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ANGLICAN
ORDINAL

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THE
ANGLICAN ORDINAL,

*ANNOTATED AND ARRANGED
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BY

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EXAMINING CHAPLAIN TO THE BISHOP OF ST. ALBANS.

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P R E F A C E.



IT has seemed that the Ordinal of the Church of England thus annotated and arranged might be of use. In selecting patristic and liturgical illustrations I have been much indebted to Canon Bailey's valuable *Rituale Anglo-Catholicum*. For some important suggestions my thanks are specially due to the late Canon Churton, to the Rev. J. H. Maude, and to the Rev. H. Gee.

B. J.

Michaelmas, 1897.

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NOTES OF CUSTOMS AT PRESENT OBSERVED AT ORDINATION SER- VICES IN THE DIOCESE OF ST. ALBANS.



- ¶ *Candidates attend Morning Prayer unvested. They vest immediately after Morning Prayer in cassock, surplice, and hood; those to be ordained Deacons carrying their stoles with them, those to be ordained Priests wearing their stoles over the left shoulder.*
- ¶ *The Ordination Service proper begins with the Bidding Prayer (p. 13) and Sermon.*
- ¶ *After the Sermon the Preacher comes back to his place.*
- ¶ *On the return of the Preacher to his place the candidates for Deacon's Orders are fetched by an Examining Chaplain, who precedes them to the step in front of the Bishop, and there presents them.*
- ¶ *The Deacons then return to their places, and an Examining Chaplain in like manner presents the candidates for Priest's Orders.*
- ¶ *After the Epistle the candidates for Deacon's Orders come to the Altar-step, the Gospel-Deacon last.*
- ¶ *Immediately after the Ordination of the Gospel-Deacon he comes within the rails and reads the Gospel.*
- ¶ *The Deacons then return to their places, and the candidates for Priest's Orders stand before the Altar-rail, leaving a clear space before the Bishop.*
- ¶ *As each Priest is Ordered, he kneels at the Altar-rail, and remains in his place there until he has received the Communion.*

N. B.—The Bishop requests that all Priests who take part in the “Laying on of Hands,” should come into the Sacrament, if not before the beginning of the Communion Service, at least immediately before the *Veni Creator* is sung, and that they should then stand on the right and left of the Bishop, facing the Candidates,

and should continue so standing during the *Veni Creator*, and the Prayer which immediately follows. If there is not room for them in the Sacrarium, they should return to their places immediately after the Ordination and before the *Nicene Creed* is sung.

To avoid undue crowding it may be remarked that while it is desirable that Priests should touch the head of the ordinand, it may suffice that they extend their hands over his head.

[Cassock from Ital. *casacca* = coat. Latin *casa* = house √SKAD cover. *Surplice* from Lat. *superpelliceum*, orig. an "over-leathern" garment. *Stole* from Gk. *στολή* = garb, used from the ninth century for the orarium, of uncertain derivation, but probably originally the kerchief for the os, oris = face. *Hood* = Gerin. *hut*. √KAT—hide, a covering for the head, first narrowed to monastic use, and later, as now, to the academic.]

Declaration to be made and subscribed, and oath to be taken and subscribed, by all persons who are to be ordained Deacon or Priest. Vide 28 & 29 Vict. chap. 122.

I, M. N., about to be admitted to the Holy Order of —, do solemnly make the following Declaration:—I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the Doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God: and in Public Prayer and Administration of the Sacraments I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority.

I, M. N., about to be admitted to the Holy Order of —, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors, according to law. So help me God.

Every Clergyman about to be licensed to any curacy has to take the Oath of Canonical Obedience to the Bishop, and make the Declaration of Assent.

THE OATH OF CANONICAL OBEDIENCE.—I, A. B., do swear that I will pay true and canonical obedience to the Lord Bishop of —, and his successors, in all things lawful and honest. So help me God.

ARTICLES AND CANONS
CONCERNING ORDINATION.



ARTICLE XXIII.

1563.

Nemo in Ecclesia ministret nisi uocatus.

Non licet cuiquam sumere sibi munus publicè prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitimè uocatus et missus. Atque illos legitimè uocatos et missos existimare debemus, qui per homines, quibus potestas uocandi Ministros atque mittendi in uineam Domini publicè concessa est in Ecclesia, cooptati fuerint et asciti in hoc opus.

1571.

Of ministryng in the congregation.

It is not lawfull for any man to take upon hym the office of publique preachyng, or ministryng the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, whiche be chosen and called to this worke by men who have publique authoritie geuen unto them in the congregation, to call and sende ministers into the Lorde's vineyarde.

ARTICLE XXXVI.

1563.

De Episcoporum et Ministrorum consecratione.

Libellus de Consecratione Archiepiscoporum et Episcoporum et de ordinatione Presbyterorum et Diaconorum editus nuper temporibus Edwardi sexti, et auctoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad eiusmodi consecrationem et ordinationem necessaria continet, et nihil habet quod ex se sit aut superstitiosum aut impium. Itaque quicumque iuxta ritus illius libri consecrati aut ordinati sunt ab Anno secundo praedicti Regis Edwardi, usque ad hoc tempus, aut in posterum iuxta eosdem ritus consecrabuntur aut ordinabuntur ritè, ordine, atque legitimè, statuimus esse et fore consecratos et ordinatos.

1571.

Of consecration of Bishops and Ministers.

The booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edwarde the Sixt, and confyrmèd at the same tyme by auctoritie of Parliament, doth conteyne all things necessarie to suche consecration and orderynge; neyther hath it any thing, that of itselfe is superstitious or vngodly. And therefore, whosoever are consecrate or ordered accordynge to the rites of that booke, since the seconde yere of the aforesaid King Edwarde, vnto this time, or hereafter shal be consecrated or ordered accordynge to the same rites, we decree all such to be ryghtly, orderly, and lawfully consecrated and ordered.

CANONS XXXI-XXXV.

31. *Four solemn Times appointed for the Making of Ministers.*

Forasmuch as the ancient Fathers of the Church, led by example of the Apostles, appointed prayers and fasts to be used at the solemn Ordering of Ministers, and to that purpose allotted certain times, in which only Sacred Orders might be given or conferred ; we, following their holy and religious example, do constitute and decree, that no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Ieiunia quatuor temporum*, commonly called *Ember Weeks*, appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England : and that this be done in the Cathedral or Parish Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindered) in the presence of four other grave persons, being Masters of Arts at the least, and allowed for publick Preachers.

32. *None to be made Deacon and Minister both in one day.*

The office of Deacon being a step or degree to the Ministry, according to the judgement of the ancient Fathers, and the practice of the primitive Church ; we do ordain and appoint, that hereafter

no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day ; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons be strictly observed. Not that always every Deacon should be kept from the Ministry for a whole year, when the Bishop shall find good cause to the contrary ; but that there being now four times appointed in every year for the Ordination of Deacons and Ministers, there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

33. *The Titles of such as are to be made Ministers.*

It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into Sacred Orders except he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a Presentation of himself to some Ecclesiastical Preferment then void in that diocese ; or shall bring to the said Bishop a true and undoubted certificate, that either he is provided of some Church within the said diocese, where he may attend the cure of souls, or of some Minister's place vacant, either in the Cathedral Church of that diocese, or in some other Collegiate Church therein also situate, where he may execute his ministry ;

or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chaplain in some College in Cambridge or Oxford; or except he be a Master of Arts of five years' standing, that liveth of his own charge in either of the Universities; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted either to some Benefice or Curateship then void. And if any Bishop shall admit any person into the ministry, that hath none of these titles as is afore-said, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

34. *The Quality of such as are to be made Ministers.*

No Bishop shall henceforth admit any person into Sacred Orders, which is not of his own diocese, except he be either of one of the Universities of this realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree of school in either of the said Universities; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and

Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the Holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation, under the seal of some College in Cambridge or Oxford, where before he remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

35. *The Examinations of such as are to be made
Ministers.*

The Bishop, before he admit any person to Holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the imposition of hands: and if the said Bishop have any lawful impediment, he shall cause the said Ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same diocese, to the number of three at the least: and if any Bishop or Suffragan shall admit any to Sacred Orders who is not so qualified and examined, as before we have ordained, the Archbishop of his province, having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years.

THE BIDDING PRAYER.

Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Church of England ; and herein I require you most especially to pray for the Queen's most excellent Majesty, our Sovereign Lady Victoria, by the Grace of GOD Queen of Great Britain and Ireland, Empress of India, Defender of the Faith, and supreme governor in these her realms, and all other her dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal : Ye shall also pray for the noble prince Albert Edward, Prince of Wales, the Princess of Wales, and the rest of the royal family : Ye shall also pray for the ministers of God's holy word and sacraments, and as well Archbishops and Bishops, and here are we especially bound to pray for . . . Lord Archbishop of this Province, and for . . . by Divine permission, Lord Bishop of this Diocese : Ye shall also pray for the Queen's most honourable council, and for all the nobility and magistrates of this realm ; that all and every of these, in their several callings, may serve truly and painfully to the glory of God and the edifying and well-governing of His people, remembering the account that they must make : also ye shall pray for the whole commons of this realm ; that they may live in the true faith and fear of God,

in humble obedience to the Queen, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting.

Our Father, &c.

N.B. *Bead*, in Chaucer *Bede*, A. S. *Bed*, = a Prayer, connected with *Bid*, of uncertain root = Pray. *Bid*, probably of different etymology, also = command. *Bidding* formerly meant both "command" and "Prayer," and it is probable that Bidding Prayer meant "Command Prayer" rather than "Praying Prayer." The small perforated balls called "beads" are so named from having been used in Prayer. At the Prayer before the Sermon the people were "bid" to pray for subject after subject and "told" or reckoned their "beads" as the subjects were successively "told" off. The form above is that given in the fifty-fifth Canon of 1604.

INTRODUCTION.

HOLY ORDERS¹ IN THE BOOK OF COMMON PRAYER AND ARTICLES.

I. The second Collect for the Ember² season and the Collects slightly varied in the Ordination Services, speak of the *divers Orders*³ in the Church

¹ The word *Orders* is derived from the Latin *ordo* (possibly from $\sqrt{\text{AR}} = \text{rise, go}$) = row, series, order. It first appears in Tertullian (*de Exhort. Cast.* vii) in the sense of Holy Orders: "The authority of the Church has established a distinction between order and people." It was in common use to indicate public office; e. g. *Ordo Mutinensis*, the Senate of Modena, Tac. *Hist.* ii. 52. The Greek equivalents τάξις and τάγμα from τάττω = set in order, had a similar use (cf. Xen. *Mem.* ii. 1. 7 τὴν τῶν ἀρχῶν βουλευμένων τάξιν), and was first, like *ordo*, employed indifferently of any estate of men in the Church, St. Clement of Rome (§§ xl, xli) writing, "The laity are bound by lay ordinances; let each one of you brethren offer Eucharist to God in his own 'Order.'"

The common name *clergy* is from *clericus*, κληρικός, of or belonging to the κληρος = lot or heritage, and so the heritage of God. Applied originally to the whole Church, as in 1 Pet. v. 3, it was soon limited to the ministry.

² i. e. the γυμνο-τροχὴ or round running, or recurring seasons. The derivation from "embers" (ashes) or *quatember* is wrong.

³ The seven Orders of the Church of Rome are Porter, Reader, Exorcist, Acolyte, Sub-deacon, Deacon, Priest; Bishop being regarded as a degree of the presbyterate and not a distinct Order (*Cat. Conc. Trident.* ii. 7, 25). For the pre-eminence of the three Orders of Bishops,

as appointed by Almighty God, of His divine providence, and by His Holy Spirit.

II. The Preface to the Ordinal¹ specifies Orders which have existed since the Apostles' time as Bishops, Priests, and Deacons, and guards against the possibility of any idea of the starting of a *new* ministry, by the phrase "to the intent that these Orders may be continued²."

