

The Ordinal
being the
Form of Making, Ordaining, and Consecrating
Bishops, Priests, and Deacons
together with
The Form of Consecration of a Church
An Office of Institution of Ministers



**The Form and Manner of
Making, Ordaining, and Consecrating
Bishops, Priests, and Deacons
according to the
Order of the Protestant Episcopal Church
in the United States of America,
as established by the Bishops, the Clergy, and Laity
of said Church, in General Convention,
September, A.D. 1792.**

THE PREFACE.

IT is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

The Ordinal

In March 1550, the first English Ordinal was published, pursuant to an Act of Parliament passed the last day of January empowering the king to appoint a commission to prepare a 'Form and Manner of making and consecrating Archbishops, Bishops, Priests and Deacons and other ministries of the Church.' The speed with which the work was produced suggests that it was already prepared by the time Parliament took action, and there is evidence that its rites had been used experimentally for some time before its official publication. The Ordinal supplanted all the Latin Pontificals hitherto used in the various dioceses of England, and all clergy ordained after its issuance were consecrated according to this 'one use.' No provision was made in the Book for the continuance of the Minor Orders below the rank of Deacon, that is, Subdeacon, Acolyte, Exorcist, and Doorkeeper—lesser orders known in the Western Church since the third century.

The Second Act of Uniformity of 1552 reimposed the Ordinal, with slight modifications, as part of the second Prayer Book. In Mary's reign the Latin rites were, of course, revived; but no effort was made to reordain all the clergy who had received their Orders according to the English Book, though certain supplemental ceremonies missing from the reformed rites were commonly supplied. Elizabeth restored the Ordinal with the Prayer Book by a new Act of Uniformity in 1559, though the Ordinal was printed as a separate volume. Some minor changes and additions were made in the Ordinal by the 1662 revisers.

At the meeting of the General Convention of the American Church in New York, 11–19 September 1792, a committee of the bishops prepared a revised draft of the Ordinal. No substantial changes were made in the services, other than the necessary alterations in the oaths of canonical obedience and the provision of an alternative formula said at the laying on of hands in the Ordering of Priests. During the session of the Convention, on Monday morning, September 17th, the revised Ordinal was first used at the consecration in Trinity Church of the Rt. Rev. Thomas John Claggett as first Bishop of Maryland. All four bishops of the Church joined in the imposition of hands—Bishop Seabury, who had been consecrated by the Scottish Non-Jurors, and Bishops White, Provost, and Madison, who had received their episcopal Orders from the Church of England. Two new services were added

to the American Ordinal by General Convention in 1799 and in 1804: The Form of Consecration of a Church or Chapel, and An Office of Institution of Ministers, respectively.

Rites of Ordination in the early Church were very simple and consisted of a formal presentation of the candidates to the people for their approval, followed by the laying on of hands, with prayer for gifts of power and grace of the Holy Spirit pertinent to the duties of the several Orders. The Eucharist immediately followed, and the newly ordained performed with the Bishop their respective liturgical ministries for the first time. The Bishop alone ordained a Deacon. In the Ordination of Priests all the presbytery present joined with the Bishop in the laying on of hands (cf. 1 Tim. iv.14). For the Consecration of a Bishop it was the customary rule that at least three bishops should unite in conferring this apostolic and high priestly Order.

In the course of the Middle Ages the Western Ordination rites became extremely complicated as a result of divergent ceremonial developments in the Roman and the Gallican liturgies, which after the ninth century became conflated in such a variety of ways, that the order and contents of any two bishops' Pontificals were seldom identical. Not only were the prayers and imposition of hands contained in both liturgical traditions duplicated, but new ceremonies were invented and inserted variously in the rites: such as, the anointing of a priest's and bishop's hands, accompanied by the singing of the *Veni, Creator Spiritus*; an additional imposition of hands upon a priest, with the imperative formula, 'Receive the Holy Ghost,' and so on; and the 'tradition of the instruments,' that is, the delivery of the paten and chalice to priests, and of the book of the Gospels to deacons; and the clothing of the ordinands in the vestments and insignia appropriate to their respective dignity and rank. Furthermore, the ancient and proper prayer of ordination tended to become separated from the act of laying on of hands; and finally the imposition of hands upon each candidate severally was changed into a gesture whereby the bishop held his hands outstretched over the whole group of ordinands collectively while he recited not a prayer but another imperative formula. It has been well said that 'the difficulty underlying all this confusion of forms in the medieval period was a confusion of mind between the idea of a *commissioning* and a *consecration*.'

The confusion of forms was matched by the disagreement among theologians respecting the essential 'form' and 'matter' of the 'Sacra-

ment of Holy Orders.' According to some it was associated with the imposition of hands, to others with the 'tradition of the instruments,' and to others still with the anointing of the hands. Moreover there was no agreement among the first-named group with regard to which of the several imposition of hands (there were customarily three) was the essential one. The most commonly received opinion at the time of the Reformation was that promulgated by Pope Eugenius IV (1431-47): namely, that the 'matter' of Ordination was the delivery of the instruments, and its 'form' the accompanying imperative formula. This theory, however, has been found to be utterly lacking in foundation, since the discovery by scholars in the seventeenth century that the Eastern Churches had never known this ceremony, and in the twentieth century that the Church in Rome itself had not known it either for the first thousand years of its existence!

The difficulties of Cranmer and his fellow Reformers in simplifying and clarifying the Ordination rites were enhanced by the fact that they had no certain knowledge of the forms of Ordination in the early Church, other than the deductions they could make from the scanty references in the New Testament (Acts vi.6, xiii.3; 1 Tim. iv.14). These meager testimonies none the less led them to see the essential elements as prayer and the laying on of hands. However, they did not put the two parts together (in the Ordering of Deacons the prayer comes at the end of the service; see pp. 534-5), but accompanied the imposition of hands with imperative forms based upon the language of Scripture. The 'tradition of the instruments' was also continued, though the 1552 edition of the Ordinal reduced these to the delivery of the Bible only (see pp. 534, 546, and 558). Certain new features were added to the rites, notably the public examinations of candidates for the diaconate and the priesthood, and the impressive Exhortation in the Ordering of Priests; yet even these additions had precedent in some of the medieval Pontificals. Above all, the English Ordinal is distinguished from its medieval precursors in the emphasis it places upon the Holy Scriptures as the norm by which the Ministry of the Church should teach the Faith and pattern both its own life and the lives of those committed to its charge.

The condemnation of the Prayer Book Ordinal in 1896 by Pope Leo XIII in his Bull *Apostolicae Curae*, wherein the claim is made that the Ordinal is defective both in its form and in its intention of continuing the historic Orders of Ministry as they have been received and under-

stood by the universal Church, and that therefore the Holy Orders of Anglicanism are invalid, rests upon no foundation whatsoever. Not only does the Preface of the Ordinal state 'the intent' of our Church to be that the Orders of Bishops, Priests, and Deacons 'may be continued, and reverently used and esteemed in this Church,' but the recovery in recent times of the early third-century work of St. Hippolytus of Rome, the *Apostolic Tradition*, shows unmistakably that the 'form' and 'matter' of the several rites of our Ordinal are more consonant with the practice of the universal, undivided Church of ancient times, and not least that of the Church of Rome itself, than are the rituals of the Roman Pontifical presently in use.

The Preface. The initial statement in the Preface of the Ordinal is not a theory but a fact. However much scholars may dispute the origins and primitive significance of the threefold Orders of Ministry of the historic Church, there can be no debate respecting their existence in the time of the apostles. In the mission churches they founded the apostles appointed elders (or, presbyters, later to be known as priests; see p. 536), after the manner of organization in Jewish communities, to serve as a council of oversight and governance (Acts xiv.23; cf. also xx.17). The liturgical and pastoral needs of the new Christian communities were in the hands of ministers known as bishops ('overseers') and deacons ('servants'), who may or may not have also been members of the presbytery or council of elders (cf. Phil. i.1). The bishops presided over the Eucharist in the absence of an Apostle, and supervised the charitable distribution of the offerings of the people to the sick and needy. In both these duties they were assisted by the deacons. Other forms of ministry were also common in the churches of the apostolic age, such as those of prophets, teachers, healers, et cetera, but these were not ordained and appointed; rather they were inspired by the Spirit, and their ministrations were received by the churches only so far as they were recognized to possess a true inspiration unto edification.

