

# Basic Rules and Principles that Govern Ceremony

## Some Laws of Liturgical & Ritual Language (from Chauvet, *The Sacraments*, 99-112)

1. **Liturgical language is Action Language.** Thus, “do not say what you are doing; do what you are saying.” Liturgical symbols must “speak.” “In liturgy, the *word* is made not only of words, but of materials, gestures, postures, objects.”<sup>1</sup>
2. **Liturgical Language is Symbolic Language.** While it is an action language, it is also not a play or a reenactment. Thus, the symbols are often restrained: it’s not a meal, but a *sacrament* of the Passion that took place during a meal and thus we use a small amount of bread/wine. The liturgical is eschatological, so it still must *point* and *anticipate*.
3. **Liturgical Language breaks away from the Ordinary.** It is marked by idioms (both linguistic and physical), repetition, use of other languages, gestures that always correspond to particular words or phrases, along with particular clothing.
4. **Liturgical Language is Programed, and therefore, Repeatable Language.** Liturgical language is conservative by nature, not for the sake of conservatism, but for the sake of the worshiper. “As long as you notice, and have to count the steps, you are not yet dancing, but only learning to dance...The perfect church service would be the one we were almost unaware of; our attention would have been fixed on God.”<sup>2</sup>
5. **Liturgical Language Assigns Positions.** “Who” says “what” tells us about roles. Liturgical language is action language that bestows certain roles: by it one is made a Christian (“I baptize you...”), united to Christ (“The Body of Christ...”), married (“I John, take thee Mary, to be my wedded wife...”), absolved (“And by His authority committed to me, I absolve thee from all thy sins...”).

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<sup>1</sup> Chauvet, *Sacraments*, 100, 101.

<sup>2</sup> C.S. Lewis, *Letters to Malcolm*, 4-5.

## Four Principle Ways to Describe Ceremony

It is very wise for the priest to be able to distinguish between the types of ceremony and note generally in which category a particular action belongs. Some actions may sit in two categories (i.e. washing the hands at the offertory was first Practical, and then was assigned a spiritual meaning that is directly congruent with the rite: i.e. we need God's cleansing in order to offer a sacrifice that is pleasing and acceptable).

1. **Practical or Utilitarian:** A great deal of ceremony begins here. "If a thing has to be done, it must be done somehow; and it is the part of ceremonial to explain or prescribe the best way of doing it."<sup>3</sup>
2. **Interpretive:** This type of action highlights, expresses, and possibly expounds the text of the ritual. This type of action does not introduce something new, but highlights what is already present.
3. **Spiritual or Signifying:** What may best distinguish signifying or spiritual ceremonies is that they introduce a spiritual insight or reality that is in deep union with the ritual but would not otherwise be expressed without the ceremony."<sup>4</sup>
4. **Mystical:** The mystical interpretation of a particular ceremony is, Frere says, "an attempt to give not the primary meaning of things, but their hidden ... meanings."<sup>5</sup> Liturgically speaking, it seems that there are times to introduce this Mystical reading of the liturgy. But, we must always remind ourselves, this mystical reading "is always a secondary and additional meaning; and it does not claim to be anything else but that." Ceremonies are primarily one of the other three: utilitarian, interpretive, or spiritual/symbolical. But to some a Mystical meaning may be added.

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<sup>3</sup> Walter Howard Frere, *The Principles of Religious Ceremonial*, The Oxford Library of Practical Theology (London, New York: Longmans, Green, 1906), 104.

<sup>4</sup> Frere, *Principles of Religious Ceremonial*, 155.

<sup>5</sup> Frere, *Principles of Religious Ceremonial*, 162.

## Governing Principles

1. For the Parish Priest, **everything flows from a proper understanding of what it is that the Church does when it gather's on the Lord's Day to celebrate the Sacred Mysteries of the Lord's Body and Blood.**
2. **The priest begins from the end of Hebrews, ch 12:** "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; for our God is a consuming fire." High Church and Low Church approaches are almost always misguided as "approaches" because they mistake the symbolic – by which I mean divinely sacramental – nature of the Liturgy and thus think they there are options for how to do it. Instead, the priest begins with these assumptions:
  - I have been ordained to offer to God acceptable worship with reverence and awe, for this God is a consuming fire
  - The Church has given me the principle means for doing this—The Divine Liturgy of the Holy Eucharist.
  - The Church has celebrated this mystery in a particular way over the course of history.
  - The burden is on me if I alter that means of celebration
3. **Anglicans should not have any unique Eucharistic theology, and thus no unique ceremonial.** Thus, the teaching of the undivided church, and particularly of the Western church that is our direct inheritance, is our teaching. The English BCPs deviated from this, to be sure. The American inheritance is, providentially, much more recognizable to the historical norm.
4. To the extent that it fits with the texts of the BCP tradition, **Western ceremonial is the basis upon which Anglican ceremony should be drawn.** "Every ceremonial act which is indicated is the heritage of Western Christendom in the worship of God, and therefore deserves respectful consideration, even though we ourselves are unable to see [at first glance] its justification. Surely we all realize that the individual is less likely to know better than the whole community of God with its many centuries of worship."<sup>6</sup>