Priests, and Deacons, sometimes marked in the West as distinctively *sacri ordines*, cf. *Cann. Apost.* 1 and 2, and *Council of Nicaea*, c. iii. Restrictions are imposed on a Bishop, a Priest, or a Deacon, or any one who is of the clergy.

¹ Issued in 1550; see note thereon. Incorporated in 3 & 4 Edw. VI, chap. 12, 5 & 6 Edw. VI, chap. 1, and 13 & 14 Car. II, chap. 4. See also 44 Geo. III, chap. 43.

² *A Necessary Doctrine and Erudition for any Chrysten Man*, commonly called the King's Book, put out in 1543, describes *Order* as "the gyft or grace of mynistration in Christ's Church, given of God to Christen men by the consecration and imposition of the Bishop's hands. . . . To the intent that by ministers duly placed there may be due spirituall fathers for spirituall generation." "In the English Ordination Service annexed to the First Prayer Book, and with some important changes incorporated in our present book, there is certainly nothing like a wholesale rejection of mediaeval additions. Not only does our Ordinal follow ancient precedent in connecting the bestowal of Holy Orders with the celebration of the Holy Communion, and in its strict adherence to the old rule, long adopted throughout the West, which requires the presbyterate to join with the Bishop in the laying on of hands upon a Priest, and three Bishops at least to take part in the consecration of a Bishop; not only does the Anglican Church follow the example of the ancient Roman Church in limiting the ordination of Deacons and Priests to the four annual seasons of fasting and prayer, and the consecration of a Bishop to Sundays or holy days; not only do the prayers of the Ordination Service rest ultimately on the ancient forms; but we have retained such late additions as the *Veni Creator* and the

III. Article XXIII says, "It is not lawful¹ for any man to take upon him the office of public preaching, or ministering the Sacraments to the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation [*Latin ecclesia*], to call and send Ministers into the Lord's vineyard."

IV. By the Preface to the Ordinal "men who have public authority given unto them in the Congregation [or Church], to call or send Ministers unto the Lord's vineyard," are limited to the Bishops, seeing that they alone are recognized as entrusted with the duty of ordaining².

V. The Preface of 1550 ended thus:—"It is requisite that no man (not being at this present Bishop, Priest, or Deacon) shall execute any of them, except he be called, tried and examined, and admitted, according to the form hereafter following."

In 1662 this was altered to:—"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to *Accipe Spiritum Sanctum*, and the delivery of a book as the sign of office" (*Swete's Services and Service Books before the Reformation*, p. 207).

¹ Enforced by civil statute under penalties until the passing of the Toleration Act, 1 Will. & Mary, chap. 18.

² "Presbyters, though they be *sacerdotes*, nevertheless possess not the crown of the Pontificate. It is the special privilege of Pontiffs (i. e. Bishops) alone that they either ordain or confer the Holy Spirit (i. e. administer confirmation)" (*St. Isidore, circa A. D. 620, de Ecc. Off. ii. 7*; cf. Gore, *The Church and the Ministry*, pp. 115 n., 181).

execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination."

The law of the Church of England, therefore, recognizes the Orders, and, subject to certain conditions and statutory provisions¹, allows the ministrations of, Bishops, Priests, and Deacons, consecrated and ordained in the Churches of Ireland, Scotland, the Colonies, America, Rome, and the East.

The episcopal succession is also found with the Jansenists and Old Catholics. On the Church of Sweden and the Moravians *the Report of the Lambeth Conference of 1897* may be consulted. The Churches of Denmark, Norway, and the so-called Methodist Episcopal Church of America use the name "Bishop" of ministers not episcopally ordained.

The ordinations in Presbyterian and other non-episcopal communities at home and abroad do not qualify their ministers either ecclesiastically or legally to take part in the ministrations of the Church of England.

Luther's view of the ministry, more or less adopted by several sects since his time, was that it is merely a subordinate matter of Church organization, to be started or modified as need may require. Cf. Luther's *Address to the Nobility of the German Nation*, Luther's Primary Works, ed. Wace, 1896, p. 164.

¹ Vide 37 & 38 Victoria, chap. 77, and 27 & 28 Victoria, chap. 94. See also Blunt and Phillimore, *Church Law*, p. 191.

The Presbyterian view is strict as to a succession of ministers ordained by Presbyters.

Up to 1747 Wesley admitted the historic position. "There is, and always was, in every Christian Church an outward priesthood, ordained by Jesus Christ, and an outward sacrifice offered by authorized stewards of the divine mysteries" (*Wesley's Journal*, Dec. 27, 1745). "The three Orders are plainly described in the New Testament, and they generally obtained in the Churches of the Apostolic age" (*Minutes of Conference*, 1747).

VI. Article XXV excludes *Orders* from the category of Sacraments¹ "ordained of Christ in the Gospel," and denies it to have "any visible sign or ceremony ordained of God," in that Scripture con-

¹ The Homily "of Common Prayer and Sacraments," however, says, "As for the number of them, if they should be considered according to the exact signification of a Sacrament, viz. for the visible signs expressly commanded in the New Testament, whereunto is awarded the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin; yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible sign in Baptism and the Lord's Supper are; and, therefore, Absolution is no such Sacrament as Baptism and the Communion are. And though the Ordering of Ministers hath this visible sign and promise; yet it lacks the promise of remission of sin, as all other Sacraments besides the two above-named do. Therefore neither it nor any other Sacrament else, be such Sacraments as Baptism and the Communion are." Cf. the arrangement of the Title of the Book of Common Prayer.

tains no record of the imposition of hands being the outward sign appointed by our Lord, nor can it be said to be 'generally necessary to salvation' in the sense in which Baptism and the Eucharist are generally necessary.

VII. Article XXXVI asserts that the Ordinal contains all things necessary to "Consecration and Ordering" (Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons), and denies that the Ordinal contains anything that of itself is "superstitious or ungodly."

It therefore deals with two classes of depreciators: (1) the Roman or mediaevalist; (2) the Puritan or non-catholic.

(1) Roman or mediaevalist objections were not in many cases held of sufficient force, during the submission of the realm under Mary I to the Papacy, to vitiate Orders conferred with the Edwardine Ordinal¹. Nor have they been judged weighty by foreign scholars like Bossuet (*Le Courayer, Preuves Just. i.*), Döllinger (*Bonn Conference, 1874, p. 71*), and more recently Duchesne (*Bulletin Critique, July 15, 1894, p. 262*). Notice has, however, been lately attracted to them by the issue from Rome of the Bull *Apostolicae Curae* (dated the Ides of September, 1896), in which the points wherein the English Ordinal is said to be defective are (a) form, and (β) intention. The *matter* or outward sign of imposition of hands being retained, the *form* or words used are, it is urged, insufficient, because the offices of Priest and Bishop have not, through the changes of the English Liturgy, been explicitly mentioned. "To this it is enough to reply, (1) that

¹ See *The Marian Reaction*, Ch. Hist. Soc. xviii. p. 126.

the distinct Orders intended to be conveyed have always been mentioned in some part of the office, and that (2) the specifying words are not found in the form accompanying the imposition of hands in episcopal ordination in the Roman Pontifical¹.

(β) As to *intention*. The Preface to the Ordinal sufficiently indicates that the "intent" of the services is to "continue" in "the Church of England" the same Orders which have obtained in it all along, and to confer, when required to be conferred, the genuine "Office of Priesthood" and the privilege of offering on behalf of the congregation the proper Eucharistic sacrifice. (Cf. *Answer of the Archbishops of England to Pope Leo XIII.*, § xi.)

On any defect arguable from the discontinuance of the picturesque and graceful rite of "the porrection of the instruments" or delivery of the paten and chalice, it is to be noticed that the rite is comparatively modern; it does not appear in the earliest known English Pontifical², that of Archbishop

¹ On various early forms of ordination, illustrating the non-rigidity of ancient Catholic usage, see *Notes on the Forms of Ordination*, pp. 78, 79.

² A Pontifical is the book containing offices to be performed by a Pontifex, or Bishop. The Latin name *Pontifex* (derived either from *pons* and *facio*=path or bridge maker [*Varro*] or *Pompa* and *facio*), cf. Daniel, *P. Book*, p. 15, first appears in Tertullian (*De Pudicitia*, c. 1). Hilary of Arles is Summus Pontifex in Eucherius (Migne, l. 773). Other early Pontificals are those of Archbishop Dunstan (957-988) at Paris, and Ethelwold of Winchester (963-984). There is now no complete English Pontifical. The offices for Confirmation and the Ordinal are incorporated in the Book of Common Prayer, but those for the Coronation Service and the Consecration of Churches and Cemeteries are not. Cf. Swete, *Services and Service Books before the Reformation*, pp. 195-223.

Egbert of York in the Paris Library (A. D. 732-766), or in the early Missale Francorum preserved in the Cod. Vat. apud Muratori.

It may have arisen from the natural custom of giving to the recipients of minor "Orders"¹ which were not, strictly speaking, "Orders" at all, some insignia of office, e. g. the Porter, a key; the Reader, a book; the Acolyte, a candlestick and candle, because it was his business to light the candles in the church, and a pitcher, because he had to see to the supply of wine for the Eucharist; the Sub-deacon, an empty chalice and paten, and an ewer and towel, because he had to wash the Bishop's hands. So even a Deacon who was "ordained" by imposition of hands, in southern countries received a fan, because he would keep flies from the oblations. Or it may rather have grown from the Roman custom (Mabillon, *Ordo* ix. 3; Migne, lxxviii. 1005) that, *after* an ordination, the Bishop should give the newly ordained Priest vestments and the sacred vessels, with wine, corn, and oil, and take him in state to his parish. About the twelfth century the "porrection" came to be regarded as the essential of ordination, and in the fifteenth, Pope Eugenius IV, in his *Decretum ad Armenos* (A. D. 1439), committed himself to the curious theory that it, with the form, *constituted* ordination.

(2) Puritan and non-catholic objections. The objections of the extreme Puritans naturally extended to the Ordinal *in toto*. They objected to episcopacy, to the term Priest, understanding it in

¹ After the thirteenth century, in the W. the sub-diaconate was reckoned among the *sacri* or *majores ordines*. Cf. *D. C. A.* ii. 1475.

its popular and narrower sense as connoting something more than its doublet Presbyter. They objected to any restriction of the ministry of the Word and Sacraments to officers episcopally ordained. Yet at the Hampton Court Conference in 1604, and at the Savoy in 1661, the Ordinal was not one of the points most prominently attacked.

In view of objections to the use of formula, "Receive the Holy Ghost," it may be noted that the universal belief of Christendom has been that ministerial authority proceeds from the Holy Ghost, and that the right to exercise it is of the nature of a *χάρισμα* (II Tim. i. 6). The quotation and application of our Lord's words ('Whose soever sins,' &c., St. John xx. 23) spoken collectively to the assembled Church¹ on the evening of the day of the Resurrection fitly recall and individualize His charge. They are, however, a comparatively modern addition to the Ordinal, and are not in themselves essential to ordination. Cf. pp. 78, 80.

¹ "The act is described as one (*ἐνεφύσησε*) and not repeated. The gift was once for all, not to individuals, but to the abiding body" (Bishop Westcott on St. John xx).

THE
FORM AND MANNER (1)
OF
ORDAINING AND MAKING
OF
PRIESTS AND DEACONS
ACCORDING TO THE ORDER OF
THE CHURCH OF ENGLAND.

