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# PRAYER BOOK STUDIES

VIII  
THE ORDINAL

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# Prayer Book Studies

## VIII THE ORDINAL

THE STANDING LITURGICAL COMMISSION  
OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA

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## Preface

The last revision of our Prayer Book was brought to a rather abrupt conclusion in 1928. Consideration of it had preoccupied the time of General Convention ever since 1913. Everyone was weary of the long and ponderous legislative process, and desired to make the new Prayer Book available as soon as possible for the use of the Church.

But the work of revision, which sometimes has seemed difficult to start, in this case proved hard to stop. The years of debate had aroused widespread interest in the whole subject; and the mind of the Church was more receptive of suggestions for revision when the work was brought to an end than when it began. Moreover, the revision was actually closed to new action in 1925, in order that it might receive final adoption in 1928: so that it was not possible to give the consideration to a number of very desirable features in the English and Scottish revisions, which appeared simultaneously with our own. It was further realized that there were some rough edges in what had been done, as well as an unsatisfied demand for still further alterations.

The problems of defects in detail were met by continuing the Revision Commission, and giving it rather large 'editorial' powers (subject only to review by General Convention) to correct obvious errors in the text as adopted, in the publication of the new Prayer Book. Then, to deal with the constructive proposals for other changes which continued to be brought up in every General Convention, the Revision Commission was reconstituted as a Standing Liturgical Commission. To this body all matters concerning the Prayer Book were to be referred, for preservation in permanent files, and for continuing consideration, until such time as the accumulated matter was sufficient in amount and importance to justify proposing another Revision.

The number of such referrals by General Convention, of Memorials from Dioceses, and of suggestions made directly to

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the Commission from all regions and schools and parties in the Church, has now reached such a total that it is evident that there is a widespread and insistent demand for a general revision of the Prayer Book.

The Standing Liturgical Commission is not, however, proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signaled the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

It must be emphasized that the liturgical forms presented in these *Studies* are not — and under our Constitution, cannot be — sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies or articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

In this undertaking, we have endeavored to be objective and impartial. It is not possible to avoid every matter which may be thought by some to be controversial. Ideas which seem to be constructively valuable will be brought to the attention of the Church, without too much regard as to whether they may ultimately be judged to be expedient. We cannot undertake to eliminate every proposal to which anyone might conceivably object: to do so would be to admit that any constructive progress is impossible. What we can do is to be alert not to alter the present *balance* of expressed or implied doctrine of the Church. We can seek to counterbalance every proposal which might seem to favor some one party of opinion by some other change in the opposite direction. The goal we have constantly had in mind — however imperfectly we may have succeeded

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in attaining it — is the shaping of a future Prayer Book which every party might embrace with the well-founded conviction that therein its own position had been strengthened, its witness enhanced, and its devotions enriched.

The objective we have pursued is the same as that expressed by the Commission for the Revision of 1892: “*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.”