### **Ceremony is primarily practical, interpretive, and symbolic but not allegorical or a reenactment of a past event.**

1. *Candles:* Allegorical: two natures of Christ; Symbolic: The Light shines in the darkness and the darkness has not overcome it.
2. *Priest washing hands:* Allegorical: Jesus is declared innocent by Pilate; Symbolic: The congregation needs and participates in the purity of Jesus as it is joined to the mystery of Christ in his death and resurrection.
3. *Words of Institution:* Allegorical: reenactment of Last Supper; Symbolic: the basis upon which the Church makes her prayer in the Eucharist: to give praise to the Father because of Jesus Christ and through the Spirit make us able to offer to God everything he's given us.

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<sup>6</sup> *People's Anglican Missal*, 258/B18.

## General Rules of Ceremonial, of the Practical Variety

**Dignity, reverence, and order must serve as ordering principles when coming to ceremonial. “The ancients knew that they owed it to the dignity of man as well as to the dignity of God not to approach [God] except with dignity.”<sup>7</sup>**

- 1. One Ceremonial action at a time is enough**, thank you. When ceremonial actions get joined or fused, the symbolic power is usually lost or obscured. Often, such combinations usually look quite silly. Examples
  - Never combine the *orans* position with another action (like turning a page or holding a book). If one needs to turn a page, put one hand on the breast while the other turns the page
  - Never hold an object with two hands and try and bow
  - If kneeling, one never attempts also to bow at the same time
- 2. A balance between sloppiness and military rigidity is required**: movements either with the body or the hands are always purposeful and smooth, never sharp or overly drawn out (your hair or the chasuble/stole should never be fluttering because you move so quickly).
- 3. Don’t steal other People’s lines**. The Celebrant or Officiant speaks a great deal of the required text in the Eucharist (less so in the Office). The opportunity that the People have to participate verbally is thus freighted with more importance for them. To deny them the opportunity to respond without the Celebrant/Officiant is a profound disservice and also directly contradicts the rubrics. Items in *Italics* indicate that they are to said by the People (or sometimes their role is specified even more specifically). The only exceptions to this are when the vast majority of the congregation is completely unfamiliar with the rite and must necessarily be prompted; then the priest speaks the congregations “lines” only as a means of encouraging their participation. The following words should never be said by the Officiant or Celebrant:
  - Offices
    - “And our mouth...” and “O Lord, make haste to help us”
    - “Thanks be to God” by the reader of the lesson
    - “And also with you”/“And with thy spirit” at any Salutation
    - The “response” in the Suffrages
    - The “Amen” to any collect or the various “Graces” at the conclusion of the Office
    - “Thanks be to God” at the conclusion
  - Eucharist
    - The responses in the Great Litany
    - “And blessed be his kingdom...”, “The Lord is risen indeed,” “His mercy endures forever”
    - Christ have mercy/*Christe eleison* or “Have mercy upon us” in the Trisagion
    - “And also with you”/“And with thy spirit” at any Salutation

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<sup>7</sup> *People’s Anglican Missal*, 259/B19.

- The “Amen” to any collect
- The responses to the acclamation before/after Gospel by the cleric reading the text
- The responses by the Leader in any form of the Prayers of the People that required them
- “Amen” at the end of the Absolution
- The response at the Peace
- Any of the responses in the Sursum Corda
- “Amen” at the end of the Eucharistic Prayer
- “Therefore, let us keep the feast. Alleluia.”
- “Amen” when distributing Communion (this is very important!)
  - “Amen” at the end of the Blessing
  - “Thanks be to God” at the conclusion

4. **“Do not say what you are doing; do what you say.”**<sup>8</sup> Liturgical rites are of a different order or mode than didactic speech. “In liturgy, the word is made not only of words, but of materials, gestures, postures, objects.”<sup>9</sup> Explaining, providing commentary, offering a summary are almost never appropriate.