1. *The Form and Manner.*

At the time of the issue of the First Prayer Book of Edward VI the ancient Pontificals were in use. A commission, of which Archbishop Cranmer was the prominent member, published early in 1550 "The Forme and maner of making and consecrating of Archbishops, Bishops, Priests, and Deacons," which is the first Ordinal in English. There are three copies in the Library of the British Museum and a reprint in *The First Prayer Book of Edward VI* (Parker, 1877). The chief variations from later Ordinals are the following:—

(a) "None shall be admitted a Deacon except he be twenty-one years at the least."

(b) Of Priests and Deacons, "Every one of them that are presented having upon him a plain 'albe'" (i. e. a closely fitting white tunic, girded).

(c) The Rubric before the Gospel is, "Then one of them appointed by the Bishop, putting on a tunicle" (a scantier dalmatic; the mediaeval vestment of the Sub-deacon). Cf. note 13, p. 33.

(d) As the Introit to the Communion, in the Order of Priests, a Rubric orders Ps. xl, or else Ps. cxxxii, or else Ps. cxxxv.

(e) The version of the *Veni Creator*, introduced after the Gospel, contains in the fourth stanza the line—

“Strengthen and stablish all our weakness, so feeble
and so frail;”

and in the sixth runs—

“That thou, Lord, mayst be our comfort at the last
dreadful day.”

(f) The direction after the imposition of hands on Priests ran :

“The Bishop shall deliver to every one of them the Bible in the one hand, and the chalice or cup, with the bread, in the other, and say, Take thou authority to preach the word of God, and to minister the Holy Sacraments in this congregation.”

The “Form” was mainly based upon the Sarum Pontifical. The oldest extant authorities on the Rite of Ordination in the Latin Church are—

(a) *Statuta Ecclesiae Antiqua*, a collection of disciplinary and liturgical canons formed in Gaul, in the province of Arles, in the sixth century.

(b) Of Roman Sacramentaries, those of *Leo I* († 461) and of *Hadrian I* († 795). These show the same prayers for the ordination of Deacons, Priests, and Bishops, and make no mention of the minor Orders. Hence it is inferred that for the minor Orders there was at Rome originally no ceremonial ordination. Cf. Duchesne, *Origines du Culte Chrétien*, pp. 337, 339.

The oldest extant English Pontifical, that of Egbert of York (732–766) in the Bibliothèque Nationale at Paris, does contain directions for Sub-deacons and other minor Orders.

The oldest rites in connexion with ordinations were (1) prayer, (2) the imposition of hands, and later (3) the delivery of the insignia of office. Cf. pp. 78, 79, 80.

The “Form” of 1550 was modified as has been indicated in 1552, and again in 1662.

The modern Roman Pontifical, that of Pope Clement VIII, dates from 1596.

THE PREFACE.

It is evident
unto all men diligently reading the holy Scripture (2)

2. *Holy Scripture.*

(a) BISHOPS ("Bishop" = *ἐπίσκοπος*, Greek for "Overseer"). At first the supreme authority in the Church was vested in the Apostles, and the titles of Priest and Bishop were both used of the second Order. St. James the Just at Jerusalem (Acts xii. 17, xv. 13, xxi. 18), SS. Timothy and Titus at Ephesus and Crete, are the earliest instances of priests appointed to exercise episcopal authority over other priests (1 Tim. i. 3, 4, v. 17-22; 2 Tim. ii. 2; Tit. i. 5, ii. 1 sqq., iii. 10). Probably this was the position of Epaphroditus at Philippi (Phil. ii. 25), of Archippus at Colossae (Col. iv. 17; Philem. 2), and of the "Angels" of the Churches of Asia Minor (cf. Œcumenius on Apoc. ii. 1).

(b) ON PRIESTS ("Priest" is a contraction of Presbyter, from *πρεσβύτερος*, comp. of *πρέσβυς*, where the *πρεσ* = Lat. *pris* in *priscus*, meaning "old": the *-βυς* is doubtful) in the Church of Jerusalem cf. Acts xi. 30, and xv. 4, 6, 23. On their ordination for Gentile Churches cf. Acts xiv. 23, and xx. 17. The seventy (Luke x. 1) may have originated a lower Apostolate (cf. Jer. Taylor, v. 24, ed. 1859). Priests were ordained by Apostles (Acts xiv. 23) and subsequently by their delegates (1 Tim. v. 22). They aided in the ordination of other Priests (1 Tim. iv. 14).

(c) DEACONS (from Greek *διάκονος* = "Minister") were first elected by the congregation and ordained by the Apostles (Acts vi. 1-6).

N.B.—Thus the three Orders in Holy Scripture appear mainly as Apostles, Priest-bishops, and Deacons; the original Apostolate beginning to disappear, as in the case of the martyred St. James the Great, and some Priest-bishops beginning to be ordained to discharge episcopal functions (e.g. to ordain) and exercise authority over others as they received apostolic commission so to do. All three Orders, of course, retained each with its special

and ancient Authors (3), that from the Apostles' character, the "hieratic" character (cf. St. Basil, *Ep.* 237), for which the English tongue has no distinctive name, common to the whole Church, both clergy and laity (Rev. i. 6, v. 10; 1 Pet. ii. v. 9), though some sacred duties, specially belonging to the ministry of the word and sacraments, have been from the beginning confined to the three Holy Orders; and the representative functions of pronouncing absolution and offering the Holy Eucharist to the two higher (cf. Ignatius, † c. 110, *Trall.* iii, Justin Martyr, † c. 160, *Apol. Major*, 85, 87, and Cyprian, † 258, *Epp.* 33 and 73).

3. *Ancient Authors.*

(a) *Clement*, Bishop of Rome, died A. D. 100. St. Clement in his *Epistle to the Corinthians* (written c. A. D. 95) still speaks of Apostles, bishops, and deacons, using the analogy of the Jewish High Priest, Priest and Levites. He is strong on ecclesiastical order: "Let each of you, brethren, being in a good conscience, offer his Eucharist to God in his own order, not transgressing the defined rule of his service, in reverence" (§ xli). The Apostles were sent out by Christ and "they ordained their first fruits, after trying them by the Spirit, to be bishops and deacons of future believers" (§ xlii). With "this work" of ordination they had "in Christ been entrusted by God" (§ xliii). "They knew through our Lord Jesus Christ that there would be contention about the Episcopate; for this cause, therefore, having received," i.e. from the Lord, "complete foreknowledge, they ordained the aforesaid, and afterwards have established a perpetuity, so that, if they should fall asleep, other approved men should in succession take their office." It is not right that exclusion from the ministry should be suffered by ministers "ordained by them," i.e. the Apostles, "or afterwards by other notable men, with the consent of the whole church" (§ xlv). St. Clement, then, who was a contemporary with, and had met St. Peter, St. Paul, and St. John (*Iren.* iii), writes that (i) the Apostles had received from the Lord information as to the government and ministry of the Church, and that (ii) they acted on His commands in providing for the ordination by other notable men of a succession of the two Orders.

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,

(b) In *Ignatius*, Bishop of Antioch (martyred c. A.D. 110) St. Clement's succession appears in definite operation. "The Bishop and the Priests and Deacons with him appointed according to the mind of Jesus Christ, whom in conformity with His own mind He confirmed in sure establishment by His Holy Spirit" (*ad Philad. Inscr.*).

(c) *Irenaeus*, Bishop of Lyons († c. 200), *adv. Haer.* iii. 3, takes up the evidence: "We can reckon those who were appointed Bishops in the Churches by the Apostles, and their successors, down to our own time," and (*adv. Haer.* i. 27): "Hyginus holding the ninth place of episcopal succession from the Apostles."

(d) *Tertullian*, † 240 (*de Bapt.* 17): "The right of giving Baptism lies with the chief Priest (Sacerdos), i.e. the Bishop, and after him with the Presbyters and Deacons, but not without the Bishop's authority," and "It is therefore for them (sc. the heretics) to publish the origin of their Churches: it is for them to display the roll of their bishops, a roll so following its course from the beginning that their first bishop had as maker and predecessor some one either of the Apostles or of apostolic men, who nevertheless continued steadfastly with the Apostles. Thus it is that Apostolic Churches hand down their registers; as that of the Smyrnaeans recalls Polycarp appointed by John; as that of the Romans, Clement ordained in like manner by Peter, just as all the rest show forth their having transmitters of the Apostolic seed appointed to the Episcopate by the Apostles" (*de Praescript. Haeret.* xxxii).

(e) *Athanasius*, † 373: "The order the Lord has established by the Apostles abides fair and firm" (Ep. xlix. 3).

(f) *Augustine*, † 430 writes (*Ep.* ccxxxii): "The root tree of the Christian Society, surely propagated throughout the world by means of Apostles' sees and Bishops' successions."

tried, examined (4), and known to have such qualities as are requisite for the same; and also by publick 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 the Church of *England*, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, 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 formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age (5), unless he have

4. *Tried, examined.* Cf. Council of Sardica (A. D. 343) cx. (Labbe, ii. 636 B).

“And in the case of each Order the grade shall have a period of time, and that obviously not a very short one, whereby it shall be possible for the faith of the candidate, the high excellence of his character, his firmness and his fairness to be made generally known, and that he may enjoy this high honour after being reckoned worthy of the divine and sacred office. For it is alike unbecoming, and inconsistent with knowledge and good conversation to take this step rashly and lightly, so as in the case of either Bishop, Priest, or Deacon to make a hurried appointment.”

5. *Of age.* The age has varied at different periods and places. The earliest positive enactment as to the Presbyterate was that of the Council of Neocaesarea (A. D. 314), c. xi, that the candidate must be thirty. Pope Zachary allowed Boniface in 751 to ordain presbyters at twenty-five (*S. Zach. Ep.* xiii). So the Council of Ravenna, A. D. 1314, and the modern Roman Pontifical. The earliest age for deacons was twenty-five (*Cod. Eccles.*

a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

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 learned in the Latin Tongue (6), and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church (7), admit him a Deacon, in such manner and form as hereafter followeth.

Afr. Can. xvi. The age fixed for the Diaconate in the English Ordinal of 1550 was twenty-one, that for the Presbyterate and Episcopate being as now twenty-four and thirty. Twenty-three appears for the Diaconate in the Canon of 1604.

6. *Learned in the Latin tongue.* Greek scholarship was yet practically unrevived in the middle of the sixteenth century. It is at least as important that a candidate for Holy Orders be learned in Greek as in Latin, and no one can be deemed "sufficiently instructed" in Holy Scripture unless he be acquainted with it.

7. *In the face of the Church.* "Let no ordination take place in secret." Let it take place "with the approval of clerics of genuine orthodoxy, so that there be no opportunity for fraud," Theophilus of Alexandria, † 412, *Can. VI.*

THE
FORM AND MANNER
OF
ORDINATION.

N.B.—The portions of the service to be used at the Ordination of Priests are indicated by a line in the margin; portions common to both services by a double line.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation (8), declaring the Duty and Office of such as come to be admitted Deacons [or] Priests; how necessary that Order is, [or those Orders are] in the Church of Christ (9), and also, how the people ought to esteem them in their Office (10).*

8. *Sermon or Exhortation.*

“When all are present before the Bishop, let either the Bishop himself or the Archdeacon make a discourse suitable to the occasion” (*Pontifical of Tours*, ed. Martène, ii. 61).

9. *How necessary those Orders are in the Church of Christ.*

“Be zealous to do all things in godly concord, the Bishop presiding after the likeness of God, and the Presbyters after the likeness of the Council of the Apostles, with the Deacons also who are right dear to me and are entrusted with the Ministry (*διακονία*) of Jesus Christ” (*Ignatius to the Magnesians*, vi). “Whence did Ischyras get his Orders? Who ordained him? Colluthus? This is the only possible hypothesis. But it is notorious that Colluthus died a Presbyter, and that every ordination of his is invalid, and that all ordained by him in schism are laymen” (*Athanasius, Apol. c. Arian.* xii). “Follow the way of Catholic discipline, which from Christ Himself through His Apostles has flowed without break to us, and shall continue to follow from us to those that come after us” (*Augustine, de Util. Cred.* c. viii).