In the generation following the death of our Lord's appointed Apostles, the Church throughout the Roman world began to suffer persecution from the government without, and a growing menace of false prophets and heretical teachers from within its fold. These dangers necessitated a strengthening of authority, with the result that within each Christian community a single bishop came to be the undisputed

head of the local church; he was recognized as the bearer of apostolic authority, the defender of apostolic faith and discipline, the chief pastor and shepherd of his flock, and the 'high-priest' of its liturgy. The elders became his subordinates, and in his absence, his deputies, thus taking on more and more responsibilities of liturgical presidency, as the churches grew in numbers too large to meet as single congregations. The deacons continued to serve in their traditional capacities as assistants of the bishop, or, in his absence, of his elder-deputy. This hierarchy of Holy Orders was firmly established everywhere in the Church by the middle of the second century, and its divine ordinance remained unquestioned until the time of the Reformation. The Church of England refused to accept the doctrine of the 'parity of ministerial Orders' as developed in the Reformed Churches of the Continent, and least of all the rejection, so prevalent among the sects, of ordained ministries in favor of inspired lay leaders, deriving their authority from congregations to which they ministered. It held steadfastly to the tradition of the universal Church that only those ministries are valid—that is, duly commissioned to bear authoritative witness to apostolic teaching and consecrated to perform priestly acts of blessing and absolution—that have had Episcopal Ordination.

The conferring of Holy Orders took place on Sundays in the early Church, but from the end of the fifth century the Western Church began to confine the stated times of ordination of deacons and priests to the Sundays following the Ember Days (see p. 260). This tradition has been maintained in the English Church by Canon 31 of 1604, and the 1662 Book allowed exceptions only 'on urgent occasion, upon some other Sunday or holy-day.' The American Ordinal and Canons have been less rigid in this regard, though it is generally customary that bishops be consecrated, except for weighty reasons, on Sundays or other festival days in the Calendar.

The Form and Manner of Making Deacons

¶ *When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *The Sermon being ended, a Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

THE FORM AND MANNER OF MAKING DEACONS

The title of this Office was altered in the 1662 Book from 'Ordering of Deacons' to 'Making of Deacons,' though the old title has continued to head the succeeding pages of the service.

The Sermon. The requirement of a sermon at the rites of Ordination, explaining the duties and the dignity of the several Orders of Ministry, was intended by the Reformers to serve not only as a means of teaching the clergy and people their lofty vocation and serious responsibilities, but also as a justification for their continuance in Christ's Church. In the medieval rites the sermon was optional; and when it was delivered, it was not preached to the people but to the candidates, and was concerned primarily with canonical and moral regulations.

Presentation and Charge. The English Ordinal, following medieval custom, directs that the candidate be presented to the Bishop by the Archdeacon or his deputy. The vestment of the ordinand is that which is fitting and customary to his Order. The presentation of the candidates by one of the clergy and the charge of the Bishop to the congregation carry on the ancient tradition that no one be admitted to Holy Orders without the testimony of both clergy and laity that the candidate is worthy of the Ministry by virtue of his character and his education. The Canons of the Church require that all persons seeking Holy Orders present to the Bishop certificates of endorsement by representative clergy and laymen—usually the rector and vestry of their respective parishes and the Standing Committee of the Diocese in which they are ordained. They must also present evidence of their general and theological education, and they must have passed satisfactorily examinations in the several subjects of divinity set by the diocesan Board of Canonical Examiners. The presentation and charge therefore represent a final and formal ratification that the canonical requirements have been fulfilled, and that the Church as a whole is satisfied that the candidate is ready and able to assume his ministry.

The Litany. The 1928 revision supplied a special Litany for use at Ordinations (pp. 560ff.), which has tended to supplant the use of the General Litany, appointed in the Ordinal since 1550. Its recital here

¶ *And NOTE, That after the Suffrage, That it may please thee to illuminate all Bishops, etc., shall be said the following Suffrage:*

THAT it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

¶ *And NOTE further, That in the discretion of the Bishop, instead of the Litany appointed, may be said the Litany for Ordinations.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALmighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration: so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Timothy iii. 8.

LIKEWISE must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their

is not only a continuance of the pre-Reformation use of the Litany at Ordinations, and as a preface to the Eucharist on all solemn and festive occasions, but also an appropriate expression of 'the Prayers of the congregation' for the blessing of God upon His Church and its ministry, and in particular for the new 'steward of the mysteries of God' (1 Cor. iv.1). Since apostolic times the Church has offered fervent prayer to God before selecting and ordaining its specially commissioned ministers (cf. Acts vi.6, xiii.3).

The Collect. In the 1550 Ordinal this Collect concluded and summed up the general intention of the Litany, and the service then proceeded to the 'Communion of the day,' with a specially appointed Epistle and Gospel. The 1662 Book detached this Collect from the Litany and made it the proper Collect for the Communion, in place of the Collect of the Day. The preamble asserts the divine origin of different Orders of Ministry in the Church (cf. 1 Cor. xii.28; Eph. iv.11), and the inspired, apostolic institution of the Order of Deacons in particular (cf. the lesson from Acts vi.2ff., p. 532). The prayer derives from the Sarum Pontifical, though in a very much altered form. Another version of it will be found in the section of occasional Prayers and Thanksgivings (see p. 39).

The Epistle. The 1550 Ordinal provided both these alternative Epistles (though the 1662 Book shortened the one from 1 Tim. by omitting vss. 14-16). In the medieval Pontificals no such propers were provided; the ordinary propers of the day were used. The Epistle from 1 Tim. iii.8-13 lays stress upon the needful qualifications for a deacon (cf. the similar injunctions respecting bishops in the verses immediately preceding this lesson, p. 549). Inasmuch as the deacon's time was so largely taken up with material assistances to needy individuals and with private Communions administered to the sick and absent, he was in a position to wield much personal influence as well as to know intimate details of the lives of church members. Hence it was imperative that his faith be sound and his honesty above reproach, and that neither he nor his family be sources of gossip or examples of levity and intemperance.

The Ordering of Deacons

children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else.*

The Epistle. Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

¶ *Then, the People being seated, the Bishop shall examine every one of those who are to be Ordered, in the presence of the People, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

Bishop. Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so.

The Epistle from Acts vi.2-7 relates the appointment of the Seven by the Apostles to relieve them of duties of 'serving tables' (whether of the Eucharist or of the charitable offerings of the Church or both), so that they might devote more of their time to preaching and teaching. Though the account does not specifically call the Seven 'deacons,' the Church has always interpreted this narrative as the institution of the Diaconate, because of the similarity of functions for which the Seven were ordained and those duties always entrusted to the Order of Deacons. Of the subsequent ministry of the Seven we know only what the author of Acts relates about Stephen and Philip, and that does not concern their 'serving tables' but their preaching. In Acts xxi.8 Philip is called an 'evangelist.'

The Examination. The medieval Pontificals contained a public examination only in the Consecration of Bishops, but the Prayer Book Ordinal extended such scrutinies to the Ordering of Deacons and of Priests. The placing of the act of Ordination before the Gospel is also derived from the medieval rites. In the solemn Mass of the Latin liturgy a subdeacon reads the Epistle, and a deacon the Gospel. Hence it was thought symbolically fitting to order the advancement of a subdeacon to the Diaconate immediately before the part of the liturgy that was the Deacon's special responsibility. (Cf. the delivery of the New Testament to the Deacon, p. 534; and also the first general rubric in the Holy Communion, p. 84.)

The questions put to the ordinand concern: (1) his calling to the Ministry, both inwardly by the Holy Spirit and outwardly by the Church; (2) his faith in the teaching of Holy Scripture; (3) his readiness to undertake the duties of the Diaconate—liturgical, catechetical, and pastoral; and (4) his manner of life, both private and official. The vow of conformity of doctrine to Scripture is the new note of emphasis given to the rite by the Reformers (cf. Article vi). The Constitution of the Protestant Episcopal Church (Article viii) requires that all persons who are to be ordered Deacon or Priest must, in the presence of the ordaining Bishop, subscribe to the following declaration: 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.' This oath takes the place of subscription to the Thirty-nine

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ?