\* \* \*

### THE STANDING LITURGICAL COMMISSION

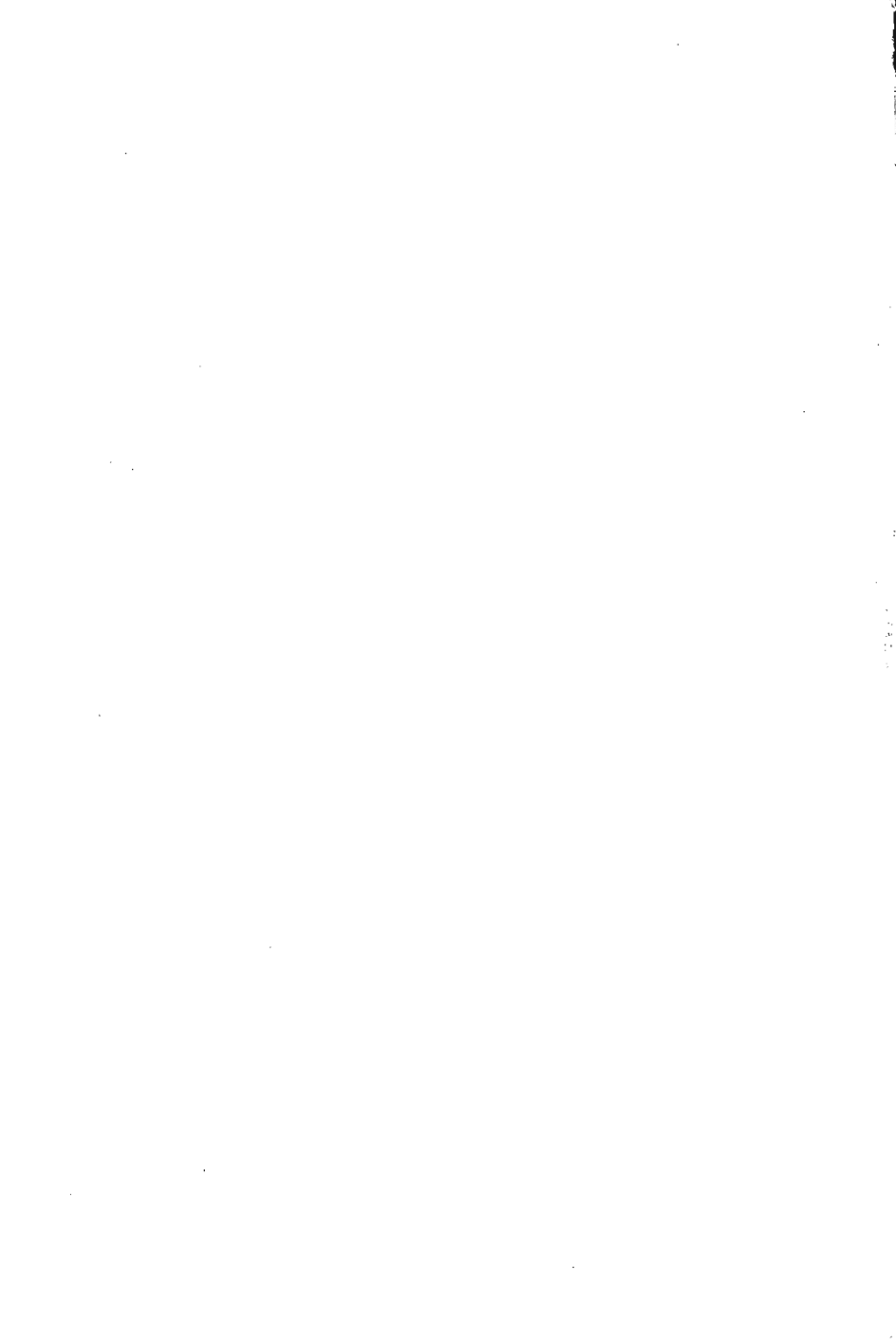
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The Commission's sub-committee on the Ordinal has been in charge of Bishop Fenner. The fact that this study only concerns the three rites of ordination does not imply that the Commission does not recommend the inclusion of other rites in the Ordinal, such as are at present contained therein. But studies on these other rites will appear at a later time.