10. *How the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair (11) near to the holy*

“The express precepts of God in Scripture are written in great characters; there is a ‘double honour’ to be given to ecclesiastical rulers, ‘rulers’ that also ‘labour in the word and doctrine’; there is ‘obedience’ due to them, ‘obedience in all things,’ and estimation, and love, *ὑπὲρ ἕκ περισσοῦ*, ‘very abundantly’; ‘esteem such very highly for their work’s sake’; a ‘communicating to them in all good things’; and their offices are described to be great, separate, busy, eminent, and profitable; they are ‘rulers,’ ‘presidents,’ ‘set over us in the Lord,’ ‘taking care for us,’ ‘labouring in doctrine,’ ‘spiritual persons,’ ‘restorers of them that were overtaken in a fault,’ ‘curates of souls’ such as ‘must give account for them,’ the ‘salt,’ the ‘light of the word,’ ‘shepherds,’ and much more, signifying work, and rule, and care, and honour. But next to the words of Scripture there can be no more said concerning the honour of the sacred order of the clergy than is said by St. Chrysostom in his book *De Sacerdotio*, and St. Ambrose *De dignitate Sacerdotali*; and no greater thing can be supported by God, communicated to man, than to be the ‘minister of God’ in the great conveyances of grace, and instruments of God in the pardon of sins, in the consecration of Christ’s Body and Blood, in the guidance and conduct of souls.” Bishop Jeremy Taylor in *The Divine Institution of the Office Ministerial*, § 5.

11. *Sitting in his chair.*

So in the York Pontifical of Archbishop Bainbridge, 1508–1514 “*Episcopus sedens interrogat.*” In the Exeter Pontifical of the fourteenth century (ed. Barnes, 1847, pp. 84, 85, “*Episcopus sedens*” addresses the ordinands): then the rubric for the Imposition of hands on Deacons is “*tunc surgens Episcopus.*”

So apparently the Sarum Pont. (Maskell, *Mon. Rit.* ii. p. 205). In the Roman Pont. at the presentation, “*Pontifex sedens in faldistorio.*”

In the Greek Church the Bishop sits in front of the Altar, but to the left of it, that he may not turn his back upon the Holy Sacrament.

Table (12) such as desire to be ordained Deacons, (each of them being decently habited (13),) saying these words,

Reverend Father in God (14), I present unto you these persons present, to be admitted Deacons.

12. *The Holy Table.* The word *Altar*, removed from the Reformed Liturgy in 1552, was sanctioned by Convocation in 1640, and appears in the Coronation Office. The Scriptural term *Table* (1 Cor. x. 21) is frequent in Greek Liturgies (e. g. St. James, "sacred and spiritual Table"), St. Mark "All holy Table," and in the Greek Fathers.

N.B.—*Altare*=High Place \checkmark_{AR} =raise.

Table=Spread Place \checkmark_{TA} =stretch.

τράπεζα=Fourfooted.

Βωμός (\checkmark_{BA} =go) is generally used for heathen altars (e. g. 1 Maccab. i. 54), and so *Ara* (Sansk. *as*="where the victim rests") equivalent of *βωμός* in LXX. (e. g. Min. Felix, *Octavius*, xxxii, "aras non habemus"). *Θυσιαστήριον*, i. e. place of the *Θυσία*, offering whether bloody or unbloody, has a wider application (e. g. Matt. v. 24; Heb. xiii. 10; Ignat. *Phil.* iv; Polyc. *Phil.* iv), cf. *D.C.A.* i. 61.

13. *Decently habited.* The Order of 1550 was that each candidate should wear "a plain albe," and the Gospeller a "tunicle," i. e. the "tunicella" dim. of *tunica*, a dalmatic, or short upper garment, with short sleeves, worn over the alb from the eighth century in the Western Church.

"Decently habited" may be assumed to permit the dress appointed for future ministrations.

14. *Reverend Father in God, &c.*

"The Archdeacon walking into the middle of the choir, with his eyes fixed on the Bishop, addresses him in these words, 'Reverend Father, this holy Church demands that these men fit for Orders be consecrated for Her by your Paternity.' The Bishop answers, 'In that by nature, knowledge, and manner of life, such persons may be presented by thee, and such by us ordained for God's House, that by them the devil may be banished afar off, and the clergy from among us be multiplied:' the Archdeacon proceeds, 'So far as the examination of men is concerned, they are esteemed by nature, knowledge,

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 Archdeacon shall answer,*

I have enquired of 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 shew what the Crime or Impediment is.

and way of life to be worthy, and by God's will can be made right and proper fellow-workers in these duties'" (*Pontifical of the Church of Noyon, A. D. 450, ed. Martène*).

Cf. Mediaeval Pontifical as given in Maskell, *Mon. Rit.* iii. pp. 154 et seqq. In Procter on *Book of C. P.*, p. 435. "While the Office is being sung let those who are to be ordained be called by name; then, after prayer, let the Bishop sit in front of the Altar with his face towards the Candidates and let the Archdeacon, vested in a cope, reverently looking towards the Bishop, address him in these words, "Reverend Father, this holy Church," &c., as before. "The Apostle Paul on choosing men to be ordained either Presbyters or Deacons, does not say 'If any one be without sin'; were he so to say, every human being would be rejected, no man would be ordained; he says, 'If any one is not under charge of crime' (A. V. 'blameless,' Greek ἀνεγκλητος = 'not accused' Tit. i. 6) such as murder, adultery, impurity, theft, fraud, sacrilege, and so forth." St. Aug. *Tract* XLI. on John viii.

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

¶ [Then] *the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and 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 Archdeacon shall answer,*

I have enquired of 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 be lawfully called to their Function and Ministry, and that they be 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 shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease 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, sing or say the Litany (15), with the Prayers, as followeth. [Both proper Suffrages shall be used when both Deacons and Priests are to be Ordered.]

The Litany and Suffrages (16).

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us, miserable sinners.

15. "Then the Bishop . . . shall . . . sing or say the Litany." "Let the Bishop prostrate himself with all the Candidates and let a Litany be said." *MS. Pontif. of the use of Soissons*, A.D. 650 (Martène, ii. 50).

16. In the Litany in the Bainbridge York Pontifical "Let the Bishop rise, take his staff in his hand, turn to the candidates and say 'that it may please Thee (1) to bless, (2) to bless and sanctify, (3) to bless, sanctify and consecrate the chosen (candidates), We beseech Thee to hear us.' After this the Bishop is to kneel with the Ministers, to the end of the Litany."

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins, spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy

holy Nativity and Circumcision ; by thy Baptism,
Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross
and Passion ; by thy precious Death and Burial ;
by thy glorious Resurrection and Ascension ; and
by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our
wealth ; in the hour of death, and in the day of
judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord
God ; and that it may please thee to rule and govern
thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen
in the true worshipping of thee, in righteousness
and holiness of life, thy Servant *VICTORIA*, our
most gracious Queen and Governour ;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy
faith, fear, and love, and that she may evermore
have affiance in thee, and ever seek thy honour
and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender, and
keeper, giving her the victory over all her enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve

Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants (17), 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 ;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants (17), now to be admitted to the Order of Priests, 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 ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

17. On the special supplications, cf. "That the merciful God may for him keep his diaconate without spot and blameless let us beseech the Lord." J. Goar, p. 241 (in *Ordinat. Diaconi*). "Let us pray that on these His own servants whom He has chosen to the office of the Priesthood He will bestow abundantly those heavenly gifts whereby that which they undertake by His appointment the same by this aid they may perform." *Sacr. of Leo*, 424.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy

servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

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

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

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us ;

Answer. As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of

thy Name turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

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

The Collect (18).

[*For the Ordering of Deacons.*]

Almighty God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose

18. Cf. the Collect in the Ancient Greek Pontifical. "O Lord our God, who by Thy foreknowledge sendest the gift of Thy Holy Spirit on those appointed by Thine unsearchable might, that they may be ministers and attendants on Thy spotless mysteries, keep, O Lord, this man, whom Thou hast vouchsafed to advance by me to the office of the Diaconate, in all holiness, holding the mystery of the faith in a pure conscience. Give him the grace which Thou didst give into Stephen Thy Protomartyr, whom Thou didst call first to the work of Thy Diaconate, and make him fit, according to Thy good pleasure, to guard well the degree bestowed on him by Thy goodness (for they who use this ministry well, procure to themselves a good degree) and make Thy servant perfect. For Thine is the kingdom, and the power, and the glory, Father, Son and Holy Ghost, now and ever, and to ages of ages. Amen." *Offices of the Holy Eastern Church.* Littledale.

The Sacramentary of Leo, 423, 424, has the prayer: "Almighty God giver of good things, assigner of orders, Who preparest all things by Thy everlasting providence and appointest a service of sacred duty for three grades of ministers to fight in Thy name."

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 ; replenish them so 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 Collect.

[*For the Ordering of Priests.*]

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church ; Mercifully behold these thy servants now called to the Office of Priesthood ; and replenish them so 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, world without end. *Amen.*

The Epistle. 1 Tim. iii. 8.

[*To be read only at the Ordination of Deacons alone.*]

Likewise must the Deacons be grave, not double tongued, 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 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 this, out of the sixth of the Acts of the Apostles.

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.

The Epistle. Ephes. iv. 7.

[To be read only when there are Priests to be ordained].

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 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 fulness of Christ.

¶ *Then shall the Bishop, "sitting in his chair," examine every one of them that are to be Ordered [Deacons], in the presence of the people, after this manner following¹.*

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.

The Bishop.

Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

¹ Cf. p. 32 n.

The Bishop.

Do you unfeignedly believe all the Canonical Scriptures (19) of the Old and New Testament ?

19. "*Unfeignedly believe all the Canonical Scriptures.*" This would appear to mean 'believe the Catholic Faith as contained in and proved by the Canonical Scriptures, and accept those Scriptures as Canonical which the Church accepts.' Cf. Art. vi. and Justinian, *Nov.* 137 "Above all things it is necessary that there be required from the candidate for ordination a document with his own signature containing his right faith," cf. *Rufinus on the Creed*, § 37. "These the Fathers included in the Canon and on these determined our assertion of the Faith to depend."

"Let preachers take heed that they deliver nothing from the pulpit, to be religiously held and believed by the people, but that which is agreeable to the Old and New Testament, and such as the Catholic fathers and ancient bishops have collected therefrom" (Canon of Conv. 1571). "Further, there hath been some doubt likewise, whether *containing in Scripture* do import express setting down in plain terms, or else *comprehending* in such sort that by reason we may from thence conclude all things which are necessary. Against the former of these two constructions instance hath sundry ways been given. For our belief in the Trinity, the co-eternity of the Son of God with His Father, the proceeding of the Spirit from the Father and the Son, the duty of baptizing infants: these with such other principal points, the necessity whereof is by none denied, are notwithstanding in Scripture nowhere to be found by express literal mention, only deduced they are out of Scripture by collection. This kind of comprehension in Scripture being therefore received, still there is doubt how far we are to proceed by collection, before the full and complete measure of things necessary be made up. For let us not think that as long as the world doth endure, the wit of man shall be able to sound the bottom of that which may be concluded out of the Scripture; especially if things contained by collection do so far extend as to draw in whatsoever may be at any time out of Scripture but probably and conjecturally surmised.

Answer. I do believe them.

The Bishop.

