

IV 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.



V 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.

VI 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.

VII 24) The bugia, fulcinatorium, 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 WR clergy in or about their own churches, especially at liturgical functions, but may be worn in oriental locations to avoid scandal among the ignorant.

VIII 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 of any recognized Order of Knighthood of which they are members.

IX 29) The street dress of the WR clergy is a black suit and hat, stockings and shoes with the clerical collar on a stock or a 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 this 12 day of June 1964 AD

The Right Reverend Alexander Turner  
Vicar General of the Western Rite

Englewood, New Jersey-- September 14, 1977. The Antiochian Orthodox Archdiocese today announced the formation of an Orthodox Theological Institute for the training of clergy from other churches who enter the Archdiocese and are unable to leave pastoral assignments. There are currently seven such priests or applicant-

The Institute will occupy a building at 10343 Dexter Boulevard, Detroit, Michigan and will begin operation in February 1978. The building is part of the complex of Incarnation (Western Rite) parish which will supply some of the administrative staff.

The program will provide a year of orientation in Orthodox theology and practice either in residence or extramurally for pastors who cannot be replaced. Extramural candidates will be required to spend some time in residence for practical liturgics.

The method will be tutorial with approximately thirty book reports and an exam each semester in each area: Dogmatic Theology, Scripture, Church History, Christian Education, Pastoral Theology and Liturgy.

The Institute will neither seek accreditation nor grant degrees, graduates will receive a diploma or transcript.

Under the general direction of Father Paul Schneirla, who administers the Western Rite Vicariate of the Antiochian Archdiocese, several Orthodox Scholars will participate. Director of Studies is Archpriest Stephen Upson, Ph.D. (Harvard). Among others participating are Frieda Upson, Ph.D. (Radcliff), Robert Haddad, Ph.D. (Harvard), Protopresbyter Photios Donahue, Ph.D. (Michigan State), Father George Morelli, Ph.D. (Rutgers). Four of the faculty are members of the Orthodox Theological Society in America, some are on other faculties and will participate in the Institute as adjunct personnel.



MOST REVEREND  
METROPOLITAN PHILIP  
ARCHBISHOP

ME



**THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE**  
OF NEW YORK AND ALL NORTH AMERICA  
**WESTERN RITE VICARIATE GENERAL**

8005 RIDGE BOULEVARD  
BROOKLYN, NEW YORK 11209  
201-745-8481

VERY REVEREND  
P. W. S. SCHNEIRLA  
ADMINISTRATOR

To the Reverend Clergy, Esteemed Members of the Archdiocesan Board of Trustees, Archdiocesan Organizations, Parish Councils, and the Beloved Faithful: .

May God the Father and Christ Jesus our Lord give you grace, mercy, and peace.

All of us have observed the distress of some western Christians in recent years, following the desertion of ancient traditions in many areas.

Numbers of western faithful have been moved to look to our Orthodox Church as a treasury and guardian of the ancient, unaltered Faith. Persons who have left their Christian homes, or have none, and who adhere to the teaching of the Orthodox Church are to be welcomed hospitably.

Our Archdiocese is the only one in America that preserves and nurtures the ancient Western Orthodox forms of worship. In our Missionary year, this is especially important to us.

The reception, training and acceptance of Christians who wish to make use of our western form of service is a specialized ministry.

We direct all of our clergy and faithful, when approached by persons who express a desire to use a western form of worship, to communicate immediately and directly with Father Paul Schneirla at the address on this letterhead and envelope. He will respond at once with literature and a personal contact.

Father Paul, an acknowledged specialist in the Western Rite, has been active in this program for twenty years and should be referred to as soon as any approach is made. We should not attempt solutions on a local level so that we may utilize all of our potential.

May Almighty God, who plants the seed of faith in the hearts of men, bless you all to the increase of grace and love.

Yours in His Service,

Metropolitan PHILIP  
Primate  
Antiochian Orthodox Christian Archdiocese  
of North America

MOST REVEREND  
METROPOLITAN PHILIP  
ARCHBISHOP

VERY REVEREND  
P. W. S. SCHNEIRLA  
ADMINISTRATOR

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MEMO: Sailing to Byzantium

TO: The Clergy of the Western Rite Parishes and the members of the  
Western Rite Commission

FROM: The Western Rite Vicar General

DATE: November 13, 1980

In an audience today, Metropolitan Philip officially informed me of modification of one of our procedures. Transfers from one rite to another were regulated by #5 of the Western Rite Edict of 14 August, 1958, which established the Western Rite in our Archdiocese.