Answer. I am so persuaded.

Bishop. Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

Bishop. It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, that they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

Bishop. Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

Articles, the Prayer Book, and the Ordinal, as containing doctrine 'agreeable to the Word of God,' required by the English Church according to Canon 36 of 1604.

The permission granted a deacon to preach is an exception to the ancient tradition of his duties and responsibilities. But the exception is carefully guarded by the requirement of a special license by the bishop, which is given only in cases of necessity to deacons who are qualified by their education to perform this ministry.

¶ *Then, the People standing, the Bishop shall lay his Hands severally upon the Head of every one to be made Deacon, humbly kneeling before him, and shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

The Gospel. St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take

The Ordination. There is no solemn prayer of invocation in this service prior to the laying on of hands, as is the case in the Ordering of Priests and the Consecration of Bishops; and the formula that accompanies the Ordination is imperative, not precatory in form. This is an instance of the influence of the medieval Church, rather than of the early Church's usage, upon the compilers of the Ordinal. However, the final prayer said before the Blessing of the Holy Communion represents the ancient Ordination prayer. The Ordinals of the Scottish Church (1929) and the South African Church (1944) have provided an Ordination Prayer, cast in the form of a solemn Eucharistic preface preceded by the *Sursum corda*, immediately before the laying on of hands and the words, 'Take thou Authority . . .' This latter formula was composed by the Reformers on the analogy of the formula of the 'tradition of the instruments,' which follows it. The Reformers also substituted the delivery of the entire New Testament in place of the medieval delivery of the Book of the Gospels. It is the traditional custom to invest the ordinand at this point with the stole. (The medieval rites and the 1550 Book had the ordinand also put on the dalmatic or tunicle.)

The Gospel. It has always been the custom for one of the newly ordained deacons to read the Gospel. The Ordinal of 1550-52 directed that the Gospel read be that 'of the day,' but in 1662 the present proper lection from Luke xii.35-8 was provided. The lesson urges on the new deacons the need of ever-watchful preparedness, not only for their ministration of 'serving tables' but also for the advent of their Lord Who will judge them with respect to their diligence. There is the fine suggestion that their ministry and service are a type and example of that which the Lord Himself will fulfil in His Messianic Kingdom, in ways similar to His humble role of servant during His earthly mission (cf. John xiii.4-17; and Matt. xx.25-8; Mark x.42-5; Luke xxii.24-7).

these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.

Final Prayer. This prayer is based upon one in the Sarum Pontifical. It has already been stated that it represents the original Ordination Prayer of the rite. The graces of humility and constancy and the 'testimony of a good conscience' besought for the ordinands recall the lessons of the Epistle (from 1 Tim. iii) and the Gospel. It is interesting to compare this prayer with the oldest prayer said at the Ordering of Deacons that has come down to us—that of St. Hippolytus in his *Apostolic Tradition*:

O God, who hast created all things and hast ordered them by thy Word, the Father of our Lord Jesus Christ, whom thou didst send to minister thy will and reveal unto us thy desire; Bestow the Holy Spirit of grace and zeal and diligence upon this thy servant, whom thou hast chosen to minister to thy Church, and to bring forth the holy things which are offered to thee by thine ordained high-priests to the glory of thy Name; that, having ministered to thee blamelessly and purely, he may be found worthy by thy favour of a good degree; through thy Servant, Jesus Christ our Lord . . .

The Form and Manner of Ordering Priests

¶ *When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

GOOD People, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood; for, after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet, if there be any of you who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and show what the Crime or Impediment is.

THE FORM AND MANNER OF ORDERING PRIESTS

The preliminary part of this service is almost identical with that of the Making of Deacons (see commentary, pp. 530–31): the Sermon, the Presentation and Charge, the Litany, and the beginning of the Holy Communion through the proper Collect. When both deacons and priests are ordained at the same time this introductory section is not repeated, and one Collect serves for both Orders (see p. 547). The 1550 Ordinal appointed one of three Psalms for an Introit to the Communion—xl, cxxxii, or cxxxv—but the revision of 1552 omitted them.

Note on the word 'Priest.' The New Testament employs the word 'priest' only with reference to Jewish priests or to our Lord—in the latter instance the term appears solely in the Epistle to the Hebrews. No individual Christian is ever named a priest, but the whole company of the Church are called priests in Rev. i.6 and xx.6, or a priesthood in 1 Pet. ii.5, 9, by virtue of our mystical union with Christ. The use of the word to denote a minister of the Church first appears in the latter part of the second century, when it is applied to the Bishop as 'high priest' and to presbyters as 'priests.' This was owing partly to an allegorical conformation of the three Orders of the Ministry to the three ranks of the Jewish priesthood of the Old Testament (the deacons were described as 'Levites'), and partly to the influence of sacrificial terms applied to the Eucharist, over which the sacred Orders presided or assisted.

The word 'presbyter' is a Greek term that literally means 'old man,' hence the common translation of it into English as 'elder.' This term the Church took over from Judaism. It has never gone out of use in the vocabulary of the Church, and it is always synonymous with 'priest.' If the two words have any difference of connotation now it may be described by saying that 'presbyter' suggests the 'ruling' function of the second Order of the Ministry, 'priest' its liturgical and pastoral functions. Confusion is possible only if one forgets that in Greek 'presbyter' and 'priest' are different words, in English, etymologically the same. (Cf. Milton's line in his sonnet 'On the New Forcers of Conscience': 'New *Presbyter* is but old *Priest* writ large'.)

In speaking of the three Orders of the Ministry from the point of view of the government of the Church, it is customary to use the ancient terms: Bishops, Presbyters, and Deacons. But the liturgical tradition, specifically in reference to the Eucharistic celebration, employs Priest (i.e. either Bishop or Presbyter), Deacon, and Subdeacon (who may or may not be in Deacon's Orders). In the rubrics of the Prayer Book 'Priest' can be understood to include Bishops and Presbyters, for such priestly powers as Presbyters have are derived from their Ordination by Bishops, who have the plenitude of priestly ministry, in succession from the Apostles of our Lord. Thus when the bishop is present at a service he always takes precedence over a presbyter

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

¶ *And NOTE, That after the Suffrage, That it may please thee to illuminate all Bishops, etc., shall be said the following Suffrage:*

THAT it may please thee to bless these thy servants, now to be admitted to the Order of Priests, and to pour thy grace upon them; that they may duly exercise their Office, to the edifying of thy Church, and the glory of thy holy Name;

¶ *And NOTE further, That in the discretion of the Bishop, instead of the Litany appointed, may be said the Litany for Ordinations.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

The Epistle. Ephesians iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and

in the priestly act of pronouncing a Blessing or an Absolution. The conferring of Holy Orders is, however, the only priestly function bishops have never delegated to presbyters. In our Church the Laying on of Hands in Confirmation is also reserved solely for the Bishop. In the Eastern Churches presbyters administer Confirmation, and in the Roman Church also at times by special permission.

The Epistle. The 1550 Ordinal appointed as Epistle either Acts xx.17-35 or 1 Tim. iii.1-16, but in 1662 these were both removed from the service in favor of Eph. iv.7-13. The reason for the change was that the Puritans of 'Presbyterian' opinions about the Orders of the Ministry had interpreted both of the 1550 Epistles as teaching that Bishops and Priests were one and the same Order. The present Epistle says nothing directly concerning the Order of Priests, but enumerates various kinds of ministry that God through Christ has given for the edifying of His Church. For further commentary on this Epistle, see page 237.

The Gospel. Again, as in the case of the Epistle, the 1662 revision made changes in the Gospels appointed in the 1550 Ordinal Matthew xxviii.18-20 was removed to the Consecration of a Bishop as more suitable to that Office, and in its place was inserted Matt. ix.36-8. John x.1-16 was left without change. A third Gospel selection of the 1550 Book, John xx.19-23, was also transferred to the rite of Consecration of a Bishop.