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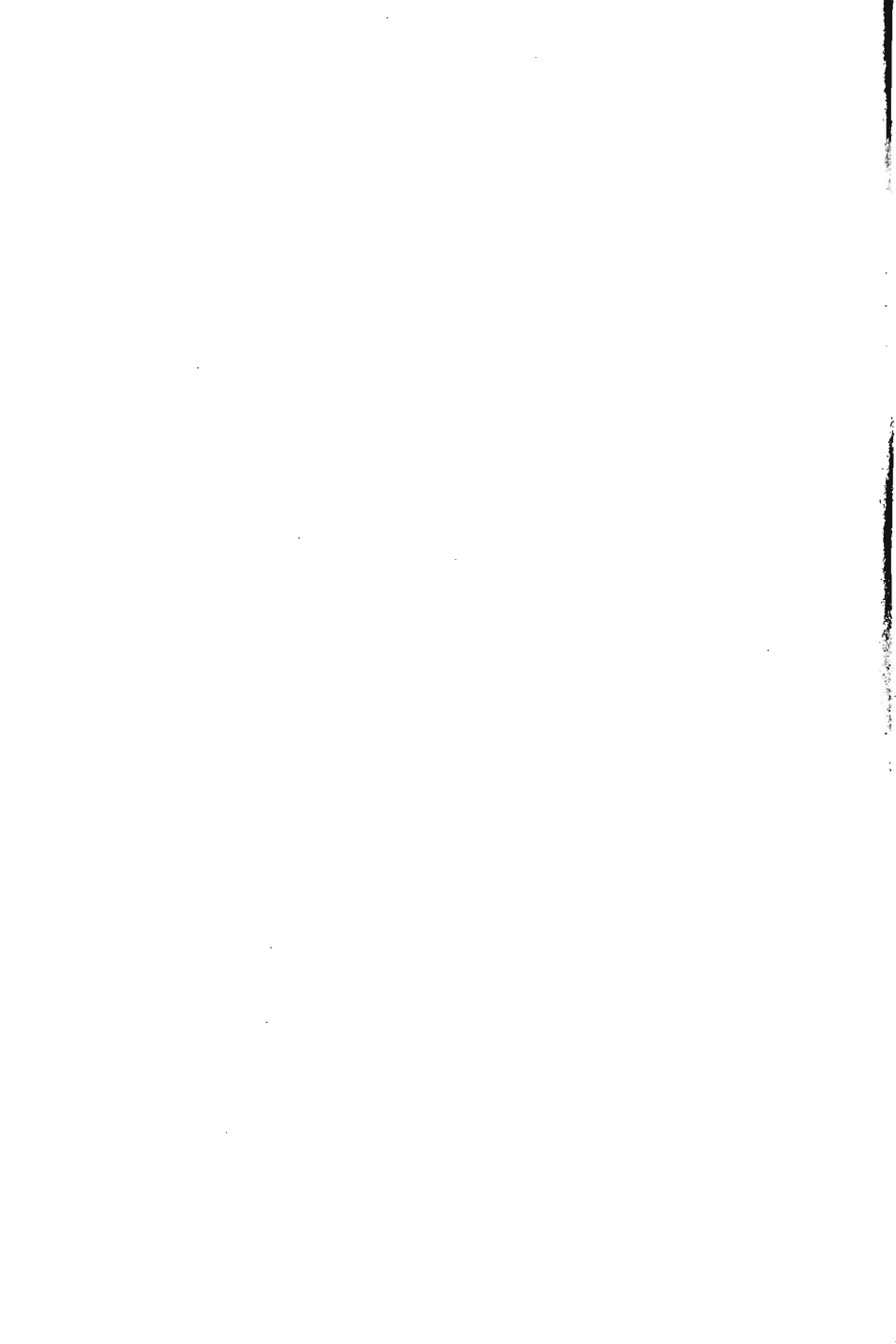
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## THE ORDINAL





# The Ordinal

This introduction to the proposed Ordinal sets forth in brief form the development of the Ordinal from the first intimations of ordinations given in the New Testament to the revision of the American Prayer Book in 1928. No attempt is made to give a detailed historical development or the theology of the Sacred Ministry. These would be beyond the scope or needs of these Studies. Our effort has been confined to showing the place Holy Order occupies in the long worshipping life of the Church and the changes in the Ordinal which we think will make for greater enrichment.

Nothing, of course, is suggested that would tend in the least to draw our Church away from the Ordinals of the Anglican Church generally, nor from those basic elements of the historic Ordinals that have been continuous in the life of the Church. The changes here proposed are wholly contained within the structure of the Ordinal as it has developed in the Western Church.

## I

### THE DEVELOPMENT OF THE ORDINAL

#### *Early Sacramentaries*

What the Church means by Order is well described by St. Augustine when he states that order is "an arrangement of things like and unlike which assigns to each its place." (*De civ. Dei* xix. 13). Holy Order began very early to mean the assignment of each to his place. In the beginnings of the Church's life, assignment is referred to as "lot." In Acts 1:17, Judas is spoken of as having had his part and place in the Apostolic

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Ministry; and, to take the place from which he had fallen, the Apostles "gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles" (Acts 1:26). By the time of Hippolytus, lot and assignment had developed into *leitourgeia* and meant "ministry" in a technical sense. Each Order has its own particular function in the corporate life of the Church. The clergy receive the Holy Spirit to empower them to perform those functions which belong to their Order in the Ministry.