- This should be observed as the sermon. If this is the only place where we say, “please be seated,” we should ask if it really is necessary here.
- The principle exception is the extreme pastoral situation when almost no one present has any familiarity with the particular rite or liturgy in general. In that instance, the Celebrant may need to break another rule, and lead the People in speaking the various responses.
- **The parish must provide the appropriate materials that anyone can make their way through the service without serious confusion.** There are different ways to accomplish this. The ’79 BCP often does not lend itself to easy use. A bulletin that lists everything that the congregation says, and with clear direction about when to stand, sit, and kneel, can be extremely hospitable.
- **Gestures should always be congruent with the accompanying words.**
  - The hand extension at the Salutation should look like a greeting
  - The genuflection to the Sacrament should look reverent
  - The bows at the preparation of the altar should look like “Thank you” and “you’re welcome.”

5. **The Minister has no authority to alter the liturgical text.** This rule is overstated slightly, but it should be considered hard and fast before any kind of flexibility is considered. The tendency among priests to add small words (like “and” at the beginning of a sentence, or “brothers and sisters” at the end of the bidding to the Gospel or the Peace), to alter pronouns, to add an odd word or remove it, is entirely inappropriate.

Certain additions might be considered in the spirit of the BCP, particularly if there is a clear precedent in previous BCPs. Such as, a) The addition of the Kyrie before the Our Father in the Offices or b) The use of the prayer for the seven-fold gifts at Confirmation.

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<sup>8</sup> Chauvet, *Sacraments*, 100.

<sup>9</sup> Chauvet, *Sacraments*, 101.

6. **Changes to the liturgy should be minimal, logical, seasonal, and able to be anticipated by the liturgically acute lay person.** Change or variety simply for the supposed virtue of “variety” is to be avoided. The ’79 BCP provides many options and they must be used carefully. Some of those options related to seasons are feast and are the most appropriate changes. If using Rite II, the various Eucharistic Prayers might be used in consort with seasonal changes (e.g. Prayer D on Principle Feasts). But even this must be done with great care. Any identification of a particular Eucharistic Prayer with a season or spiritual “tone” (penitential, celebratory) is to impose a foreign idea upon the text. Similarly, the imposition of a penitential tone to Rite I, and to use it in Advent and Lent, runs the same risk and should be avoided. If there is a felt need to move between Rite I and Rite II, alter the arrangement each year and possible switch halfway through Ordinary Time (maybe at the Feast of St Michael and All Angels) to the other ritual language. Switching between Rite I and Rite II for the same congregation can be extremely jarring, since many of the responses are different. The pastoral difficulty this introduces must be considered very carefully, and adequate preparation is an essential.
7. **Dangerous answers to liturgical questions that should be avoided: “I like it,” “Fr. X always did that,” and “We’ve always done it that way.”** The action in question may or may not fit within the basic liturgical “laws” but these answers provide a person zero help in figuring out if this is actually the case.
8. **The Sung Mass with Deacons/Subdeacon attending is the norm for the Holy Eucharist.** The compromise of a said Mass is just that: a compromise based on the perceived need for as many Masses as possible (with each priest saying at least one Mass a day). But what is normative is the Mass in its proper and fitting splendor. The Divine Liturgy of the various Eastern rites hardly knows of a “said” liturgy.
9. **When praying or reading texts is unison,** it is desirable that inflection be kept to the bare minimum and the voice be dropped slightly lower than the usual speaking register.
10. **Watch the “soft points.”** Points of transition are often magnets for liturgical accretions. The movement of a reader to the lectern, for instance, is not a ritual action, but an entirely practical one. Thus, there should not be silence for everyone to observe the reader walking to the lectern. Rather, the psalm ends and the reader simply begins the Epistle.
11. **Watch the commas:** most of us were taught to pause at commas, but this is not a universal rule, and it is certainly not a rule to follow in ritual speech. Commas are required by English grammar for a number of reasons. One of the most important ones is to indicate the structure of the sentence, to highlight how sets of words are functioning. When reading aloud, commas allow one to anticipate where to pause. Commas are almost never observed with a pause in versicles and responses; one must be discerning elsewhere.

- V. Show us your mercy, O Lord;
- R. And grant us your salvation.
- V. Clothe your ministers with righteousness;
- R. Let your people sing with joy.
- V. Give peace, O Lord, in all the world;

R. For only in you can we live in safety.  
V. Lord, keep this nation under your care;  
R. And guide us in the way of justice and truth.  
V. Let your way be known upon earth;  
R. Your saving health among all nations.  
V. Let not the needy, O Lord, be forgotten;  
R. Nor the hope of the poor be taken away.  
V. Create in us clean hearts, O God;  
R. And sustain us with your Holy Spirit.