The two Gospels hold before the priest the supreme example of pastoral care—the Good Shepherd, Whose compassionate and loving concern reaches out far beyond the flock of His own fold to the sheep scattered abroad who have no guide and to the sheep of His own charge who are separated from the fold. For all this flock, those safe at home and those wandering afield, the faithful nurture and protection of the Shepherd is untainted with any thought of personal material reward, but is unstinting in selfless service, if necessary unto the sacrifice of life itself. No finer commentary on these Gospels has ever been written than the magnificent Exhortation of the Bishop to the ordinands which immediately follows. (For other comments on John x.1ff., see pp. 172 and 185.)

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gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel. St. Matthew ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else.*

The Gospel. St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not

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what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd; and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

¶ *Then, the People being seated, the Bishop shall say unto those who are to be ordained Priests as followeth.*

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep

that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation

The Exhortation and Examination. In the 1550-52 Ordinal the *Veni, Creator Spiritus*, the Presentation of the Candidates and the Charge, the Litany, and the Collect came at this point, preceding the Exhortation and Examination. The present arrangement of the service is the result of the 1662 revision. The placing of the Ordination of Priests after the Gospel, and not before it, as in the case of the Making of Deacons, is a Prayer Book innovation. The medieval Pontificals put the ordination of both deacons and priests after the Epistle, but the Prayer Book arrangement is more logical and instructive. The authorization to read the Gospel in the liturgy is given only after the deacon has been ordained; to expound and interpret it after it is read is given only to the ordained priest (cf. commentary, p. 533).

The contents of the Exhortation are self-explanatory and need no commentary. In essence it is a brief Homily on the Gospel lesson. Its somewhat archaic language makes it fall on the modern ear with all the greater solemnity. It includes not only exhortation, but admonition and spiritual advice. The long-accepted opinion that this Exhortation and other parts of the Office were based upon a Latin writing of the Lutheran Reformer Martin Bucer, a close friend of Cranmer's and Regius Professor of Divinity at Cambridge from 1549 until his death in 1551, is no longer held by scholars. The glory of authorship belongs to Cranmer, and it has been aptly said that the Exhortation is an expression of his 'highest ideals for the personal and pastoral side of the priest's office, such as has never been equalled.'

The public examination in this Office, like the one in the Ordination of Deacons (see p. 532), was a new feature of the English Ordinal. It follows closely the pattern of examination in the preceding rite, with inquiry into the call, the faith, the readiness to fulfil the duties of the priesthood, and the manner of life of the ordinands. The concluding prayer by the Bishop recalls Phil. i.6.

The distinctive element in these vows is the clear charge laid upon priests not only to teach but to defend from error the doctrine of the Church as it is established upon God's Word. Hitherto the Church had looked on the bishops alone as the guardians of apostolic faith. Thus a new significance and a new responsibility was added by the English Church to the Order of Priests.

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taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax ripper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

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Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

Bishop. Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

Bishop. Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

Bishop. Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour so to do, the Lord being my helper.

Bishop. Will you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much

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as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

Bishop. Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ *Then, all standing, shall the Bishop say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.*

¶ *After which, the Persons to be ordained Priests kneeling, and others standing, the Bishop shall sing or say the Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

Veni, Creator Spiritus.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

The Bishop's invitation to the congregation to silent prayer is the sole example in the Prayer Book of this ancient custom of corporate intercession.

Veni, Creator Spiritus. One of the most famous of medieval hymns, the *Veni, Creator Spiritus* is the only metrical hymn in the Prayer Book. Cranmer took it over from the Pontifical; it was also appointed in the Sarum Missal as part of the priest's preparation before Mass (see p. 67). The versification of Cranmer was turgid and uninspired, and lacked the rhythmic grace that adorns his prose. It was finally removed in the 1928 revision, and it has been abandoned by all other recent Prayer Book revisions except the Canadian.

Thy blessed unction from above,
Is comfort, life, and fire of love.
 Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
 Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
 That, through the ages all along,
This may be our endless song:
 Praise to thy eternal merit,
 Father, Son, and Holy Spirit.

¶ Or this.

COME, Holy Ghost, Creator blest,
 Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

To thee, the Comforter, we cry;
 To thee, the Gift of God most high;
The Fount of life, the Fire of love,
The soul's Anointing from above.

The sevenfold gifts of grace are thine,
 O Finger of the Hand Divine;
True Promise of the Father thou,
Who dost the tongue with speech endow.

The authorship of the hymn is not certainly known, but it is generally ascribed to Rabanus Maurus (d. 856), Abbot of Fulda and Archbishop of Mainz. Many have been the attempts to translate it into English, but none of them has done justice to the vigor and compactness of the original Latin; both of the two versions appointed here miss the superb reference to the creative activity of the Holy Spirit's grace within the mind and heart with which the original begins. The first version was adopted in 1662 and has become the more familiar and commonly used one. It was composed by Bishop John Cosin and first used at the Coronation of Charles I, at which service Cosin was Master of Ceremonies for Archbishop Laud. It was printed in Cosin's *Collection of Private Devotions* (1627). The second translation was inserted in the 1928 revision, and is peculiar to the American Ordinal. It first appeared in *Hymns Ancient and Modern* (1861), as a revision by Edward Caswall and the hymnal compilers of earlier translations by Bishop Richard Mant of Down, Connor, and Dromore (1776-1848), in his *Ancient Hymns* (1837), and by Robert Campbell, a layman of the Episcopal Church of Scotland, in his *Hymns and Anthems* (1850). Two other translations may be found in *The Hymnal* 1940, one by the Hymnal Commission (no. 108), the other by John Dryden (no. 371).

The figures of speech employed in the hymn to describe the Holy Spirit—Fount of life, Fire of love, Unction from above, Finger of the Hand of God, et cetera—are a subtle weaving together of New Testament allusions to the Spirit (see, e.g., John vii.38, Luke xi.20 and xii.49, Rom. v.5, and 1 John ii.20, 27). The traditional 'sevenfold gifts' are also referred to, but not enumerated (see p. 297); rather the gifts are portrayed as light, love, strength, protection, peace, and the knowledge of God in His Triune Being.

Thy light to every sense impart,
And shed thy love in every heart;
*Thine own unfailing might supply
To strengthen our infirmity.*

Drive far away our ghostly foe,
And thine abiding peace bestow;
*If thou be our preventing Guide,
No evil can our steps betide.*

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may

The Ordination Prayer. This was newly composed for the 1550 Ordinal and does not rest upon any medieval model. The English Proposed, Scottish, and South African revisions have recast it in the form of a Eucharistic preface introduced by the *Sursum corda*. The prayer dwells primarily upon the missionary and evangelistic work of the Ministry, and much of its phraseology and imagery are taken from the lessons appointed for the rite. The universal, worldwide scope and mission of the Church so grandly set forth in this prayer are the more striking when compared with the strong feeling for the 'national' Church that pervaded much of the Reformation outlook in England at the time of the compilation of the Prayer Book.

The Ordination. The custom of all the priests present joining with the Bishop in the imposition of hands goes back to the earliest days of the Church (cf. 1 Tim. iv.14). The imperative formula, based on John xx.22-3, is derived from the medieval Pontificals. The words: 'for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands' were inserted by the 1662 revisers, and a similar insertion was made in the formula at the Consecration of Bishops (p. 558). This was done to offset the interpretations of many Puritans that the Orders of Priests and Bishops were identical. Similarly, though from a different purpose, the Bull of Leo XIII condemning the Ordinal maintained that the lack of these words naming 'the Office of Priest' from 1550 to 1662 was a defect in the proper 'form' of the rite, as it did 'not in the least definitely express the sacred Order of Priesthood.' These objections can hardly be taken seriously. There was no question in the minds either of the compilers of the Ordinal, or of those who administered its rites down to 1662, regarding the Order conferred. The whole text of the service, both rubric and formulary, was perfectly clear on this point.