According to a later strand of New Testament tradition the first ordination and commission were bestowed by Christ Himself in one of His Resurrection appearances. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." (John 20:22.) This action in breathing on His Apostles was never repeated. The laying on of hands, however, had been a consistent gesture of our Lord. In healing, He laid His hands upon those who were diseased. In thanksgiving, He laid His hands and consecrated. At Bethany, He "lifted up His hands and blessed them." His commissioning and sending forth were uniformly stated in the declarative. Forthwith, in the New Testament, the only ceremony at Ordination was the laying on of hands with prayer.

By the laying on of hands with prayer, the ordinand received the endowment of the Holy Spirit for the twofold purpose of extending the gift of Christ to His Apostles down through the ages and of manifesting from within himself the abiding presence and power of his Lord in the Order to which he has been called and ordained. No minister in any Order can do anything apart from the operation of the Holy Spirit. It is through the minister that the Holy Spirit presents the things of Christ to the Church. The minister of the Church does everything through the power and presence of the Holy Spirit, for he is chosen and ordained by the one abiding Priest to be His living instrument in the world. He uses this ministry that He Himself may reach His children in baptism; bestow upon them the sevenfold gifts of His Holy Spirit in Confirmation;

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consecrate the elements in the Holy Communion for them; absolve and reconcile the penitent; ordain men to be His ministers; join a man and woman in holy wedlock; and strengthen the sick. "I am the vine, ye are the branches . . . without me, ye can do nothing."

The New Testament makes clear that it is the one Lord who by His spirit calls, endows and uses His ministers to carry on His redemptive mission in the world, and through those already so called and endowed, others are to be added that His ministry may be continued in each succeeding generation.

Outside the New Testament the first Christian writer to make record of this continuing ministry in the Church is Clement of Rome. In his epistle to the Corinthians, he tells in chapter 42 how the Apostles, having received a charge, went forth with full assurance of the Holy Ghost to preach the Gospel that the Kingdom of God was about to come. So proclaiming everywhere in the country-sides and cities, they appointed their first-fruits, after they had proved them by the Spirit, to be bishops and deacons unto them that should believe.

Our knowledge of the Ordinal is derived chiefly from Sacramentaries and Pontificals and by the nature of these documents they are scarce. A Sacramentary or Pontifical contained only those parts of the services that pertained to the office of the bishop. They were always regarded as the personal property of the bishop and on his death they were frequently withdrawn from the safekeeping of the cathedral and placed with his personal belongings. This made them liable to mutilation and loss.

The earliest text we have of the Ordinal appears in the *Apostolic Tradition* of Hippolytus of Rome, and dates from the beginning of the third century. The three Orders are taken for granted and they are set forth as the Ministry of the Church. The minister in each order was elected by the Church and ordained by a single prayer accompanied by the laying on of hands. In his directions, Hippolytus states that the bishop alone laid his hand upon the deacon. He was ordained to be

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the pastoral and liturgical assistant to the bishop. The presbyters joined the bishop in laying hands upon the presbyter. This gesture of the presbyters was not considered as ordaining, but as assenting to and welcoming the ordinand into their ranks. When a bishop was consecrated, the act of consecration was delegated to one bishop who imposed his hands and said the prayer of ordination.

The prayer for the ordering of deacons in the *Apostolic Tradition* has changed less in detail than in any of the other orders.

In the prayer for the consecration of a bishop, his functions are stated as feeding the flock, offering the holy gifts, absolving penitents, and making choice of clergy. To him is given the high priesthood of the Church and he is the minister of all Sacraments.

There is scant definition of the ministry of the presbyter in the *Apostolic Tradition*. He is to assist the bishop as a member of his advisory council, as Moses chose elders to assist him in ruling the chosen people. There is no indication of any sacerdotal function given to the presbyter. In his celebration of the Eucharist and in Baptism and Absolution, the bishop had the assistance of the deacons.

The next text, and the earliest Eastern one, is that of the Sacramentary of the Egyptian bishop, Serapion. It dates from the middle of the fourth century and is similar in all significant respects to the *Apostolic Tradition* of Hippolytus, with the exception of the greater recognition given to the duties of the presbyter. While he is still to serve in a subordinate capacity, he is now mentioned as one who is to be a minister of the Word and of reconciliation, and to be responsible for the administration of the parish — "To be a steward of thy people and an ambassador of thy divine oracles and to reconcile thy peoples to thee." It was a natural development that between the times of Hippolytus and Serapion the populous centers saw the considerable growth of parishes and that which the bishop did, in performing all sacramental functions for all the

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people of the city, had to be supplemented by the preaching, pastoral and administrative ministry of the presbyter.