*A Collect for the Renewal of Life*

O God, the King eternal, who dividest the day from the night and turnest the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

*A Collect for Peace*

O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of all enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. *Amen.*

## Patterns of Ceremonial Action

Ceremonial actions follow a basic pattern and are not random

- a. **Sign of the Cross** (some of these reasons overlap): the gathering up of the whole Christian faith in one symbol and identifying oneself with that whole Faith, especially with the mystery of Christ.

**i. Beginning of Important Things**

1. The opening versicles and responses at the Office & during the opening acclamation to begin the mass
2. Three-fold at announcement of Gospel accompanied by the non-verbal petition: “May the Gospel sanctify my mind, my speech, my inner life
3. The Christological canticles
  - a. *Benedictus* as Morning Prayer
  - b. *Magnificat* at Evening Prayer
  - c. *Nunc Dimittus* at EP/Compline

**ii. End of Important things**

1. Conclusion of the Office: “Grace of our Lord Jesus Christ...”
2. Gloria in the Mass (“in the glory of God the Father...”)
3. Creed (not about the resurrection of the dead)
4. End of *Sanctus* (before *Benedictus qui venit*): this was about elevation of Sacrament during silent canon; reinterpreted to be a sign of piety about the way the Lord will soon “come” to us in the Sacrament)
5. End of the Canon as the Elements are offered
6. Celebrant does this at conclusion of *Pater Noster* with the paten after the Canon (people have started to mimic this)

**iii. When invoking the Trinity:** “In the Name of the Father...”

**Note:** the sign of the cross associated with “Blessed be God, Father, Son, and Holy Spirit” is NOT because the Trinitarian persons are invoked (look at the language and see that it is an acclamation, not an invocation) but because they are the opening words of the Mass outside of Lent and Easter (and possible Advent). The other acclamations have no Trinitarian reference and the Sign is made just as properly as the priest first says those words as well.

**iv. Receiving a blessing or absolution**

1. Absolution after Confession in the Preparation (i.e. “prayers at the foot of the altar”) and confession in the Mass
2. Prayer for the fruit of communion in the Canon (“Sanctify us also...”)
3. Concluding blessing

**v. Sign of Piety at moments of special importance**

1. When the Sacrament is elevated
2. Before and after receiving Communion

**vi. Prayers for the Dead** (a generally Anglican custom)

**vii. For the priest**

1. When blessing people, blessing the Deacon before Gospel, and blessing any thing (including in the Canon)
2. In the Canon (single or triple sign of the cross)



- a. At mention of 'Body' or 'Blood'
- b. At mention of 'Bread' or 'Wine'
- c. At mention of 'sacrifice'
- d. At use of the words 'bless', 'sanctify', etc.

**b. The Sign of the Cross in the Canon of the Mass**

- i. There are three basic rules about when the sign of the cross is made over the gifts in the Canon of the Mass in the Latin Rite. I list them here in terms of their rank of importance:
  - 1. When saying, "had given thanks" (in the Institution Narrative, speaking of Jesus "blessing" the bread/wine), "bless" and "sanctify/sanctifying"
  - 2. Any mention of "bread/wine" and "Body/Blood", the Sign is made over the bread or the wine, depending on what is said
  - 3. Any mention of the gifts themselves and the sacrifice:
    - a. "a full, perfect, and sufficient ✠ sacrifice, ✠ oblation, and ✠ satisfaction..."
    - b. "these thy holy ✠ gifts"
    - c. "our/this ✠ sacrifice of praise and thanksgiving"
    - d. "this ✠ Holy Communion"
- ii. This order is helpful in thinking about how to simplify, depending on the context of the parish.
  - 1. The crosses in #1 one should be considered the bare minimum.
  - 2. The signs of the cross in #2 and #3 are not strictly gestures that indicate "blessing" but rather are illustrative and point to the focus of the prayer, that is, both the offering and the change of the Gifts.
    - a. Group #2 would be the next category of actions to add, and if you are going to add them, it only makes sense to do it at every mention of "bread/wine" and "Body/Blood;" though I supposed, one could limit the crosses to only mentions of Body/Blood
    - b. Group #3 are the least common gestures among Anglican clerics, but that have a helpful illustrative purpose, as I already mentioned. They emphasize, in particular, the offering and sacrificial aspect of the rite.

