

CANONS OF THE DIVINE LITURGY

AN INTRODUCTION TO THE CANONS OF THE DIVINE LITURGY

Following the administrative regulations, these canons regulated the performance of the Divine Liturgy within the Ancient Orthodox Catholic Apostolic Church. These are the shortest compilation of canon law for the Great and Holy Church, yet regulated before all the Church to the purpose of enshrining humility and a deep reverence for the things of God, against the spirit of the Pharisees and Sadducees.

CANON 1

Let all who have come into the presence of the Lord God Almighty, enter into worship with reverence and awe toward all things pertaining to God and His Church. Let them, entering, come from all the nations as the Christ has redeemed all the nations through His death upon the cross. Let them come, whosoever will, in spite of their transgressions and backgrounds, in the reminder that the Lord Jesus the Christ died and rose for all types of humanity.

CANON 2

Let them enter in with properly fitting yet non-obscene clothing where possible, and with formal clothing where possible, that the Lord God is indeed shown outward and inner reverence and awe to His commandments, imbued within Holy Scripture and Holy Tradition, from which the basis of Holy Scripture serves as. Let them count not their appearance in competition, rather, in brotherly fellowship to celebrate the goodness of God, and of their own salvation. If there cannot be found any modest, befitting clothing, let them come according to the grace of God which covers all things. Let them not be ridiculed nor harassed, and let them not be cast away from partaking of the Body and Blood of the Lord Jesus the Christ, to their healing and further transformation through the authority of the Church of Christ.

CANON 3

Let the clergy assigned to the local churches adorn themselves in those very vestments appointed in the early Church, which hearken toward the custom of the

ordained priesthood within the Old Testament, and to serve as the purpose of identification to righteousness as the voice of God to the people, and the voice of the people to God in prayer. Let them be rightly separated in the worship until the entrance into the beautiful worship with the laity, worshiping and praising as the laypeople do.

Unto the Antiochians, let all acolytes be adorned in a white alb and turban. Let all subdeacons and deacons likewise wear a white alb with button enclosure and turban. Let all chorpresbyters and presbyters be adorned in their white alb with button enclosure, and silver pectoral cross. Let all the chorbishops and exarchs be appointed into white albs with button enclosure, a golden or white ogee or damask overlay cross priest stole with fringes, and a silver pectoral cross. Let the ordinary eparchs then wear a white alb with button enclosure, a golden or white ogee overlay cross priest stole with fringes, a golden or white ogee or damask gothic chasuble or cope with lace, and a golden pectoral cross; at minimum, let them wear the enclosed white alb with a golden pectoral cross and golden ogee or damask overlay cross priest stole with fringes, as is common amongst the titular and vicarian eparchs. Let the Ecumenical Metropolitan be adorned as the titular, vicarian and ordinary eparchs, but also let the Ecumenical Metropolitan in precedence hold with their left hand a golden serpentine crozier or pastoral cross staff, and be adorned in a white or cream large omophorion upon their shoulders to their archeparchic dignity, or a red and cream or white pallium.

Unto the Syracusans, let all acolytes be dressed in the white alb, and all deacons a white alb. Let every presbyter adorn themselves with the white alb and with a silver cross. Let the prelates and all bishops in their titular, auxiliary, and ordinary functions wear the white alb, golden or damask ogee tapestry chasuble with detailed braids and trims, and golden pectoral cross. Let the Ecumenical Metropolitan be adorned as the episcopates, but also let them through precedence hold with their left hand a golden shepherd's crozier or pastoral cross staff, and be adorned with a red and cream or white pallium to their archiepiscopal dignity. If the fabric cannot be provided for either in ogee fabric, let both the Antiochians and Syracusans be adorned in golden damask fabric.

CANON 4

Let no one who has partaken in unworthy deeds according to Holy Scripture and the testimony of the Fathers of the Church in Holy Tradition, which stem from the very Apostles of the Christ who wrote Holy Scripture, to partake in the Eucharist, lest they be absolved. Let them also wash themselves through the ritual purification in the Lord Jesus the Christ, as the clergy also do in preparation for the Divine Liturgy according to their autocephalous jurisdiction. Let them only partake when they have been absolved and

ritually purified according to the manner of that autocephalous church of Antioch or Syracuse.