In the last quarter of the eighth century in the Frankish kingdom, Charlemagne made an effort to bring unity to the great variety of liturgical usage that prevailed. Some churches were using the Gallican rite and some the Roman rite, and each with local adaptations. Charlemagne applied to Pope Hadrian I for an authentic copy of the Roman Sacramentary. Apparently, from lack of interest in Charlemagne's project, Hadrian sent something that was partial and inadequate. It did, however, contain the Ordinal. Although Hadrian's letter to Charlemagne described the work as "The Book of the Sacraments published by St. Gregory the Great," it is now known as the "Sacramentary of Hadrian."

This sacramentary did not meet the needs of the Frankish or any other Church, and to supply its deficiencies a supplement was added. This supplement is the work of Alcuin. It became known as the Gregorian Sacramentary, and to a considerable extent it is the source of the essential prayers in the later Missals and Pontificals.

Another document of importance in the development of the Ordinal is the sacramentary which came to be called the Gelasian. It has been attributed to Pope Gelasius I (492-496). It is a Roman book, but it is characterized by the deletion of most things that were merely of local Roman interest and by the addition of certain things that were Gallican.

The last of the more prominent medieval sacramentaries is known as the "Leonine." It was assumed by an earlier editor that it was the work of Pope Leo the Great (440-461). In strict definition it is not a sacramentary, but out of its haphazard arrangement of material a sacramentary might be assembled. A considerable amount of the Leonine material appears in later sacramentaries and service books, and through them a few prayers, verbatim or by paraphrase, came into the Book of Common Prayer. Among them is the final Collect in the Ordination of Deacons.



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The Leonine and Gelasian rites conform in essential matters to the rites as set forth in the *Apostolic Tradition*, but there are some significant additions. A litany makes its first appearance in the Leonine rite, and in the Gelasian rite is recorded the first use of the "Instruments." The priest's and the bishop's hands are anointed and the open book of the Gospels is imposed upon the neck and head of the bishop.

The most important addition in the Gelasian rite, as it developed in the Gallican Church before Charlemagne, is that of sacerdotal character being given to the priest. It is a new and important departure. There are differing interpretations, due to conflicting readings, yet it does seem to point definitely to the fact that the presbyter had occupied a place as a minister of the Eucharist. In H. A. Wilson's edition of the Gelasian Sacramentary, the petition in the ordination of a priest states that he may "through the service of thy people transform the Body and Blood of Thy Son by a stainless benediction and by an inviolate charity into a perfect man, into the measure of the age of the fullness of Christ." It may be argued from this that if the Gelasian Sacramentary is really the work of Pope Gelasius I, the sacerdotal functions of the presbyter began at least as early as the fifth century.

### *English Ordinals*

The development of rites in the Church of England had even more diversity than that of the Gallican Church. There were notably those of Salisbury, Hereford, Bangor, York and Lincoln. But this does not exhaust the list. In theory each church was supposed to follow the usage of the Metropolitan Church of its province, but in fact most of the larger and more ancient churches in each diocese had their own Use. They were not so much different rites, for in structure and text they were approximately the same, but there were differences in detail. All of them, however, expressed in bold outline a definite adherence to the Roman rite.

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What is known as the Sarum Use contained an Ordinal set forth early in the thirteenth century by Richard le Poer, dean and later bishop of Salisbury. The Sarum Use began to be adopted quite readily, and it is apparent that by the middle of the fifteenth century the Ordinal known as the "New Use of Sarum" was in general use in the Churches in England, Wales and Ireland.

The English Prayer Book of 1549 did not contain an Ordinal. The Roman version of the Ordinal, as set forth in the "New Use of Sarum," was soon to be displaced. By an Act of Parliament on January 31st, 1550, the King was empowered to appoint a commission to prepare and publish a "Form and Manner of Making and Consecrating Archbishops, Bishops, Priests and Deacons, and Other Ministers of the Church." There are several items of evidence which show that an Ordinal had already been prepared. The commissioners were appointed three days after Parliamentary authorization and the book was actually published about two months later.