**c. Adoration = bow** (whether a full bow at the waist, equal to a genuflection, or a smaller bow or even just nod of the head at the Name of Jesus)

**i. Direct address of praise to God**

*1. Office*

- a. Gloria Patri (also when said in the mass) – ones does NOT make the sign of the cross when saying these words
- b. "holy is His name" in *Magnificat*

*2. Mass*

- a. Gloria Patri in preparation prayers
- b. Gloria: "we worship you"
- c. Gospel: A slight bow is made at both responses before ("Glory be to thee...") and after the Gospel ("Praise be to thee...")
- d. Creed

- i. Incarnatus (not “enacting” his incarnation and death and then “rising” with him) but out of honor
        - ii. “...is worshipped and glorified...”
      - e. At the end of the *Pater noster* (“for thine is the kingdom...”), the celebrant bows or genuflects)
        - ii. **To honor things or people**
          - 1. Name of Jesus (not with “Christ” which is a title, not a name; thus, at “through Christ our Lord,” no bow is made).
          - 2. When entering/leaving the sanctuary
          - 3. When passing in front of the Altar, shrines to Our Lord/Our Lady
          - 4. When the cross passes
          - 5. When the Gospel Book passes
          - 6. To the bishop or the Celebrant as they pass in procession
        - iii. **As a sign of humility** (often can be substituted with kneeling)
          - 1. When confessing sins (Celebrate should bow rather than kneel in a chasuble)
          - 2. When saying the Kyrie and the Agnus Dei
          - 3. When receiving absolution or a blessing, especially from a bishop
- d. **Kneel/genuflect = sign of adoration/reverence/humility**
  - i. Toward the Blessed Sacrament
  - ii. When confessing sin
  - iii. *Incarnatus* in Creed
  - iv. During Prayers of the People (was done with Prayer for the Whole State, as a sign of humility and supplication)
  - v. During the Canon (adoration/reverence)
  - vi. Opening and closing the Tabernacle/Aumbry
- e. **The Salutation** (“The Lord be with us”)
  - i. Technically, this was only for the ordained to use
    - 1. The response means, “And with the spirit conferred upon you in ordination.” This exchange symbolizes the fullness of the Church present for Divine Service. “For is not the presence of the Lord — the Source of every good and the Author of every best gift — a certain pledge of Divine protection and a sure earnest of the possession of all spiritual peace and consolation?”<sup>10</sup>
    - 2. The following form is used by Subdeacons or others in its place: “O Lord, hear our prayer; *and let our cry come unto Thee.*”
  - ii. When
    - 1. In the older Roman Rite, eight times
      - a. In addition to the three below
        - i. Preparation prayers
        - ii. Before Offertory Sentence
        - iii. Blessing
        - iv. Final Gospel
    - 2. In current Roman Rite, in each of the four major sections of the mass
      - a. Preparation rites

<sup>10</sup> <http://www.newadvent.org/cathen/05114a.htm>

- b. Liturgy of the Word, before Gospel
- c. Sursum Corda
- d. After the Postcommunion and before the blessing (in 1549 BCP, then disappears)

## General Rules, Particularly for the Priest

1. **Hands:**
  - Resting position: Hand are joined just above the waist (either clasped together, or with palms loosely joined).
  - Hands hard-pressed together often looks overly-pious.
  - Hands are never is the "fig leaf" position. That is only a resting position when wearing street clothes, not vestments
2. **Hands joined just above the waste is ceremonial "home plate."** All actions begin and end with hands joined. This allows for each particular action to be deliberate and clear (this relates to the principle of not combining actions).
3. **Walking/Processing:**
  - Hands are either joined above the waist, holding a book, or holding a object (Gospel book, etc.)
  - Pace is often just slower than typical walking; the speed should communicate reverence and deliberation
  - When one encounters an object in your way (baptismal font, paschal candle, casket, etc.), always go around it on the right side
4. **Sitting**
  - Feet always on the ground, with hands resting on the lap.
  - Never cross legs, lean, or slouch--each indicates disinterest or casualness
  - If wearing solemn vestments, fold vestment up so that hands can rest on the lining/underside of the vestment (this can add 25 years to the life of vestments)
5. **When to face East and West:** The principle is simple:
  - When addressing the People, face West and look at them with hands joined, unless saying the Salutation, when one extends the hands.
  - When addressing God, face East so that the whole people of God are looking liturgically toward the Lord and facing him as One Body
  - If celebrating *versus populum*, one only looks at the People when directly addressing them (Sursum Corda; "Therefore, we proclaim the mystery of faith...", "As our Savior Christ has taught us..."). Otherwise, eyes are directed on the missal, the sacred vessels, and/or the cross on the altar.
  - Even in situations where the celebration is *versus populum*, the Preparation Rites might well be done in front of the altar facing liturgical Easter. This serves to emphasize that the preparation is not simply the first part of the Liturgy of the Word, but the preparation for the entire service.
6. **Always turn to the Right:** this is purely for the purpose of order and uniformity. When turning from the Altar to the People, turn to the right. When turning back to the Altar, turn back the way you came (rather than making a full circle). There are two main exceptions to this