The American Ordinal of 1792 provided the alternative formula, 'Take thou Authority . . .' on the analogy of the one in the Making of Deacons, much against the will of Bishop Seabury. But the sacerdotal implications of the older form were objectionable to many, despite the Scriptural language, particularly since the formula was unknown to the ancient rites, but first came into use in the thirteenth century. Bishop White saw no essential difference between the two formularies, and he remarked of the first one that it relates, 'according to the intention of the service, principally, under due regulation,

be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Or this.*

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be said, and the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

to the power of passing ecclesiastical censures and of releasing from them, and partly to the declaring of the forgiveness of sins, repented of and forsaken; such forgiveness not to apply independently of the sincerity of the receiver.' From the strictly historical standpoint, the power of declaring Absolution was given by our Lord to His Apostles, from whom it was transmitted to the bishops, but the bishops have delegated this privilege of their priestly powers to the presbyterate from the earliest times. (Cf. the second Gospel appointed in the Consecration of Bishops, p. 551.)

The medieval 'tradition of the instruments' consisted of giving the paten with a host and the chalice with wine to each ordinand, with the words: 'Receive the power of offering sacrifice to God and of celebrating Mass for the living and the dead, In the Name of our Lord Jesus Christ.' In the 1550 Ordinal Cranmer kept this custom, but added the delivery of the Bible; and the formula read, 'Take thou authority to Preach the word of God, and to minister the holy Sacraments to this Congregation.' The delivery of the paten and chalice was dropped in his revision of 1552; but the custom has continued in use in many dioceses. The present wording of the formula is from the 1928 revision.

Final Prayer. This prayer of the 1550 Ordinal, slightly revised in 1662, brings out the particular Reformation emphasis given to the service—the responsibility of priests to teach and preach the Word of God (see commentary, p. 541). The phrase 'clothed with righteousness' recalls Psalm cxxxii.9.

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¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Epistle shall be Ephesians iv. 7 to 13, as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined and Ordained, as is above prescribed. Then one of them having read the Gospel, (which shall be either Saint Matthew ix. 36 to 38, as before in this Office; or else Saint Luke xii. 35 to 38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined and Ordained, as is in this Office before appointed. The Collect shall be as followeth.*

The Collect.

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Deacon and these thy servants now

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called to the Office of Priest; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in their Ministry, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

The Form of Ordaining or Consecrating a Bishop

¶ *When all things are duly prepared in the Church, and set in order, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

The Epistle. 1 Timothy iii. 1.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

THE FORM OF ORDAINING OR CONSECRATING A BISHOP

The title of this service in the English Ordinal of 1662 adds the words, 'which is always to be performed upon some Sunday, or Holy-day' (see commentary, p. 529). The Presentation of the candidate does not take place until the end of the Ante-Communion (i.e. after the Sermon, 1662; after the Creed, 1550-52), and the Examination and Ordination precede the Offertory. This is the original and ancient custom. In the American Church the Presiding Bishop has the same privilege and duty of being chief consecrator (if it is possible for him to be present) as the Archbishop of a province in the other branches of the Anglican Communion.

The Collect. This is the same Collect as the one for St. Peter's Day (p. 244), though slightly altered by the 1662 revisers. Its use here was doubtless suggested to them by the Gospel from John xxi.15-17. The responsibilities of the episcopate are denoted as pastoral, prophetic, and disciplinary; and the responsibility of discipline includes their liturgical presidency and supreme priestly authority in the Church.

¶ Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every

The Epistle. The moral qualifications of the Bishop, set forth in the first appointed Epistle, are similar to those demanded of deacons (cf. p. 531), inasmuch as both Orders in the ancient Church were greatly concerned with the charitable ministrations and expenditures of the Church. The Bishop, however, by virtue of his more responsible position, needed to possess much more the virtues of discretion, watchfulness, patience, and self-restraint. He also needed such intellectual competence as to make him 'apt to teach.' Moreover, because he stood at the head of his church, his own moral reputation was taken by those outside the fellowship as a measuring rod by which the whole membership of the Church was judged. For such reasons, the author of 1 Tim. iii.1-7 felt it unwise to select for this high office a novice, that is, a recent convert; rather he should be a man of experience in Christian life, whose character had been long tested by his faithful fellows.

The alternative Epistle, from Acts xx.17-35, was moved by the 1662 revisers from the Ordering of Priests to this service (see p. 537). It is St. Paul's farewell to the elders of the church in Ephesus. (In vs. 28 the Apostle addresses them as 'overseers,' i.e. bishops; see p. 529). He reviews his ministry with them, its trials and labors, and points to the example he had set them of selfless work and service, and of unstinting sharing with them of the gospel of Christ and 'all the counsel of God' which had been revealed to him. He then exhorts and warns them, in language reminiscent of our Lord's words in John x.1ff., to be faithful shepherds of their flock, ever on the lookout for the 'wolves' that seek to carry off those whom the Good Shepherd 'purchased with His own blood.' This touching farewell address is in a real sense an apostolic valedictory to those who were to succeed them as the chief rulers and pastors of the Church. The familiar text with which the address closes is a saying of our Lord known to us only from this passage; it does not occur in any of the Gospels.

The Consecrating of Bishops

one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

The Gospel. St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or this.*

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you:

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as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *Or this.*

The Gospel. St. Matthew xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop, vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table; the Bishops who present him saying,*

REVEREND Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.*

¶ *He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.*

IN the Name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

¶ *Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany; save only, that after this place, That it may please thee to illuminate all Bishops, etc., the proper Suffrage shall be,*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. We beseech thee to hear us, good Lord.

¶ *And NOTE, That in the discretion of the Presiding Bishop, instead of the Litany, may be said the Litany for Ordinations.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant, now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church;

The Gospel. The 1550 Ordinal selected John xxi.15-17, but allowed the Gospel from John x.1-16 appointed for the Ordering of Priests to be used as an alternative. The 1662 revisers placed here the present alternatives of John xx.19-23 and Matt. xxviii.18-20, transferring them from their earlier position in the Ordering of Priests (see p. 538). All three Gospels describe appearances of our Lord to His Apostles after His resurrection in which He empowers and commissions them to carry on His work. In the first, the charge to Simon Peter, He dwells on the pastoral duty; in the second, He imparts to them priestly and disciplinary powers; in the third, He sends them forth into all the world to evangelize and teach His gospel of salvation. Their support and comfort will be His love, His peace, and His abiding presence.

The Presentation. The Bishop-elect is presented to the Presiding Bishop by two Bishops. He wears the rochet, a long vestment of white lawn or linen, with full sleeves fastened at the wrist—the customary dress of bishops since medieval times. (The 1550 Ordinal directed him to be vested in surplice and cope.)

The Testimonials. In the American Ordinal these take the place of the King's Mandate for the Consecration, read at this point in the English service. The Testimonials are four in number: (1) evidence of canonical election by a Convention of the Diocese the Bishop-elect is to serve, a testimonial customarily read by a layman; (2) evidence of the Bishop-elect's having been duly ordained to the Diaconate and the Priesthood—presented by a clergyman; (3) the consents of a majority of the Standing Committees of all the Dioceses of the Church to the Consecration of the Bishop-elect—a statement also customarily made by a clergyman; and (4) the consents of a majority of the Bishops of the Church to his Consecration, read by a bishop.

The Oath. In the case of deacons and priests the oath of conformity to the Church's doctrine, discipline, and worship is taken before the service in the presence of the ordaining Bishop (see commentary, p. 533); but in the case of bishops the oath is administered publicly before all the people present. This oath takes the place of the two oaths prescribed in the English Ordinal, one acknowledging the King's Supremacy, the other promising due obedience to the Archbishop.

through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

¶ *Then, the People being seated, the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the Holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

Bishop. Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Litany. The Presiding Bishop makes a solemn bidding to prayer for the one to be consecrated. By reference to Luke vi.12 and Acts i.24-5, the bidding makes very clear that the Church views the Episcopate as patterned after the Apostolate chosen of our Lord.

The Collect. The Collect, 'Almighty God, giver of all good things,' has retained here its original intent as a concluding summary of the Litany (cf. p. 531).