Will you diligently read (20) the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The 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 (21), and specially

But let *necessary* collection be made requisite, and we may boldly deny that of all those things that at this day are with so great necessity urged upon this Church under the name of reformed Church discipline there is any one which their books hitherto have been made manifest to be contained in the Scriptures. Let them if they can allege but one properly belonging to their cause, and not common to themselves, and shew the deduction thereof out of Scripture to be necessary" (Hooker, *Ecc. Pol. I.* xiv. 2). (Of course the argument of Hooker against Puritan innovators in the sixteenth century holds good also against Italian innovations of the same period, as well as against those of 1854 and 1870.)

20. "Diligently read unto the people." The word "diligent," by derivation and usage, includes the two ideas of *careful* and *loving*. It forbids and excludes a reading unprepared, unscholarly, slipshod, callous, or conceited.

21. *Assist the Priest in Divine Service.* "After the presiding Minister" (ὁ προεστώς, cf. οἱ προϊστάμενοι in 1 Thess. v. 12, and the προεστῶτες πρεσβύτεροι in 1 Tim. v. 17. Προεστώς later was commonly used for *Bishop*, and might be so translated here. Cf. the *probati seniores* of Tertullian, *Apol.* xxxix, and the *majores natu* of Firmilian to Cyprian, *Ep.* lxxv, Ed. Oxf. 1844. Vide notes to Bp. Kaye's *Justin* in Griffith and Farran's *Anct. and Mod. Theol. Library*), "has offered Eucharist (εὐχαριστήσαντος), those who among

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

us are called Deacons give to each of the persons present to partake of Eucharistic bread and wine and water (εὐχαριστηθέντος blessed, or offered in thanksgiving) and then carry it to the absent" (Justin Martyr, † c. 166, *Apol.* i. 85).

"The Deacons in their ecclesiastical rank were not entrusted with the duty of offering any mystery, but only with that of ministering the things offered (ἐπιτελεῖν—ἐπιτελούμεναι) (Epiph. *Haer. Collyrid.* 79).

"In the absence of the Priest, and when necessity compels, the Deacon must needs give Baptism to him that asketh" (Theodoret, † c. 458 in 2 Chron. xxix. 34).

"Let the Deacon take the cup, and as he gives it, let him say, *Blood of Christ, Cup of Life*" (*Apost. Const.* viii. 13).

"A Deacon does not offer, but after the Bishop or the Presbyter has offered, he by himself gives it to the people, not as a 'hiereus'" (ιερείς, cf. note on p. 26; yet ιερείς and its correlatives came to be used freely of all the clergy; e.g. Theod. *Ecc. Hist.* iv. 8, cf. *Dict. Christ. Ant.* ii. 1470), "but as ministering to priests." (*Apost. Const.* viii. 28).

"If a Priest, hindered by some infirmity, be unable to preach, let homilies of the holy Fathers be read aloud by Deacons. For if Deacons are fit to read what Christ speaks in the Gospel, why should they be deemed unfit to read aloud in public the comments of the holy Fathers?" (Council of Vaison, A.D. 529, Mans. viii. 725).

"It becomes a sacerdos to offer, to bless, to preside, to preach and to baptize. A *Levite*, that is a *Minister*, it behoves to minister at the altar, to baptize, and to communicate" (*English MS. Pontifical*, Martène, ii. 37).

people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation 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.

The Bishop.

Will you apply all your diligence to frame and fashion your own lives, and the lives of your families (22), according to the Doctrine of Christ;

22. *Your own lives, and the lives of your families.* It is enacted that the sons or daughters of Bishops or of any of the clergy, are not to be joined in marriage with the heathen, with heretics or with schismatics" (*Third Council of Carthage*, Labbe, ii. 1169).

"Let all who serve at the Holy Altars be both built upon the foundation of the truth of the Faith, and conspicuous for purity of heart" (*Sacramentary of Leo*, 421).

"Grant that all they that preach Thy word may profitably and godly preach Thee and Thy Son Jesus Christ through all the world" (*Inst. of a Christian Man*, p. 189).

"Priest, Deacon, and layman, using marriage blamelessly" (*Clem. Alex. Strom.* iii. 12).

"The parson is very exact in the governing of his house, making it a copy and model for his parish. He knows the temper and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their virtues. His wife is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires only three of her; first, a training up of her children and maids in the fear of God, with prayers and catechizing, and all religious duties. Secondly, a curing and healing of all wounds and sores with her own hands; which skill either she brought with her, or he takes care that she shall learn it of some religious neighbour. Thirdly, a providing for her family in such sort, as that neither they want a comfortable sustentation, nor her husband be brought into debt. His children he makes first Christians, and then Commonwealth's men;

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.

The Bishop.

Will you reverently obey your Ordinary (23), and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions ?

Answer. I will endeavour myself, the Lord being my helper.

¶ Then the Bishop laying his Hands severally upon the Head of every one of them (24), humbly kneeling before him, shall say,

Take thou Authority to execute the Office of a Deacon in the Church of God committed unto

the one he owes to his heavenly country, the other to his earthly, having no title to either, except he do good to both" (George Herbert, *A Priest to the Temple*).

23. *Reverently obey your Ordinary.* Cf. note 43.

"To the end that ye may obey the Bishop of the Presbytery without distraction of mind" (Ignat. *ad Eph.* xx). "Neither do ye anything without the Bishop and Presbyters" (Ignat. *ad Magnes.* vii). "Refuse to resist the Bishop in this matter, and follow his action without scruple or dispute" (Aug. *Ep.* xxi. 6).

N.B.—*Ordinary*, in Civil Law, is any one who ordinarily exercises regular jurisdiction. In the Book of Common Prayer it will generally mean the Bishop¹.

24. *The Bishop laying his Hands severally, &c.*

"O Bishop, thou shalt ordain a Deacon on laying thy hands on him" (*Const. Ap.* viii. 17). "When a Deacon is ordained, let the Bishop alone, who has blessed him,

¹ Cf. note on p. 69 on the similar promise of those to be ordained Priests, and Oath of Canonical Obedience, p. 6.

thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen (25).

lay his hand upon his head, in that he is consecrated not to the priesthood (*sacerdotium*) but to the ministry" (*Conc. Carth.* iv. 4; Labbe, ii. 1200).

"After the Litany let the candidates chosen for the priesthood return to their own places, while the Levites remain for consecration. Let the Bishop say to them without sign and sitting, 'It behoves a Deacon to serve at the Altar, to read the Gospel, to baptize and to preach.' Then while they bend before him, let the Bishop alone who blesses them put his hand on the head of each, one by one, saying, alone and secretly, *Receive the Holy Ghost*; inasmuch as they are consecrated not to the priesthood (*sacerdotium*) but to service (*ministerium*)" (Mediaeval Pontifical). In the Greek Pontifical (Littledale's *Offices of Eastern Church*, p. 150) "The Bishop, keeping his hand on the candidate's head, prays thus secretly . . . 'O Lord of all, fill this Thy servant, whom Thou hast chosen to enter on the ministry of the Diaconate, with all faith and love and power and sanctification, by the visitation of Thy holy and quickening Spirit (for it is not by the imposition of my hands, but by the watchfulness of Thy rich mercies that grace is given to Thy chosen ones. . .).' After the Amen he puts the stole on the newly-ordained, over the left shoulder, saying, 'Worthy;' and worthy is repeated thrice according to custom by those in the Bema, and thrice by the singers, then the Bishop gives him the holy fan." (Cf. Int. p. 22.)

25. In the Mediaeval Pontifical, immediately after the laying on of hands, there follows: "Well beloved, let us beseech God the Father Almighty that over these His servants whom He has permitted to take the office of the Diaconate, He will mercifully pour out the grace of His blessing, and of His goodness preserve the gifts of the consecration bestowed upon them, and mercifully hear our prayers; to the end that all things that are to be done by our ministry He may by His kindly aid bring to perfection, and by His election may sanctify those who in the measure of our understanding we judge right to be presented for the performance of His holy mysteries."

¶ *Then shall the Bishop deliver to every one of them the New Testament (26), 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.*

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.

¶ *Or there shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth [except when only Deacons are to be ordered].*

St. Matth. ix. 36.

When Jesus saw the multitudes, he was moved

26. *Then shall the Bishop deliver to every one of them the New Testament.*

The direction of the Mediaeval Pontifical was, "After the Prefatio then shall the Bishop give to every one of the Deacons a stole, saying, 'In the name of the Holy Trinity, receive the stole of immortality; fulfil thy ministry, for God who lives and reigns is able to increase grace for thy aid.' After this, let him give to them the book of the Gospels, saying, 'In the name of the Holy Trinity, receive authority to read the Gospel in God's Church, as well for the living as for the dead; in the name of the Lord. Amen.'"

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 this that followeth, out of the tenth Chapter of Saint John [only when Priests alone are to be ordered].*

St. John x. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, 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 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. As the Father knoweth me, even so know I 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 fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall say unto them [that are to be ordered Priests] as hereafter followeth.*

You have heard, Brethren (27), 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 you have in remembrance, into how

27. Ye have heard, Brethren.

This address and the following questions are a peculiar feature of the English Ordinal. It has been thought that they may have been modelled on the corresponding part of the Office for the Consecration of Bishops (cf. Procter, *B. of C. P.* p. 437, and Palmer, *Orig. Lit.* xii. § 7), The Pontificals of Salzburg, Soissons, Cambrai, and Mainz have a public examination of the ordinand. "Dost thou wish to receive the degree of the presbyterate in the name of the Lord? Dost thou wish, as far as thou art able, and human frailty permits thee, to remain in that degree? Dost thou wish to be obedient to thy Bishop to whose diocese thou art to be ordained?" (*D. C. A.* ii. 1513).

high a Dignity, and to how weighty an Office (28) 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 (29), which

28. *How high a Dignity, and how weighty an Office.*

"From this time forward, well beloved brother, know that thou hast undertaken a right heavy load of labour. This responsibility is the supreme art of the guidance of souls. Thou must be subject to many men's manners and ways. Thou must be all men's minister, and for the talent entrusted to thee thou wilt have in the day of judgement to render an account. If our Saviour said, 'I came not to be ministered to, but to minister,' how much more are we slothful servants of the Most High Head of the household (*summi Patrisfamilias*) bound with hardest toil to strive that, by the aid of the Divine grace, we may be enabled to bring the Lord's sheep, committed to us by the chief Shepherd, free from plague and spot to the Lord's fold?" (Exhortatio ad novum Episcopum, ex *MS. Pontif. Turon.* Martène, ii. 59).

Messenger = Ἀπόστολος, i. e. one sent with a commission from the Lord (Matt. x. 2, &c.).

Watchman = ὁ γρηγορῶν, i. e. the wakeful (Matt. xxiv. 42, &c.).

Steward = οἰκονόμος, i. e. house-feeder (Luke xii. 42, &c.). The names are all of the Lord's giving.

29. *The sheep of Christ.*

"The people expect thee to bring food to them, to wit, the teaching of the Scriptures. Whenever, then, the expectant folk are hungry, and thou nurturkest thyself alone, and our Lord Jesus Christ cometh, and we stand before Him, what kind of defence couldst thou have, He

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 the same Church, or any Member thereof, to 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 your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you 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 (30), as well that ye may shew yourselves

seeing His own sheep a hungered?" (Athan. *Ep. ad Dracont.*)

The true "pastoral" character of the Shepherd of the Gospel is in danger of being lost in the English "shepherd," which means getter and keeper of sheep into a *herd* (origin unknown). This "herding" is easier than the essential business of the pastor or ποιμήν ($\sqrt{\text{PA}}$), which = *feeder*. Milton had in mind this characteristic when he wrote, "The hungry sheep look up and are not fed." The Good Shepherd does not merely recover and fold; he feeds on the "green pasture."