- At the Sursum corda, it could be quite logical to make a full turn to indicate that the whole Body is to be gathered as one around the Altar and making their Offering to the Lord
  - At the Invitation, when the Sacrament is shown to the People: in this way, all can equally see the Sacrament to which they are invited to come and partake
7. **Speaking:** a balance between conversational speech and Shakespearean thespian is essential. The purpose is never to distract.
- This is not common or ordinary speech, so don't attempt to colloquialize your speech
  - Don't over articulate and enunciate as to be overtly noticeable
  - Don't add fake depth to your voice; if your voice doesn't sound like Orson Wells, don't pretend it does
  - Don't add a fake English accent or an Italian rolling of 'r's
  - Never emphasize a word in a sentence that wouldn't receive an emphasis in normal speech
  - Never mimic the vocal patterns of a stage actor (sharp intakes of breath at the conclusion of a sentence or phrase are extremely distracting).
  - Avoid over-emotive ways of speaking that lead people to think that liturgy is good or effective to the extent that you communicate that you "really mean it"
  - When reading in unison, very little inflection is necessary. Otherwise, the one or two voices stick out and attention is drawn to the individual.
8. **Tones of Voice:** There are three tones of voice
- The Loud Voice: this is the distinct and audible voice that should never approach shouting and is used with almost every text in a particular rite, unless noted below
  - The Audible Voice: this is used primarily at the Words of Administration. One should never whisper, as this is much more distracting to those nearby.
  - The Mystic Voice: this is a whisper to be heard only by the celebrant (and Deacon at the Gospel) and is used for all private, priestly prayers. The Server or deacon should never hear this voice, unless they are standing directly next to the priest (e.g. At the lavabo or Ablutions).
9. **When speaking in unison with the People:** The voice should be free from extreme inflection and be spoken at as even a pace as possible. The Officiant or Celebrant's voice should never stand out when praying in unison with the People. Generally, the best principle is to drop the pitch of the voice to something in a lower register and basically speak with little to no inflection when speaking in unison.
10. **When praying, hands are always in orans.**
- Some modern ceremonials indicate that one should NOT be in *orans* if the People are joining the priest (e.g. Our Father, Postcommunion), but there seems no logic so such an approach. *Orans* doesn't mean, "I'm praying by myself," but "I'm praying. Period." All the prayers the priest prays are in the plural, so the People are joining, whether or not they are speaking out loud or not. Thus, any distinction with the *orans* gesture is nonsensical.

- Exceptions to this rule:
    - Praying the Our Father, if one is holding the paten in the right hand
    - Leading the Divine Office (this is often unavoidable, since one is not at the altar, and one's prayer desk may not be tall enough and one usually must hold their Prayer Book)
    - Pastoral rites in the home or hospital
11. **When praying in the Eucharist, the priest never holds the book and so can always be in *orans*.**
- Praying with a book in your hands tends to indicate that one is simply reading a prayer and not enacting a ritual
  - This means that if you are celebrating without an assistant, the priest must stand at the altar and use the Missal in order to read the prayers, or place your book on a prayer desk in front of you.
12. **Only use *orans* when praying, not when singing hymns, saying creeds, addressing the People, etc**
- In particular, during the Eucharist, the hands are joined at the breast (and not in *orans*) for:
    - Kyrie/Gloria in excelsis
    - Anytime you say, “Let us pray”
    - Creed
    - Confession
    - Introductory Bidding and the Memorial Acclamation itself
    - “And now, as our Savior Christ has taught us...”
    - Fraction Anthem (one may be at the breast during the opening words of each section of the *Agnus Dei*)
    - Dismissal
  - Exceptions to having your hands in *orans* while praying:
    - When leading a Litany
    - When walking (as when praying the Great Litany in Procession)
    - In any litany or form of the Prayers that utilize a Versicle and Response
    - Suffrages in Morning and Evening Prayer
    - Any Versicle/Response: some customary have an accompanying Sign of the Cross (those opening the Offices, plus “Our help is in the Name of the Lord.”)
13. **Only Priests and Bishops extend their hands, and only at three instances:**
- Every Salutation
  - The Peace—This gesture may be slightly larger, with palms facing the congregation a bit more than at other times.
  - When saying, “Lift up your hearts” after the Salutation, the priest raises and extends hands, palms facing in while saying the words.
  - The Deacon should never extend the hands, even at the Dismissal.
14. **Be consistent with basic gestures**
- If making a slight bow at the Name of Jesus, always do it.