The Examination is similar in substance to that in the Ordering of Priests (pp. 541-3). Stronger emphasis is placed on the Bishop's guardianship of the faith; and there is at the end a recalling of his traditional pastoral cares for the poor and needy. The introduction to the Examination makes allusion to Acts xx.28 (read in the Epistle); and the third question quotes Tit. i.9, and the fifth question, Tit. ii.12, 7, 8. The concluding supplication of the Presiding Bishop is almost exactly the same as the one on page 543, and is based on Phil. i.6.

Veni, Creator Spiritus. (See the comments on this hymn, pp. 543-4.) The direction that the Bishop-elect be vested with 'the rest of the Episcopal habit'—the black satin chimere and scarf—was inserted in the 1662 Book.

The Consecrating of Bishops

Bishop. Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

Bishop. Will you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

Bishop. Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

¶ *Then, all standing, the Presiding Bishop shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

The Consecrating of Bishops

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit, and shall kneel down; and the Veni, Creator Spiritus shall be sung or said over him; the Presiding Bishop shall begin, and the Bishops, and the others that are present, standing, shall answer by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
 Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love.
 Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
 Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
 That, through the ages all along,
This may be our endless song:
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, Creator blest,
 Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

To thee, the Comforter, we cry;
 To thee, the gift of God most high;

The Consecrating of Bishops

*The Fount of life, the Fire of love,
The soul's Anointing from above.*

The sevenfold gifts of grace are thine,
O Finger of the Hand Divine;
*True Promise of the Father thou,
Who dost the tongue with speech endow.*

Thy light to every sense impart,
And shed thy love in every heart;
*Thine own unfailing might supply
To strengthen our infirmity.*

Drive far away our ghostly foe,
And thine abiding peace bestow;
*If thou be our preventing Guide,
No evil can our steps betide.*

¶ *That ended, the Presiding Bishop shall say,*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who, of thine infinite goodness, hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and

The Ordination Prayer. Originally this prayer accompanied the laying on of hands, but in the twelfth century the imperative formula, 'Receive the Holy Ghost . . .', displaced it, and came to be viewed as the 'form' of the conferring of this Order, rather than the prayer itself. The prayer is a composite piece. The lengthy preamble, composed by the Reformers, is almost identical with the preamble of the Ordination Prayer in the Ordering of Priests (p. 545); the latter half is derived from the Sarum Pontifical. In the 1550 Ordinal, the Prayer was introduced simply by the Salutation, 'The Lord be with you, . . .' but this was changed in 1552 to the present versicle and response from Psalm cii.1. The English Proposed, the Scottish, and the South African revisions have recast the prayer into the form of a Eucharistic preface and restored the full *Sursum corda* preceding it. The episcopal duties summarized in this prayer are those of the missionary, the ruler, and the pastor.

The Imposition of Hands. The 1550 Ordinal read: 'Take the Holy Ghost, and remember . . .'; that is, to the simple imperative of the medieval Pontifical were added Scriptural words from 2 Tim. i.6-7. The 1662 revisers are responsible for the present expanded formula (see commentary, p. 546).

The 'tradition of the instruments' in this rite was twofold in the medieval Pontificals. First, the Book of the Gospels was laid upon the neck of the newly consecrated Bishop, with the words: 'Receive the Gospel and go preach to the people committed to thee,' followed by citations from 1 Tim. iv.13, 15-16. Then the pastoral staff was delivered to the Bishop in words suggested by Ezek. xxxiv.3-4, 16, and 1 Pet. v.4. In the 1550 Ordinal Cranmer followed this tradition closely, except that the Bible was substituted for the Book of the Gospels. At his revision in 1552 he directed that the Bible be delivered to the new Bishop, not laid upon his neck, and all reference to the giving of the pastoral staff was omitted. The two separate formulas of the old rite were combined into the one here given.

Final Prayer. This prayer was taken from one in the Sarum service for the Enthronement of a Bishop. It is a cento of phrases from the Pastoral Epistles: 2 Tim. iv.2; 1 Tim. iv.12; 2 Tim. iv.7.

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use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through the same Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Presiding Bishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Presiding Bishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

The Consecrating of Bishops

¶ *Then the Presiding Bishop shall proceed in the Communion Service; with whom the newly consecrated Bishop, with others, shall also communicate.*

¶ *And immediately before the Benediction, shall be said this Prayer.*

MOST merciful Father, send down, we beseech thee, upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord Jesus, the righteous Judge, who liveth and reigneth with thee and the same Holy Spirit, one God, world without end. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

The Litany and Suffrages for Ordinations

○ GOD the Father,
Have mercy upon us.

○ God the Son,
Have mercy upon us.

○ God the Holy Ghost,
Have mercy upon us.

○ holy Trinity, one God,
Have mercy upon us.

WE beseech thee to hear us, good Lord; and that it may please thee to grant peace to the whole world, and to thy Church;

We beseech thee to hear us, good Lord.

That it may please thee to sanctify and bless thy holy Church throughout the world;

We beseech thee to hear us, good Lord.

That it may please thee to inspire all Bishops, Priests, and Deacons, with love of thee and of thy truth;

We beseech thee to hear us, good Lord.

That it may please thee to endue all Ministers of thy Church with devotion to thy glory and to the salvation of souls;

We beseech thee to hear us, good Lord.

¶ *Here, at the Ordination of Deacons or of Priests shall be said,*

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons (or Priests), and to pour thy grace upon them; that they may duly execute their Office to the edifying of thy Church, and to the glory of thy holy Name;

We beseech thee to hear us, good Lord.

¶ *Here, at the Consecration of a Bishop shall be said,*

THE LITANY AND SUFFRAGES FOR ORDINATIONS

The 1928 Book provided this alternative to the general Litany for use at Ordinations. It is peculiar to the American Book, and its composition is in large measure due to Bishop Charles Lewis Slattery of Massachusetts, who was chairman of the Revision Commission from 1925 to 1928. Its obvious merits, both in length and in content, have led to its supplanting the general Litany (pp. 54ff.) almost entirely in the Ordination rites. It is particularly suitable also in parish worship as a variation from the more familiar, general Litany at the four Ember seasons. The structure of this Litany is similar to that of the general Litany, except that it contains no Deprecations or Obsecrations. It consists of: (1) Brief Invocations to the Holy Trinity; (2) Intercessions for the Church and the Ministry, leading up to the *Kyrie* and Lord's Prayer; and (3) a Supplication, consisting of suffrages and collect.

The opening intercession is almost identical with the initial petition found in the litanies of the liturgy used by the Eastern Orthodox Church. Other phrases are reminiscent of various prayers for the Church and the Ministry in the Prayer Book. It is interesting to notice that particular emphasis is given here, as in the Ordination rites, to the duty of the clergy to preach the Gospel. The versicles of the final Supplication are taken from the Psalms: xxvii.8, xlv.26, cxxxii.9, and cii.1. The Collect is based on 1 Cor. iv.1-2, which is part of the Epistle for the Third Sunday in Advent, one of the Embertide Sundays (see commentary, p. 94).

The Litany for Ordinations

That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

We beseech thee to hear us, good Lord.

That it may please thee to guide by thy indwelling Spirit those whom thou dost call to the Ministry of thy Church; that they may go forward with courage, and persevere unto the end;

We beseech thee to hear us, good Lord.

That it may please thee to increase the number of the Ministers of thy Church, that the Gospel may be preached to all people;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the fulfilment of thy purpose, that thy Church may be one;

We beseech thee to hear us, good Lord.

That it may please thee to grant that we, with all thy saints, may be partakers of thy everlasting kingdom;

We beseech thee to hear us, good Lord.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. Hearken unto our voice, O Lord, when we cry unto thee;

Answer. Have mercy upon us and hear us.

The Litany for Ordinations

Minister. O Lord, arise, help us;

Answer. And deliver us for thy Name's sake.

Minister. Let thy priests be clothed with righteousness;

Answer. And let thy saints sing with joyfulness.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Let us pray.

O GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example thy people may abide in thy favour and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

The Form of Consecration of a Church or Chapel

¶ *The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*

¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Holy Table, repeating the following Psalm alternately, the Bishop one verse and the Clergy another.*

Domini est terra. Psalm xxiv.