30. *Apply yourselves.*

"No man that warreth (for God) entangleth himself with the affairs of this life, that he may please Him to

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

whom he hath approved himself' (cf. Vulg.). This is said of all men, but how much more ought the clergy to be free from the entanglement of worldly cares and snares? They are busied about divine and spiritual things; for them it is impossible to withdraw from the Church, and find leisure for earthly and worldly pursuits. The form of this ordination and sacred office was of old under the Law held by the Levites, the whole of which (state of things) was brought about by divine authority and arrangement, to the end that they who were engaged in divine duties might under no circumstances be called away, nor be driven to deal with the things of this world in thought or act. The same form and method now obtains among the clergy, to the end that they who are given promotion in the Lord's Church by clerical ordination may in no wise be called away from divine ministration, nor bound down to the anxieties and business of this world" (*Cyp. Ep. lxvi*).

"To-day, brethren, warns me to think very seriously of the burden I bear; though I meditate on the weight of this burden by day and by night, yet somehow the recurrence of this anniversary so violently affects me that I cannot disguise my thinking of it and of it alone" (*Aug. in die ordinationis suae, Serm. 339*).

"Let neither bishop, priest, nor deacon, take upon him worldly cares" (*Cann. Apost. iv*).

"It is my will that all within the province entrusted to thee in the Catholic Church, presided over by Caecilianus, who give their ministry to this holy religion, who are commonly styled *clerics*, be kept wholly exempt from all official public duties (*λειτουργιῶν*), to the end that they be not through any error or sacrilegious backsliding withdrawn from the service due to the Deity, but may rather without any hindrance fulfil their ministry to their own law. For when their diligence in their worship in relation to the divine is greatest, it seems likely that the greatest possible good will accrue to the state" (*Emp. Constantine, Ep. ad Anulinum apud Euseb. II. E. x. 7*).

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 you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation 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 you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you 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, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that

“Of whyche charge and burden we wyll all pastours and preachers to be admonished to the entente that they may busely exercise themselves daye and nyghte in the studye of the Holy Scriptures, and so use their ministerie with ample fruite, and for that respect withdrawe themselves not onely frome wordely intisements and carnal concupiscences, but also from all occupations, and affaires of the worlde, as much as the use of the present life wyll suffer, that they may altogether fully applye so harde and divine a ministerie, and execute their office with all diligence” (Archbp. Hermann's *Consultation* (Trans. of 1548), 6).

you 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 of the Scriptures (31), ye may wax riper 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 here assembled 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

31. *Daily reading and weighing of the Scriptures.*

“Ignorance, mother of all vices, is above everything to be avoided in God’s priests. . . . Priests are admonished to read the Holy Scriptures” (*Conc. Tolet.* iv. 25). “That meditating in thy Law, by day and by night, they may believe what they have read, teach what they have believed, imitate what they have taught, and at once show forth in themselves, prove by example, and confirm by admonition, justice, constancy, mercy, and courage” (*Sacr. Gelas.* ed. H. A. Wilson, p. 24, cf. p. 83).

“That all the ministers of the Gospel read often and ponder the whole divine Scripture, with the feare of God, and exquisite diligence, boeth that they them selves may be better learned and also that they may enstruct others” (Archbp. Hermann’s *Consultation* (Trans. of 1548), 14).

“It is a plain defection from the faith, and a proof of arrogance, either to reject anything of what is written, or to introduce anything that is not” (St. Basil, *de Fide*, i).

“If ever the Lord grant us to meet, I will discourse to you further concerning the Faith, to end that you may perceive at once the power of the truth and the rottenness of heresy by *Scriptural proof*” (St. Basil, *Ep.* cv).

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 (32), that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the Order and Ministry of Priesthood ?

Answer. I think it.

The Bishop.

Are you persuaded that the holy Scriptures contain sufficiently (33) all Doctrine required of necessity

32. *Do you think in your heart, &c.*

Cf. Med. Pont. ap. Martène, Ecc. Rit. ii. 146; Procter, 437.
 “BP. Is he worthy? R. He is worthy. BP. Is he just? R. He is just. BP. God grant that he may ever remain worthy and just in his service. Then the Bishop questions the Presbyter in these words. BP. Are you willing to receive the degree of the presbyterate in the name of the Lord? R. I am willing. BP. Are you willing in the same degree according to the measure of your ability and understanding to abide continually by the sanctions of the canons? R. I am willing. BP. Are you willing to be obedient to and of one mind with your Bishop to whose diocese (*parochia*, *παροικία*, originally place where the brethren sojourned, *παροικεῖν*, and then the district under the Episcopus; so later *paroisse*, parish) you are to be ordained in accordance with what is right and with your ministry? R. I am willing. BP. May God deign to bring this your good and right will to perfection agreeable to Him.”

33. *Are you persuaded that the Holy Scriptures contain sufficiently? &c.*

“I adore the fulness of Scripture. . . . If it is not written, let him dread the wo that is the doom of all them that add or take away” (Tert. c. *Hermog.* xxii).

“These” (i. e. the Books of Scripture) “are the springs of salvation, so that he who thirsts is filled full from the oracles contained therein. In these alone let the school of

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 required of necessity 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.

The 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 (34), and as this Church and Realm hath true religion be preached. To these let none add; from these let none take aught away" (Athanasius, *Ep.* xxxix. 6). "Let God-inspired Scripture decide between us; on whichever side be found doctrines in harmony with the word of God, in favour of that side will be cast the vote of truth" (St. Basil, *Ep.* clxxxix. 3).

"Believe those things which are written, the things which are not written seek not" (Id. *Hom.* xxix. adv. Cal. S. Trin.).

"By the Divine Word we perform each and all of everything that contributes to our soul's health" (Chrysostom, *de Sacerd.* iv. 3).

34. *As the Lord hath commanded.*

"We ought to perform in order all things that the Master hath commanded us to perform at their appointed seasons. Both the offerings and the services He ordered to be performed with care, and that they should not come about at random and in irregular fashion, but at fixed times and seasons. Both where and by whom He wills them to be performed He Himself fixed by His supreme will; to the end that all things being done with piety by His good pleasure might be acceptable to His good-will. It is they then who make their offerings at the ordained times who are both accepted and blessed,

received the same, according to the Commandments of God ; so that you may teach the people

because in following the laws of the Master they do not err. For to the High Priest are assigned peculiar services, and for the Priests their own special office is fixed, and to the Levites proper ministrations are enjoined. The layfolk are bound by the layman's laws" (Clem. Rom. *Ep. ad Corinth.* xl).

"At the outset I maintain that there is some one and definite thing instituted by Christ, which the nations are by all means bound to believe, and therefore to seek that they may, when they have found, believe. There can be no indefinite search for that which is instituted as one only definite thing. You must seek until you find, and believe when you have found ; nor have you anything further to do than to keep what you have believed, provided you moreover believe this, that nothing else is to be believed, and therefore nothing else is to be sought, after you have found and believed what is instituted by Him, who charges you to seek no other thing than that which He has instituted" (Tertullian, *de Praescr. Haeret.* ix).

"Jesus Christ our Lord did, whilst He lived on earth, Himself declare what He was, what He had been, what was the Father's will which He was administering, what was the duty of man which He was prescribing. He declared this either openly to the people, or privately to His disciples, of whom He had chosen twelve heads to be at His side, whom He ordained to be the teachers of the nations. So, when one of these had been cut off, on His departure to the Father He commanded the eleven others to go and teach all nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost. . . . Having . . . chosen Matthias by lot as the twelfth . . . they went forth into the world, and preached the same doctrine of the same faith to the nations. They then in like manner founded churches in every city, from which all the other churches, one after the other, borrowed the tradition of the Faith, and the seeds of doctrine, and are every day borrowing them that they may become churches. Indeed it is thus only that they can be deemed Apostolic, as being offshoots of Apostolic Churches" (Id. xx).

committed to your Cure and Charge with all diligence to keep and observe the same? (35)

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

35. *As this Church and Realm hath received the same.* See "Declaration," p. 6. On the one hand, on the inviolability of certain traditions, e.g. the baptism of infants, concerning which "the Church has received the tradition from the Apostles" (Origen, *ad Rom.* v); cf. Epiphanius, *Haeres.* lxxv. 8. "Our Mother, the Church, had laws lying in her indissoluble, that cannot be undone," and the various forms both of creed and liturgy, alike in East and West. It would seem that the rise of heresies necessitated a stereotyping of the Creed, while the liturgies of Antioch, Constantinople, Alexandria, Rome, Gaul, and Spain showed a variety in non-essentials (see Bp. H. Browne, *On Art.* XXXIV; Bingham, *E. A.*, II. vi; and Palmer, *Or. Liturg.* On the other hand, on what is within the sphere of national adjustment, cf. Augustine, *Ep. ad Januar.* liv: "He did not lay down directions according to what order (the Holy Supper) was to be taken, that He might keep this office for the Apostles, by and through whom He was about to ordain the Churches."—"When I," i. e. St. Ambrose, "come to Rome, I fast on the Sabbath, and when I am here, I do not fast; so do thou likewise, to whatsoever church thou mayst haply come, observe its customs, if thou wish to give offence to no one, nor to thyself."

On local uniformity cf. *Council of Toledo*, A.D. 633, iv. c. 2. "After the confession of the true faith which is preached in the Holy Church of God, it hath seemed good that all we priests, who are embraced in the unity of the Catholic Faith, do nothing diverse or inharmonious in Church affairs, lest any diversity of ours may seem to show any error of carnal schism, and the variety of Churches be to many a cause of scandal. Therefore let one order of prayer and praise be observed by us throughout all Spain and Gaul, one mode of celebrating the solemnities of masses, one for matins and evensong, and let there be no diverse ecclesiastical usage among us, forasmuch as we are contained in one Faith and Realm. This was decreed by the ancient canons. And let every province contain

The Bishop.

Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines (36) contrary to God's word; and to use both publick and private monitions (37) and exhortations,

a like usage both of praise and prayer" (*psallendi et ministrandi*).

36. *Banish and drive away all erroneous and strange doctrines.*

i. e. doctrine at variance with that of Scripture and the Church.

"We have learned the ordering of our salvation through none others than those through whom the Gospel has come down to us. This they once upon a time openly preached. Afterwards, by God's will, they committed it to us in the Scriptures, to be the ground and pillar of our faith." "Again, when we refer opponents of tradition, which starts from the Apostles, and which is preserved by means of the successions of presbyters in the Churches, they will urge that they themselves are wiser, not only than presbyters, but even than Apostles, because they have discovered the truth undefiled." "These men therefore agree with neither Scripture nor tradition" (Ir. *Haer.* iii. 1, 2).

"Whenever the soul falls sick of spurious doctrines then is there abundant need of the Word, not only for the security of our own folk, but also for wars against them that are without" (Chrysost. *de S.* iv. 3).

"A handler and teacher of the divine Scriptures as a defender of the right faith, and a destroyer of error, ought both to teach what is good and unteach what is bad" (Aug. *de Doct. Christ.* iv. 4).

"Grant this, also, merciful Father, that all strange doctrines, in which Christ is not learned, may be thrust out of Thy Church" (Marshall's *Prymer*, p. 61).

37. *Both publick and private monitions.*

"Some are righted by consolation, others by rebuke. And this latter avails in some cases where men are convicted in public, in others where men are chidden

as well to the sick as to the whole (38), within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

Will you be diligent in Prayers (39), and in reading of the holy Scriptures (40), and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh (41)?

secretly. For there are some who despise rebukes privately administered, while they are sobered by public condemnation. Others, on the contrary, show a shameless front when they are called freely and openly to account, but are influenced for good by the rebuke given in secret, and requite sympathy with docility" (Greg. Naz. *Or.* ii).

38. *As well to the sick as to the whole.*

Cf. Polycarp, *ad Phil.* vi. "Merciful priests . . . visiting all who are sick, neglecting neither widow, nor fatherless, nor poor."