- One exception may be that one never does it during the reading of a lesson or in a sermon.
  - If one keeps thumb and forefinger joined after touching the Host at the Institution Narrative, keep them conjoined until the Ablutions, or don't do it at all.
  - Always bow and/or genuflect at the same time. Don't interchange them; it only produces confusion in the congregation
15. **When wearing solemn vestments, use a solemn bow in place of kneeling** (but not genuflecting)
- Obvious places:
    - Confession of Sin
    - Prayer of Humble Access
  - This is partly practical
    - It is easy to fall when trying to return to a standing position
    - Kneeling can easily damage the vestments
  - Exceptions
    - Kneeling for the opening petitions of the Great Litany
    - Genuflections when entering/leaving the Sanctuary, or at the Word of Institution (note: genuflections aren't actually kneeling)
16. **Avoid half-gestures or ostentatious gestures**
- Casual or slovenly reverences of the Altar or Blessed Sacrament are unseemly
  - Extravagant or ostentatious gestures only draw attention to the person and not God
17. **The most senior cleric always stands in the center when lining up and reverencing.** The motivation when there are an even number of persons to line up centered is usually for symmetry. But the most senior ordained person (usually a priest, but it could be a Deacon and Subdeacon after the Gospel procession) is normally "leading"; thus, this individual should remain in the center in order to lead well. It also precludes the difficulty of trying to arrange yourself without having a person standing dead center, which often turns out to look sloppy.
18. **Bows and Genuflections:** There are basic principles to govern when the various types are used. One never attempts any bow while kneeling. One also never attempts a bow if impeded by something else (sign of the cross, holding an object or book, etc.)
- Genuflection: One stands upright facing the object to which the gesture is made; then, without bending the head or back, touch the ground with the right knee at the place where the foot was. Genuflection is the appropriate act of reverence for the Blessed Sacrament, either when on the altar or reserved (i.e. when opening the tabernacle, one genuflects). In addition to the sacrament, this gesture is made "either as an acknowledgement of the incarnation or redeeming work of our Lord" or as a way of making our bodies correspond to a Scripture text that speaks of humbling oneself with the body Genuflections are also made at the following places:

- At the *Et incarnates* in the Creed (though a genuflection is considered more proper by some)—N.B. the action should be continuous and made very slowly so that the knee is actually only on the ground at the words *And was made man*
- And the words *And the word was made flesh* in the Christmas gospel (and the last Gospel, if done) and in the *Angelus*
- At *He gave (yielded) up the ghost* in the Holy Week Passion gospels
- Also, in the older Roman rite
  - At the verse, *We therefore pray thee, help thy servants, whom though has redeemed with thy precious blood* in the *Te Deum*.
  - *O come, let us worship and fall down* in the *Venite* at Morning Prayer
- Profound Bow: One bows completely at the waist so that the knees could be touched by the hands. This gesture is considered equal to a genuflection in situations when genuflecting would be more distracting than reverent (i.e. when celebrating facing the people) or when in a place where a genuflection is not possible (i.e. in choir stalls). A profound bow is also considered equal to kneeling when the latter is not advisable (in general, the Latin rite directs that ministers bow profoundly, rather than kneel, when wearing solemn vestments; this is the case because it is often very difficult to return to a standing position in a dignified manner). Consistency should always be observed. Profound bows are normally made:
  - When ceremonially arriving and leaving the Altar; if the Sacrament is reserved at that Altar, one genuflects instead of making the profound bow.
  - At the *Et incarnates* in the Creed (though a genuflection is considered more proper by some)
  - By the Sacred Ministers during the Confession
  - While saying the Prayer of Humble Access
- Moderate Bow: head and shoulders are inclined together so that while standing, one could just see one's feet. This is done
  - During the Private priestly prayers at the Offertory, "In the spirit of humility..." and "Receive, O holy Trinity..."
  - At the *Sanctus*
  - During the Dominical Words in the Institution Narrative
  - At the three priestly prayers before receiving Communion
  - At "Lord, I am not worthy..."
  - While receiving the Host
  - In the Offices and elsewhere, when one says, "Glory be to the Father...Holy Spirit."
- Simple Bow: a bending of the head only. This is done
  - To reverence cross and altar when passing in front of it during the course of the service
  - Name of Jesus
  - Name of Mary and Saint of the Day



- When passing a relics or a shrine (such as a shrine to Our Lady of Walsingham if it is in direct proximity to the sanctuary).
- When exchanging items during the preparation of the Altar in place of whispering or speaking.