THE earth is the LORD's, and all that therein is;* the compass of the world, and they that dwell therein.
2 For he hath founded it upon the seas,* and stablished it upon the floods.

3 Who shall ascend into the hill of the LORD? * or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; * and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD, * and righteousness from the God of his salvation.

6 This is the generation of them that seek him; * even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; * and the King of glory shall come in.

8 Who is this King of glory? * It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; * and the King of glory shall come in.

10 Who is this King of glory? * Even the LORD of hosts, he is the King of glory.

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL

The dedication of sacred places of assemblage was a custom common to the ancient Jews and pagans alike. Examples recorded in the Old Testament may be found in Gen. xxviii.16–19, Exod. xl, 1 Kings viii, Ezra vi.16–17, and 1 Macc. iv.41–59. No information regarding Christian rites of dedication prior to the peace of the Church from persecution under Constantine has come down to us, but the year after his edict of toleration (313) we learn of the consecration of a cathedral at Tyre. The service consisted of only a solemn Eucharistic celebration with a special sermon. Before long the practice arose of associating the dedication of churches with the erection of altars over the tombs of the martyrs, or with the transfer of their relics to churches specially built to house them, where they were buried either in or below the altar. At Rome a service for the enclosing of relics in an altar, patterned on the funeral rites, was developed in conjunction with the dedicatory Eucharist. In the Eastern and Gallican Churches the consecratory rites were made analogous to Baptism and Confirmation: a kind of initiation rite of the church and altar came into use, consisting of sprinkling the church with holy water and anointing the altar with chrism. These two types of service became fused in the ninth century, additional ceremonies were invented, and the result was a lengthy and elaborate rite, varying in many details in the several medieval Pontificals, as a preface to the solemn pontifical Mass in the Church.

The medieval service passed out of use at the Reformation, partly because the Reformers had a strong distaste for the blessing of things rather than of persons, and partly because there was at the time little need for such a rite, since there was little or no construction of new church buildings. The first instance of an episcopal consecration of a church in England after the Reformation is that of the private chapel of Sir John Cutts at Childerley in 1599 by the Bishop of Ely, and the oldest form of such a service that survives is one by the Bishop of Rochester for a private chapel at Langley in 1607. Many forms drawn up by the Caroline bishops are extant, but the most famous and influential was that of Bishop Lancelot Andrewes for the consecration of Jesus Chapel, Peartree (near Southampton), 17 September 1620.

Glory be to the Father, and to the Son, * and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of Donation and Endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, he shall say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father; Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the several Offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say the following Prayer.*

○ ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up

None of these new services shows much indebtedness to the medieval rites. Generally they consisted of the surrender of the building by the donors, special prayers, and the celebration of the liturgy, including the Holy Communion. Bishop Andrewes' rite was notable for its procession or perambulation to the various furnishings of the church: font, pulpit, lectern, altar, chancel steps (where marriages were customarily solemnized), and the place of burial in the church pavement. At each station a suitable prayer was recited. It was also customary to have a dedicatory sermon. Bishop Cosin composed three different services, one of which, much indebted to Andrewes, was discussed in Convocation in 1661, though not officially adopted.

Convocation again took up the idea in 1712 and in 1715, and a form was prepared, largely based on Andrewes' service, though without the procession; but the work was not completed and never received the royal sanction. It was widely used, however, until the late nineteenth century, when various revisions of it were made in many dioceses. The Church of England has no one official rite for the Consecration of Churches. The Irish, Scottish, and Canadian Churches do have official versions of the rite, derived chiefly from the 1712 Convocation draft.

The American Church also adopted, with slight modification, the service drawn up by Convocation in 1712. On the motion of Bishop Provoost it was approved as part of the Ordinal by the General Convention in 1799. During the colonial period there had been no bishop resident in America and hence no episcopal consecration of new churches had taken place. It had been customary, however, to have special services, with a sermon and performance of 'Divine Service,' at the opening of new edifices. Often the ceremony was preceded by a procession of the clergy and civil officials to the church or chapel. On 30 July 1790, Bishop Charles Inglis (sometime Rector of Trinity Church, New York, 1777-84) consecrated Christ Church, Shelburne, Nova Scotia, and in his Journal he remarked of the occasion: 'This is the first Church that has been regularly consecrated [i.e. by a bishop] in British America.' He used the 1712 form.

their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost, and may continue Christ's faithful soldier and servant unto his life's end. *Amen.*

GRANT, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end. *Amen.*

GRANT, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Rubrics. The first rubric was added in 1928, at which time the lessons appointed were listed in the lectionary, since it was no longer required to have either the Daily Office or the Holy Communion with the Consecration service—a break with most ancient usage. The second rubric is based on one in the 1712 service. In the sixteenth-century forms (as also in the Eastern and the medieval rites) the people do not enter the church until after the first part of the service is performed.

The Procession: Psalm xxiv. Both Andrewes' and the 1712 services used this Psalm. It also has ancient precedent, for in the Gallican rites and in the Pontifical of Archbishop Egbert of York (eighth century) Psalm xxiv is appointed to be sung during the ceremony at which the Bishop knocked with his staff on the church door three times demanding admittance. Among the Jews the Psalm was probably used as a processional to the Temple on festivals. It is made up of two poems, verses 1-6 and 7-10, the latter of which is one of the most ancient pieces in the Psalter. The first part concerns man's approach to God and His worship. Only one who has clean hands and a pure heart, who is innocent not only in deed but also in disposition, can stand before his Creator and seek His blessing. The second part is a responsory to the first—the revelation of the glorious God who battles mightily for his people. He is named the Lord of hosts (i.e. the heavenly hosts whom He marshals for our defense).

Exhortation. The American service omits the formal presentation of the building to the Bishop with the request for his prayers of dedication, which is usually found in the rites of Consecration. The rubric directs merely that the instruments of Donation and Endowment be given to him. By Canon Law no church can be consecrated until it is free of debt and thus secure from the possibility of alienation to secular uses. The Exhortation does not altogether succeed in disguising the old idea of a donor or founder, or at least of a small group who have given the church building.

GRANT, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their life's end. *Amen.*

GRANT, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them. All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

Invocation. This is in reality the Consecration Prayer, despite its somewhat anti-climactic position. It is taken from the 1712 service. The opening clauses recall Solomon's prayer at the dedication of the Temple (1 Kings viii.27; cf. Isaiah lvi.1), with the thought that no man-made building can be adequate for God's presence, to which is added a reference to our Lord's promise to be present with those gathered in His Name (Matt. xviii.19-20). Then the prayer sets forth the purpose of the ceremony, the uses for which the building is employed, and the spiritual results desired to ensue from them.

Supplications. The series of six prayers of supplication go back for the most part to Andrewes' service, where they were said in the course of a perambulation about the church at the several stations or places to which they apply. The prayers are made up of phrases from other parts of the Prayer Book: (1) from the rite of Baptism (in 1799, 'by' for 'with' the Holy Ghost was substituted; in 1928, the phrase 'delivered from thy wrath and eternal death' was omitted); (2) from the Order of Confirmation (not included in Andrewes' service, but in that of 1712), emphasizing this rite as the renewal of baptismal vows with the gift of grace enabling one to fulfil them; (3) from phrases in the Catechism and in the Oblation and Invocation of the Communion, with stress upon the worshipers' attitude and the benefits they receive; (4) based upon the third Collect, page 49, and the Collect for the First Sunday after Epiphany (Andrewes had two prayers, one to be said at the lectern, another at the pulpit; these were combined in 1712); (5) derived from a prayer in Holy Matrimony (top of p. 303); (6) from phrases in the Exhortation and the Prayer of St. Chrysostom in the Daily Offices (there is no corresponding one in Andrewes' service). Thus the chief rites, sacraments, and ministries in the church building are memorialized, except for the Burial Office. Bishop Andrewes' form did provide one for Burial; and the 1928 revisers proposed this addition, but it was not accepted. The final prayer said by the Bishop, after the reading of the Sentence of Consecration, is set in the form of a Blessing offered to God. In the 1712 rite it refers specifically to the donor. There is no Blessing of the people at this point, since the Holy Communion normally follows without delay.