From henceforth applications for transfer from the Western Rite to the Byzantine Rite by parishes or missions will be referred by the Metropolitan to the Western Rite Commission for advice and consultation before any action is permitted. When possible visitation and discussion with the petitioners will be arranged as part of the process.

Our clergy are asked to make this new regulation part of their Copy of the Directory.





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TO: The Clergy Concerned  
FROM: The Vicar General  
DATE: February 15, 1982  
SUBJECT: On Deaneries

At the General Meeting of the WR clergy with Metropolitan Philip on January 19, 1982 in Englewood, the following deaneries were set up:

FLORIDA: Dean M. Keiser. Members, All clergy in Florida, Viz: Beckwith, Hernandez, Lobo, Maiquez, Monroe, Sherwood, Smith, Raines.\*

SOUTHWEST TEXAS AND NEW MEXICO: Dean J. Kenna. Members, Flynn,\* Raab\* and Freemeyer.\*

WEST COAST, California, Nevada and Washington: Dean M. Trigg. Members, McDowell, Storey.\*

In the above listing, missions with provisional status are marked with an asterisk.

The following are not included in the deaneries: Detroit, Winnipeg, Long Branch, Mt. Holly and Malden.

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TO: THE WESTERN RITE CLERGY  
FROM: THE VERY REVEREND P.W.S. SCHNEIRLA  
DATE: JANUARY 13, 1983

Dear Brethren:

You are aware that for over a year we have been searching for a rational solution to the problems offered in 1983 by the late date of Byzantine Easter. You will face the pastoral problems in your parish with the help of our Blessed Lord.

The Ordo, requiring the provision of two additional Sundays after Epiphany, must be faced here. Various expedients have been weighed. The use of readings from an early Wurzburg MSS (known as W), but these are unsuitable and deficient. The use of some emphasis on the further implications of the Epiphany, e.g. the Transfiguration, an option selected by contemporary liturgical reformers, is too trendy. Thought was given to the use of the final Sundays after Trinity (i.e. reversing the usual process when the Epiphany season is very short in the west) and even the use of the proper of "The Three Kings" from the supplement of the Archdiocese of Cologne, where their relics are preserved.

Finally, however, we shall use for the two extra Sundays Masses which carry out the theme of the Manifestation and are available to all of us. These are the Votive Masses Deus Miseratur, for the Propagation of the Faith and Salvos nos fac for unity in the Church, the first to be used Seventh Sunday and the second for the Eighth. These are available in your Missals. (Should you lack them, we can furnish a photocopy).

We are sending calendars to the subscribers of Credo, and will send small parcels to each pastor.

The Ordo is partly with the printer but the lessons for the new weeks after Epiphany are creating some problems. The Ordo is mainly for PR, as we know, and each pastor will receive one in due course.

We have lost many families over the date of Easter, but the Archdiocese will grant no exceptions. May the Holy Spirit guide you in your local vineyards.



MOST REVEREND  
METROPOLITAN PHILIP  
PRIMATE

RIGHT REVEREND BISHOP ANTOUN  
AUXILIARY

MOST REVEREND  
ARCHBISHOP MICHAEL, AUXILIARY  
2656 PEMBERTON DRIVE  
TOLEDO, OHIO 43606  
(419) 535-1390



## Antiochian Orthodox Christian Archdiocese

OF NORTH AMERICA  
358 MOUNTAIN ROAD  
ENGLEWOOD, NEW JERSEY 07631  
201 871-1355

December 1, 1989

Archpriest Paul Schneirla  
Vicar General, Western Rite  
8100 Ridge Blvd.  
Brooklyn, NY 11209

Dear Father Paul:

Grace and peace to you in the Name of our Lord and Saviour Jesus Christ.

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 function 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.

Our love and best wishes to Shirley and the family.

Sincerely in Christ,

Metropolitan PHILIP  
Primate  
Antiochian Orthodox Christian Archdiocese  
of North America