**19. When to kiss the altar**

- First approach
- When coming to the Altar for the Sursum Corda before Offertory Prayers
- If may be added after raising and extending the hands, and then rejoining them at the opening to the Eucharistic Prayer
- In the canon after the prayer for acceptance of the offering (e.g. "...yet we beseech thee to accept this our bounden duty and service...")
- At the conclusion (either at "...his Son Jesus Christ our Lord; [kiss and turn to the people] and the Blessing of God Almighty..." or after the dismissal

**20. *Laudans* actions with the hands by the Priest.** This motion is made by starting with the hands joined in the normal position just above the waist, moving them upwards and outwards (palms towards each other) in semi-circular motion to the level of the shoulders, joining them again at the waist with a medium bow, inscribing a circle of approximately 16" diameter. The sign is both a gathering/collecting motion that also serves to indicate the importance and solemnity of the prayer or hymn that is to follow.

- When saying, "Let us pray" before
  - The Collect of the Day
  - The Postcommunion
- *Gloria in excelsis*
- Nicene Creed
- Before making sign of the cross in Absolution after the General Confession
- At the opening of the private priestly prayer, "In the spirit of humility..." said silently after the offering of the Bread/Wine at the Offertory
- As the opening words of the Canon of the Mass are said
- In a modified form (concluding with the hands together and over the Gifts) at the Epiclesis
  - Rite I, Prayer I and Prayer II: "And we most humbly beseech thee, O merciful Father..."
  - Rite II, Prayer A: "Sanctify them by your Holy Spirit..."
  - Rite II, Prayer B: "We pray you gracious God, to send your Holy Spirit..."
  - Rite II, Prayer C: "Sanctify them by your Holy Spirit..." (note that this is the only prayer where this occurs *before* the Institution Narrative)
  - Rite II, Prayer D: "Lord, we pray that in your goodness and mercy your Holy Spirit may descend..."
- If one is not hold the Paten, at the opening of the Our Father
- Before making sign of the cross at final blessing

21. **Collects and Prefaces should always align.** The 1979 BCP always provides a preface to go with each collect, listed in italics below each collect. The rules that govern this are both what is found in the Collect section (158-261) AND the directions given about Proper Prefaces (344-49; 377-82). The most likely place where this is an issue is in the prefaces for seasons (Advent, Incarnation Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost). For all of these seasons/feasts, the preface directions indicate that the proper preface is to be used “on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occassions.” Thus, when a commemoration (not a Holy Day) falls in one of those seasons, the implication is this: the collect is that of the previous Sunday and the preface of the season; the saint is commemorated either with a second collect or their collect is used at the end of the Intercessions. If a Holy Day falls in those season, the collect is that of the Holy Day and the preface is (not that of the seasons, but) that which is appointed after the collect for the Holy Day.
22. **Vestments:** An extremely unfortunate development in the last few generations is wearing cassocks and albs that do not fit properly (usually, they are too short). Think about if a member of the armed forces were to wear their dress uniform with the trousers 3 inches too short or with the jacket sleeves 3 inches too long. But wearing the wrong size vestments is often glossed over. Wearing vestments that are too short gives the impression that one is simply “dressing up” and that this vestment thing really isn’t that big a deal. If you really think that, don’t wear them. But otherwise, make sure your cassock and alb fit with the same care that one takes in getting suit trousers that are the proper length.
- **Cassocks and Albs:** both should fall to the ankle, never above it. A cassock, recall, was the precursor to the clerical suit; thus, it should fit you like you would desire any professional clothing to fit (recall also that a cassock isn’t a vestment but simply another sort of clerical attire, like the black shirt and clerical collar).
  - **Cassock Albs:** their use is to be discouraged primarily on aesthetic grounds. They often look quite cheap and dampen the solemnity of wearing vestments in general.
  - **Types of Albs:** the ‘traditional’ alb is recommended. This has a wide neck that buttons or ties in the front (but may still have lots of material in the way that a full surplice has lots of material but a wide neck). The wide neck is so that an amice may be word under the alb without chocking the wearer.
    - If using a cassock-alb, the “monastic” style is not recommended at all (they are often marked by having sleeves that hang and a hood). The reason is simple: this style is part of the monastic habit and is one way to indicate their religious life (would member of the Army wear the uniform of a Marine?). Albs and other vestments (or clericals) are not a way by which to undertake self-expression.
  - **Cinctures/girdles:** these should be long enough so that when they are holding the stole in place, the tassels hang down and are about a long as the two ends of the stole.