Consecration of a Church

¶ *When there is a Communion, the following shall be the Collect, Epistle, and Gospel.*

The Collect.

O MOST glorious God, whom the heaven of heavens cannot contain; Graciously accept the Dedication of this place to thy service; and grant that all who shall call upon thee here may worship thee in spirit and in truth, and may in their lives show forth thy praise; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation xxi. 2.

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

The Gospel. St. John ii. 13.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of

The Collect. Until the 1892 revision the Communion had an Introit from Psalm xxvi.6–8. The present Collect, added in 1928, was composed by the Rev. Dr. John W. Suter, Sr., the Secretary of the Revision Commission. The preamble quotes Solomon's prayer (1 Kings viii.27) and there is also a reference to John iv.23.

The Epistle. Revelation xxi.2–5 was substituted in 1928 for 2 Cor. vi.14–17. The lesson is part of the splendid vision of the Seer of Patmos of the new heaven and the new earth that shall appear with our Lord's Second Coming at the end of time. In the Holy City, the new Jerusalem of this eternal age, there will be no need for any temple 'for the Lord God Almighty and the Lamb are the temple of it' (xxi.22), and the glory of His Presence (i.e. 'the tabernacle') will dwell in our midst forever. The glory of that Presence we have already seen in the 'Word . . . made flesh' Who has 'tabernacled among us' (John i.14), and by Whose indwelling Spirit all who belong to Him are made a holy 'temple of God' (1 Cor. iii.16, vi.19; 2 Cor. vi.16; Eph. ii.21–2; Heb. iii.6; 1 Pet. ii.5).

The Gospel. The Gospel from John ii.13–17 is that appointed in the 1712 service (cf. the Gospel for the First Sunday in Advent, p. 91). Our Lord's cleansing of the Temple by vigorously driving out all traffickers in merchandise was not intended to be a judgment upon the use of God's house for activities other than worship, but a denunciation of a profane use of what has been dedicated to God, for purposes of selfish, material gain, rather than for the advancement of God's glory and Kingdom.

merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *And immediately before the final Blessing, the Bishop shall say this Prayer.*

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Final Prayer. This prayer was altered in 1892 to remove specific reference to a donor, which dominated the 1712 form. Like the Collect at the end of the Consecration service, it is cast in the form of a Blessing of God.

An Office of Institution of Ministers into Parishes or Churches.

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by Canon, and being satisfied that the Person chosen is a qualified Minister of this Church, may proceed to institute him into the Parish.*

¶ *The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*

¶ *In any Diocese, the concluding Paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Char-
ters of the Church in the same.*

To our well-beloved in Christ, A. B., Presbyter, Greeting.

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish (or Church) of E. And also hereby do institute you into said Parish, (or Church,) possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector of — Parish, (or Church,) you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them; of all which you will give us due notice; and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at —, this — day of —, A.D. —, and in the — year of our consecration.

AN OFFICE OF INSTITUTION OF MINISTERS

This Office was adopted by General Convention in 1804. Its use is optional, for it has neither civil nor ecclesiastical legal force, but only an educational and moral value. The service was drawn up by the Rev. Dr. William Smith (d. 1821) of Norwalk in 1799, at the request of the Diocese of Connecticut, which accepted the Office in 1804. Two years previous to this, it had been adopted by the Convention of the Diocese of New York. In the Church of England the forms and customs of Institution and Induction vary from diocese to diocese; but the Canadian Book of 1922 and Irish Book of 1926 provide suitable forms, and in 1946 the Scottish Church set forth a revised edition of its official service.

We know little or nothing of any rites of Institution of Ministers in the early Church other than that the lay people had a responsible part in the selection and election of their clergy. The ideas behind the Office of Institution rest fundamentally on medieval and feudal conceptions of presentation and induction of a clergyman to a benefice. This was done by the Patron of the benefice, more often than not a layman, until the reign of Richard I (1189–99), when the right of institution was vested in the Bishop or his deputy, an Archdeacon or Rural Dean. In England the Institution does not necessarily take place in the church where the minister is appointed to serve, nor is it always associated with a service of worship. The American Office is used only for installing rectors of regularly constituted parishes. The Bishop may delegate one of his clergy to act for him if he cannot be present: usually his suffragan or an archdeacon of the diocese.

The Canadian Office, like the American, suggests the use of this Office in association with the Daily Office or the Holy Communion.

The Institution and Induction are combined in the American Office and consist of four parts: (1) the Charge to the congregation, with provision for objection to be made by any parishioner (the latter is a peculiarity of the American form); (2) the reading of the Letter of Institution (p. 569); (3) the presentation of the keys to the new Rector by a warden or vestryman, symbolizing his entrance into all the rights and privileges of the parish church and its properties; and (4) a service of prayer and praise, during which the incumbent is led into the sanctuary and presented by the institutor with the books that

¶ *At the time designated for the new Incumbent's Institution, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the Bishop, or the Priest who acts as the Institutor, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, (or Church,) as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

IN the name and behalf of — Parish (or Church) I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I, *A. B.*, receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd

symbolize his spiritual authority in matters of doctrine, worship, and discipline. A Benediction concludes this first section of the Office.

The prayer before the Lord's Prayer is the fourth Collect on page 49. The use of Psalms lxviii or xxvi is peculiar to the American Office; the Scottish form and many of the English diocesan services appoint the *Veni, Creator Spiritus* (p. 543). The three prayers said before the Benediction are addressed to each Person of the Blessed Trinity severally. The first is essentially the Collect of the Ordering of Deacons and Priests (pp. 531, 537). In the second the compiler has drawn the preamble from the Prayer 'For those who are to be admitted into Holy Orders' (p. 38), and the conclusion from Psalm xix.14. The third Collect quotes in its latter part the Collect for the Seventh Sunday after Trinity. The Benediction is taken from Heb. xiii.20-21.

The second part of the Office is performed by the inducted Minister—a feature peculiar to the American service—and consists of two prayers: one of self-dedication to his ministry by the new incumbent, and one of intercession for the Church. The first of these is an original composition by the compiler of the Office and is without doubt the finest piece in the entire Office and one of the most beautiful prayers in all the Prayer Book. It begins with a reference to Matt. viii.8 and the whole prayer is relatively free of that unimaginative combination of phrases from other prayers so common in this Office. With a deep humility, devotion, and gratitude, it centers upon the spiritual duties of the Ministry in prayer and sacrament, in preaching and teaching.

The second prayer is a cento of quotations from: the Collect for SS. Simon and Jude (p. 254), the 'Prayer for all Conditions of Men' (p. 18), the *Veni, Creator Spiritus* ('the abundance of thy grace'), the 'Prayer for Unity' (p. 37), Psalm xxxvi.11, the Collect for the Fifth Sunday after Trinity, the *Te Deum* ('be numbered with thy Saints in glory everlasting'), and 1 Pet. ii.25.

In this Office are used certain terms not found elsewhere in the Prayer Book, many of them reflecting the 'high church' tradition and outlook of Bishop Seabury and his fellow clergy of Connecticut: such as 'altar' (though used here as a synonym for 'sanctuary' as well as for 'Holy Table'); 'the Ministers of Apostolic Succession'; 'the holy Eucharist'; and 'Senior Warden' (the Prayer Book and Canons speak only of 'Churchwardens'). According to the late Dean Samuel Hart of the Berkeley Divinity School this last-named distinction of Senior and Junior Wardens is a usage borrowed from the Masonic order.

Office of Institution

over you; In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the Institutor shall begin the Office.*

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the People, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ *Then shall be said or sung Exsurgat Deus, Psalm lxxviii., or Judica me, Domine, Psalm xxvi.*

Minister. The Law was given by Moses;

Office of Institution

People. But Grace and Truth came by Jesus Christ:

Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

MOST gracious Father, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be alway acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

O LORD my God, I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.
Answer. And with thy spirit.

Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

¶ *Then shall follow the Sermon. And after that, if there be a Communion, the Instituted Minister shall proceed to that Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God-speed.*

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address, as prescribed in this Office in the form of a letter.*