39. *Diligent in Prayer.*

"Whosoever of the Priests or subordinate clergy shall have omitted the Lord's Prayer daily, either in public or private service, let him be deprived of the dignity of his order" (*Conc. Tolet.* iv. 10; Labbe, v. 1708 E).

40. *In reading of the Holy Scripture.*

"It is necessary that you be very diligent in reading, laborious and assiduous in the study of, Scripture. . . . The minister may as well sin by his ignorance as by his negligence." Bp. Jeremy Taylor, *The Minister's Duty in Life and Doctrine*, x.

41. *Laying aside the study of the world and the flesh.*

"Do you wish to be always devoted to God's business, and, so far as our human frailty shall have permitted, estranged from the business of this world and from vile gain?" R. "I do wish." *MS. Pont. for the use of the Church of Tours*, A. D. 650 (Martène, ii. 56).

"Consider what it is to take the lead of the holy nation; reflect what kind of thing it is to be occupied in

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

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

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

The Bishop.

Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love (42) among

the divine sacraments. They who live of the altar ought to have mind and time unoccupied for the altar; an attention to purity and simplicity, befits the sacraments in proportion as the sacraments themselves are pure and simple, whereby they show forth the duties of their ministry lest against God they do despite to what they handle, or against the people begin to hinder what they preach" (*De Singularitate Clericorum att. to St. Aug.*).

"If he is a Priest, let him know the law of the Lord; if he is ignorant of the law of the Lord, he proves himself to be no Priest of the Lord; for it is a Priest's duty to know the law, and, if asked, to answer about the law" (*St. Jerome on Haggai*).

The shepherds on the eve of the Great Birth, round whom the glory of the Lord shone, who saw and heard the multitude of the army of heaven, were not, as Milton conjectured, "simply chatting in a rustic row"; if it was "their loves . . . that did their silly thoughts so busy keep," it was their love for "their sheep;" for, according to the Evangelist, they were keeping wakeful watch *over their flock*.

42. *Set forward . . . quietness, peace, and love.*

Cf. Constantine at the Council of Nicaea (*Soz. Hist. i. 19*): "For everything," said the Emperor, "am I grateful

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.

The Bishop.

Will you reverently obey your Ordinary (43), and other chief Ministers, unto whom is committed the

to God, and not least for this, that I now, my friends, look on your assembly. To me, indeed, it hath befallen better than I had hoped, to bring so many sacred ministers (*ιερείας*) of Christ together in one place. And I would wish that I might behold you of one mind, and possessed of a sentiment of harmonious concord. For in my judgement the worst evil of all evils is that the Church of God should be the prey of faction (*στασιάζειν*). So when I heard—as would to God I had never heard—I was deeply grieved on hearing that you were divided—you who of all men division misbecomes, in that you are God's ministers (*λειτουργγούς*) and heralds of peace. It is for this cause that I have summoned your holy synod. At once as your sovereign and your fellow-servant, I do ask from you a favour, pleasing to God, who is your Lord and mine, and becoming alike for me to receive and for you to grant. It is this, that you openly discuss the causes of the disagreement, and bring them to a peaceful end. Thus by your aid I shall raise this trophy of victory over our envious enemy, who, now that strangers and tyrants have been put out of our borders, has stirred this intestine sedition, because of his grudge against the good things we enjoy."

43. *Obey your Ordinary.* Cf. note 23, and Oath on p. 6.

"Should any cleric have any complaint against a cleric, let him not leave his own Bishop and have recourse to secular courts; let him rather lay the matter bare before his own Bishop, or by the consent of the Bishop himself, let the case be argued out before arbitrators chosen by both parties. If any one act in contravention of these directions, let him lie under canonical censure. But if a clerk have a matter for judgement, either with his own Bishop, or with another Bishop, he must plead his cause

charge and government over you ; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements ?

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

¶ *Then shall the Bishop, standing up, say* (44),

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.*

before the synod of the province. And if there be a contention between a Bishop or a clerk and the metropolitan of a province, he must go to the head of that administration or to the throne¹ of the imperial city, Constantinopolis" (*Canons of Chalcedon*, ix ; cf. G. B. Howard's translation, p. 64).

"A sure cause of heresy and schism has arisen when the Bishop, who is one, and at the head of the Church, is by the proud presumption of certain men treated with contempt" (*Cyp. Ep. lxi*).

"Be subject to thy Bishop, and take him as a parent of thy soul" (*Jer. Ep. lii*).

"The Church's welfare depends on the dignity of the high priest ; if to him there be not conceded a certain peculiar authority, standing out above all, as many schisms are caused in churches as there are priests" (*Jer. adv. Lucifer. ix*).

44. *Then shall the Bishop, standing up, say.*

In the Mediaeval Pontifical a prayer corresponding to this was uttered during the imposition of hands.

"Afterwards, while the Bishop is blessing them and holding his hand above their heads, saying nothing to them, and touching them with one hand, let all the Priests who are present hold their hands raised above their heads."

¹ i.e. the metropolitan see of Constantinople. The notion of universal Italian supremacy is, of course, hardly above the horizon. At Chalcedon Paschasinus, Leo's representative, *signed* as "synodopraesidens," but whatever precedence was allowed to Rome and Constantinople was to the two capitals.

¶ *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 shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) Veni, Creator Spiritus (45); the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold 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.

Then follows the "Praefatio sacerdotum."

"Well-beloved, let us beseech God, the Father Almighty, that on these His servants whom He has chosen for the work of the presbyterate, He will multiply heavenly gifts."

45. The Latin version of the Hymn Veni, Creator, is as follows:—

Veni, Creator Spiritus,
Mentes tuorum visita:
Imple superna gratia
Quae Tu creasti pectora.

Qui Paraclitus diceris
Donum Dei altissimi:
Fons vivus, ignis, caritas,
Et spiritalis unctio.

Tu septiformis munere,
Dextrae Dei Tu digitus:
Tu rite promisso Patris
Sermone ditans guttura.

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, eternal God,
 Proceeding from above,
Both from the Father and the Son,
The God of peace and love ;

Visit our minds, into our hearts
 Thy heavenly grace inspire ;
That truth and godliness we may
Pursue with full desire.

Accende lumen sensibus,
 Infunde amorem cordibus :
 Infirma nostri corporis
 Virtute firmans perpetim.

Hostem repellas longius,
 Pacemque dones protinus
 Ductore sic Te praevio
 Vitemus omne noxium.

Per Te sciamus, da, Patrem,
 Noscamus atque Filium :
 Te utriusque Spiritum
 Credamus omni tempore.

Sit laus Patri cum Filio
 Sancto simul Paraclito :
 Nobisque mittat Filius
 Charisma Sancti Spiritus.

The hymn has been ascribed to St. Ambrose, but it is not included in the Benedictine edition of his works. It

Thou art the very Comforter
 In grief and all distress ;
The heav'nly gift of God most high,
No tongue can it express ;

The fountain and the living spring
 Of joy celestial ;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
 By them Christ's Church doth stand :
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
 Thou givest speech with grace ;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
 Send down thy heav'nly light ;
Kindle our hearts with fervent zeal,
To serve God day and night.

appears in the Pontifical of Soissons (eleventh century), and in all the English Pontificals except that of Winchester. It has also been assigned to Charlemagne and to Rhabanus Maurus (Rabanmaur), Archbishop of Mainz († 856). The first of the two versions in the English Prayer Book, inserted in 1662, has been ascribed to Dryden, possibly from a confusion with a paraphrase really composed by him, and beginning "Creator Spirit, by whose aid." It is found in Bp. Cosin's *Private Devotions* (1627).

The Sacramentary of Leo has the parallel prayer: "Emitte in eos, Domine, quaesumus, Spiritum Sanctum quo, in opus ministerii fideliter exequendi, munere septiformi tuae gratiae roborantur;" and that of Gelasius, "Sensibus nostris, quaesumus, Domine, lumen Sanctum tuum benignus infunde."

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;) *That neither devil, world, nor flesh,
Against us may prevail.*

Put back our enemy far from us,
And help us to obtain
*Peace in our hearts with God and man,
(The best, the truest gain;)*

And grant that thou being, O Lord,
Our leader and our guide,
*We may escape the snares of sin,
And never from thee slide.*

Such measures of thy powerful grace
Grant, Lord, to us, we pray ;
*That thou may'st be our Comforter
At the last dreadful day.*

Of strife and of dissention
Dissolve, O Lord, the bands,
*And knit the knots of peace and love
Throughout all Christian lands.*

Grant us the grace that we may know
The Father of all might,
*That we of his beloved Son
May gain the blissful sight ;*

And that we may with perfect faith
Ever acknowledge thee,
*The Spirit of Father, and of Son,
One God in Persons Three.*

To God the Father laud and praise,
And to his blessed Son,
*And to the Holy Spirit of grace,
Co-equal Three in One.*

And pray we, that our only Lord
 Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise (46), 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

46. *That done, the Bishop shall pray in this wise, &c.*

“Holy Lord, Almighty Father, Eternal God, Who appointest all good gifts and all dignities, which are doing battle for Thee . . . by this Thy providence, O Lord, to the Apostles of Thy Son Thou didst add as comrades teachers of the Faith, by whose aid they filled the whole world with subordinate preachers. Wherefore, O Lord, we implore Thee bestow this aid also on our infirmity” (*Sacr. Leon. 424*).

“I can now no longer escape from the duty of teaching laid on me by the requirements of the Priesthood, though in truth I tried to avoid it. ‘For God gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers’” (*St. Ambrose, De Off. Min. i. 1*).

“All the functions and powers of the Church were summed up at first in the Apostles, and were gradually imparted under their authority and leading to different officers who shared the same ministry in different grades. Thus, if the function of *worship*, which in the Christian Church formed the spiritual counterpart of the Temple *λειτουργία*, was (as Harnack says) the ‘primary function’ of the Episcopate, if it was the Bishop’s office to ‘offer the gifts’ (*Clem. ad Cor. 44*), yet they certainly in this respect only share the *λειτουργία* of the prophets and teachers (*Did. xv. 1*), and these prophets and teachers are in the Acts specially brought before us as fulfilling this function of worship (*Acts xiii. 2*). Prophets in fact, and of course Apostles, were ministers of worship as well as ‘ministers of the word’ and governing authorities. Then again with reference to the function of teaching.

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

It belongs primarily to Apostles, and prophets, and teachers and evangelists, but it is shared also by the 'bishops' or 'presbyters' (1 Thess. v. 12 ; 1 Tim. iii. 2 ; v. 17 ; Tit. i. 9 ; Acts xx. 29, 30 ; the local 'pastors' are called 'teachers' in Eph. iv. 11)" (Gore, *Christian Ministry*, note K, p. 400).

"'Tis in the Church that God hath placed Apostles, prophets, teachers, and all the remaining operation of the Spirit. Of this Spirit all they who fail to have recourse to the Church are not partakers ; but, through their ill-will and most depraved action, they rob themselves of life. For where the Church is there is the Spirit of God, and where the Spirit of God is there is the Church and every grace ; the Spirit moreover is truth" (Ir. *Haer.* iii. 40).

"The name 'Evangelist' denotes a *work* rather than an *order*. The Evangelist might or might not be a Bishop, Elder or a Deacon. The Apostles, so far as they evangelized, might claim the title, though there were many Evangelists who were not Apostles" (Dean Plumtre in *D. B.* i. 593).

In the Liturgy of St. Chrysostom, the *Deacon*, before reading the Gospel, says to the Priest, "Bless, Sir, *the Evangelist* of the holy Apostle and Evangelist . . . ; and the Priest, signing him with the sign of the Cross (*σφραγίζω*), says," &c. (In the *Passio SS. Perpetuae et Felicitatis*, c. A. D. 202 Aspasius is the *Presbyter Teacher*).

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 shew ourselves thankful unto thee for these and all other thy 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 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 (47), the Bishop with the Priests present*

47. *When this Prayer is done, &c.*

“When ordaining a Presbyter, O Bishop, do thou thyself lay thy hand upon his head, the Presbytery standing by thee” (*Const. Ap.* viii. 16).

“A Presbyter lays on his hand, but does not appoint or ordain,” *id.* 28 (χειροθετεῖ, οὐ χειροτονεῖ: later χειροτονία and χειροθεσία came to be identical in meaning).

“When a Presbyter is ordained, while the Bishop is blessing him and holding his hand on his head, let all the Presbyters also who are present hold their hands over his head near the hand of the Bishop” (*Conc. Carth.* iv. 3).

“The Priest kneels on both knees before the divine altar, and then has on his head the high-priestly right hand, and in this manner at the hands of the High Priest who appoints him by the invocations that make him a Priest (ταῖς ἱεροποιαῖς ἐπικλήσεσιν) is he consecrated” (*Dionys. Areop. de Ecc. Hier.* v. 2).

“And while the Bishop blesses him let him hold his hand over his head. Likewise let the Presbyters who

shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,

Receive the Holy Ghost (48) for the Office and

are present hold their hands near the hand of the Bishop over his head" (*Pontifical of Egbert*).

In the Roman Pontifical the Bishop and Priests lay both their hands on the head of the candidates, after which they hold their right hands extended over them.

In the Greek Pontifical the Bishop, holding his right hand on the candidate's head, says, "The Divine grace, which always healeth that which is sick and filleth up that which lacketh, advances *N.* the most pious Deacon to be Priest. Let us therefore pray for him that the grace of the All-Holy Spirit may come upon him."

"And this to be true Chrysostom affirmeth in his eighty-fifth homily upon St. John, where he saith in this manner: 'What speak I of Priests? I say that neither Angel nor Archangel can of his own power give us any of those things which be given us from God: but it is the Father, the Son, and the Holy Ghost which is the effectual cause of all those things; the Priest doth only put to his hand and tongue.' And in this point St. Ambrose also agreeth with the said opinion of Chrysostom. For in his book, *De Dignitate Sacerdotali*, he saith these words: 'The Priest layeth his hand upon us, but it is God that giveth the grace. The Priest layeth upon us his beseeching hand, but God blesseth us with His mighty hand. The Bishop consecrateth another Bishop, but it is God that giveth the dignity'" (*Institution of a Christian Man*, p. 106).

48. *Receive the Holy Ghost, &c.*

Prayer and the laying on of hands being the essential "form and matter" of Ordination, without any specification of the words to be used, there is no Catholic rule as to the form, and antiquity exhibits variety.

"There was no rite common to the whole Church, no Catholic rite, from which we departed at the Reformation" (Bishop Browne, *Speech at the Church House*, C. H. S. Tract, xvii).

The form in the Canons of Hippolytus, third century,

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.

was: "Receive his prayers and oblations, which he shall offer to Thee day and night, and may they be to Thee a pleasing odour. Bestow upon him the Presbyterate and the spirit of mercy, and the power to remit sins, and the faculty of dissolving all the bonds of the iniquity of demons, and of healing all diseases, and beat down Satan under his feet quickly." Cf. *Cann. Hipp. in Texte und Untersuchungen*, Gebhart and Harnack, vi. 46.

The Maronite.

"Presented to the high and sublime order of Presbyters, may he minister at Thy altar without condemnation; may he honour Thy holy throne, and there offer perfect sacrifices and spiritual gifts; may he renew Thy people by the laver of regeneration."

The Coptic.

"Look upon Thy servant promoted to the order of the Presbyterate: fill him with Thy Holy Spirit that he may preside over and rule Thy people with a pure heart: give him the spirit of wisdom that he may be full of salutary virtues and the word of doctrine; that he may teach Thy people in gentleness and serve Thee in holiness; that he may perfect the works of the Priesthood on Thy people who duly show Thy misery to him; that he may regenerate them in the font."

The Nestorian.

"Choose them, O Lord, to the Priesthood, that they may lay hands on the sick and they may be cured; that with pure heart and good conscience they may serve at Thy holy altar, offering to Thee the oblations of prayers and the sacrifices of confessions in Thy holy Church."

The Armenian.

"Keep him whom thou hast received to the Presbyterate unmoved in that Priesthood. Let him stand in that Priesthood, built and strengthened on the rock of the faith of the Apostles and Prophets: may he have apostolic grace to expel diseases and evil spirits, to call the Holy

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 (49), the Bible into his hand, saying,*

Take thou Authority (50) to preach the Word of Spirit from heaven for the spiritual life of the regenerate, renewing them in the sacred font ; may he perform the terrible and Holy Sacrament of the Body and Blood of our Lord for the remission of faults ; may he worthily fulfil every office of the Priesthood."

The actual words, *Accipe Spiritum Sanctum : quorum remiseras peccata, remittuntur eis, et quorum retinueris, retenta erunt* are used in the mediaeval Pontifical with a second imposition of hands, and are first found in the Mainz Pontifical of the thirteenth century (Morin, 279 E; Martène, ii. 327). They appear in a Bangor MS. of the same century, and in a Roman Pontifical of the fourteenth. They are not in the Pontificals of Egbert or Dunstan, nor in any of the foreign authorities printed by Martène before the twelfth century (see Maskell, *Mon. Rit.* iii. 220). In the modern Roman Pontifical the candidates are called "ordinati" before the use of this form.

49. *Then the Bishop shall deliver to every one of them kneeling, &c.*

Here, in the mediaeval Pontificals, e.g. according to the Use of Sarum, the Bishop delivered "the paten with the oblations and the cup with wine." The Rubric of 1550 ordered the Bible to be delivered "with one hand, and the chalice or cup, with the bread, in the other hand." On the comparative modernness of the custom of the porrection of the paten and cup, cf. pp. 21, 22. The delivery, however picturesque and significant, was omitted in 1552, the "preaching of the word of God" being indicated by the gift of the Bible ; the "ministering of the Holy Sacraments" being described by word only.

50. *Take thou Authority, &c.*

The first Canon of the Council of Ancyra (A.D. 314) in prohibiting Priests who have lapsed into heathenism and then returned, from discharging a Presbyter's functions,

God, and to minister the holy Sacraments in the Congregation (51), where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said: and the Bishop shall after that go on in the Service of the Communion, which all they that 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.*

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

[*For newly ordained Deacons.*]

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

sums up these functions as offering the oblations¹, preaching, or performing any of the sacred "liturgies" (Labbe, iv. 1680).

Isidore of Seville († 636) on the Services of the Church (c. vii) writes: "To them," i.e. Presbyters, "no less than to Bishops, is committed the stewardship of the mysteries of God; for they take the chief authority in Christ's churches, alike in the consecration of the Body and Blood, and in teaching the people, and in the office of preaching."

"The Sacrament of the Eucharist we receive from the hand of none others than our 'presidents'" (Tertullian, *de Cor. Mil.* cap. iii).

51. *The Congregation.*

The Books of 1550 and 1552 read "*this congregation.*" The change to "the" widens the commission to the Church generally, "the congregation" having the sense of "Ecclesia," as in Art. XXIV.

¹ In the Syriac "Corban." Cf. G. B. Howard, *Canons of the Primitive Church*, from the Syriac.

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.*

[*For newly-ordained Priests.*]

Most merciful Father (52), 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.

52. *Most merciful Father, &c.*

The prayer of the mediaeval service, after the first imposition of hands¹, laid stress on the "transformation" of the bread and wine in terms in themselves primitive, but open to misconstruction in view of erroneous theories of transubstantiation:

"O God, the author of all gifts of sanctification, Thou from whom cometh true consecration and full benediction, do Thou, O Lord, on these Thy servants whom we dedicate with the dignity of the presbyterate pour forth the gift of Thy benediction: to the end that by the seriousness of their conversation and severity of life, they may prove themselves elders, trained in the studies which Paul taught to Titus and Timothy, and so, meditating day and night in Thy law, they may believe what they have read, teach what they have believed, and act up to what they have taught. Grant that they may show forth in themselves justice, constancy, mercy, fortitude, and the remainder of the virtues. May they prove by example, confirm by admonition, and keep pure and undefiled the

¹ On successive varieties in this Prayer, cf. Gore's *Christian Ministry*, note C, p. 367. A peculiarity of the Roman ordinal is its probable combination of Roman and Gallican forms.

Grant also, that we may have grace to hear and receive what they shall deliver out of thy most

gift of their ministry. May they through the service of Thy people¹ transform² the bread and wine into the Body and Blood of Thy Son by holy and undefiled benediction, and by inviolable charity, to a perfect man, to the measure of the stature of the fulness of Christ, in the day of just and eternal judgement, in purity of conscience and fulness of faith, full of the Holy Ghost" (*Sacr. Gelasii*, ed. H. A. Wilson, p. 24).

In the Greek Liturgy, after the laying on of the right hand: "*Then those within the Bema, and the singers say, Lord, have mercy. The Bishop, having again signed him thrice, and keeping the hand on his head, says the following prayer secretly, after the Deacon has said, Let us beseech the Lord.*"

"O God, unbeginning and unending, Who art elder than all creation, Who hast honoured with the title of Priest those accounted worthy to discharge the holy ministry of the word of Thy truth in this degree; vouchsafe, O Lord of all, that this man whom Thou hast been pleased to advance by me may receive this great grace of Thy Holy Spirit, in blameless conversation and unswerving faith, and make Thy servant perfect, in all things well pleasing unto Thee, and guiding well this great priestly honour given unto him by Thy foreknowing power. For Thine is the might, and Thine is the kingdom, and the power and the glory, Father, Son, and Holy Ghost, now and ever, and to ages of ages."

"*And after this prayer the principal Priest says in a low tone, loud enough for his colleagues to hear and respond, the Diaconal sentences*": In peace, &c. (as for

¹ "Per obsequium plebis tuæ." Cf. "obsequium" in Vul. Rom. xii. where "rationabile obsequium" = "reasonable service." So in the Order of the Mass: "Orate fratres ut meum ac vestrum sacrificium fiat acceptabile apud Deum Patrem Omnipotentem." The sacrifice is the offering of the Church.

² Transforment. The words μεταποιεῖν, "transformare," "transfigurare," were in use of the holy mysteries before the grosser conceptions, which date from the ninth century, were in the horizon. Cf. Theodoret, *Dial. II*, quoting Ambrose against Apollinarius.

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.*

Prevent 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. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge

a Deacon). For the servant of God (*N.*) now advanced to be Priest and for his salvation.

“That our loving God may grant him a spotless and blameless Priesthood,” &c.

The Bishop, holding his hand still on the head of the candidate, prays again as follows secretly :

“O God, mighty in power, and unsearchable in wisdom, wonderful in counsel above the sons of men, fill, O Lord, with the gift of Thy Holy Spirit, this man whom Thou hast been pleased should enter the degree of Priest, that he may be worthy to stand blamelessly before Thine altar, to preach the Gospel of Thy kingdom, to discharge the sacred ministry of the word of Thy truth, to offer unto Thee gifts and spiritual sacrifices, to renew Thy people through the laver of regeneration, that at the second coming of the great God and our Saviour Jesus Christ, Thine Only-begotten Son, he may then receive the reward of his good administration of his proper order in the multitude of Thy goodness. For Thine awful and glorious Name, that of the Father, the Son, and the Holy Ghost, is blest and magnified now and ever, and to ages of ages. Amen.”

Cf. Institution of a Christian Man, p. 159.

“Grant that all they that preach Thy word may profitably and godly preach Thee and Thy Son, Jesus Christ, through all the world : and that all we which

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 Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

hear Thy word preached may so be fed therewith that not only we may outwardly receive the same, but also digest it within our hearts; and that it may so work and feed every part of us that it may appear in all the acts and deeds of our life.”

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