The permission to draw up rites of ordination 'for the Other Ministries of the Church' was ignored, for there was a determination not to continue Minor Orders. Persons in Minor Orders could claim immunity from criminal prosecution in the secular courts and could demand that they be turned over to the jurisdiction of their bishops. This abuse of privilege had grown to such an extent that there was considerable outcry against it.

The essential forms of ordination — the laying on of hands and prayer — had never been used for the Minor Orders. Theirs was a commissioning to perform certain duties rather than an ordination. Their commissioning was accomplished by prayer that they might rightly perform their duties and the presentation of a proper instrument to signify their office. The subdeacon received an empty paten and chalice from the bishop, and from the archdeacon he received a cruet with water and a bowl and napkin. The acolyte received a candlestick with

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candle and an empty cruet. The exorcist received a booklet containing the exorcisms. The reader had delivered to him the Bible, and the doorkeeper received the keys to the church.

The Tradition of the Instruments, while beginning with the Minor Orders, was added to the ordinations of bishops, priests and deacons in the eleventh century. Generally, the instruments consisted of vesting the ordinand in the vestment proper for his order. The deacon received a book of the Gospels and was enjoined to read it to the people. The priest received the paten and chalice with hosts and wine in them, and was charged with the duty of offering the Holy Sacrifice. The bishop was given the ring and pastoral staff, and he was charged with maintaining discipline and sound faith. The anointing of the hands had added to it the anointing of the head, but this was not continued in later Pontificals except in the case of a bishop.

This first commission, charged with providing an Ordinal, placed first the essentials of ordination — prayer and the imposition of hands — but they were careful also to retain the Tradition of the Instruments. While the revisers undoubtedly did not concur with the scholastic theories of the time, that the Instruments were essential, nevertheless, they must have concluded that they did not obscure the essential elements of ordination.

The Sarum Pontifical in all essentials had an identity with the Roman Pontifical. The revisers of the 1550 Ordinal, under the guidance of Cranmer, took into consideration other local rites with which they were familiar. These had retained several ancient features that the Roman Use had beclouded. While there were differences in the language and ceremonies in the new English Ordinal, yet it had exactly the same end in view as the Roman Pontifical. There is not the slightest evidence that their intention was otherwise. They stated in the Preface to the Ordinal that “from the Apostles’ time there have been these Orders of Ministers in Christ’s Church, — Bishops, Priests and Deacons, — and therefore, to the intent that these Orders

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may be continued and reverently used and esteemed in this Church . . .”

The Roman objection to Anglican Orders contained in the Bull *Apostolicae Curae* of Pope Leo XIII states that the English Ordinal is defective in its form and intention; that it does not mention priesthood as the power of offering sacrifice and that there is no intention of continuing the historic orders of the ministry as they are understood in the universal Church. With respect to form, it should be clear that those oldest ordination prayers found in the *Apostolic Tradition* of Hippolytus and the Sacramentary of Serapian make no specific mention of the priest offering sacrifice. It is not until the appearance of the Gelasian Sacramentary, in the fifth century, that we find the priest given a sacerdotal function. The power to offer the sacrifice also was not originally a part of the Roman rite. Nowhere is the “intent” set forth so explicitly by any historic church as in the Preface to the English Ordinal. The form and intention, not only of priesthood but also of the other ministries, are made clearer and are more in accord with the practice of the universal and undivided Church than those of the present-day Roman Pontifical itself.

Roman critics further charged that the Anglican Church recognized deficiencies in its form when it changed the form in the Edwardian Ordinals of Ordination of Priests and Bishops from the simple scriptural passage, “Receive the Holy Ghost: whose sins . . .,” to the particularizing of the office in the 1662 Ordinal — “Receive the Holy Ghost for the Office and Work of a Priest. . .” “— of a Bishop.” The specification of the order was not made in anticipation of any Roman objections, but rather that the Presbyterians and Puritans would be under no misapprehensions as to the teaching of the English Church. Ordination is to an Order and not to any single function of that Order, and it is not necessary to specify every function. In giving the power to minister the sacraments, there is given obviously the power to offer sacrifice.

The changes made in the Ordinal since 1550, with the ex-

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ception of the designation of the Order in the formulae in 1662, have been few. None of them affected the structure of the services.

In the revision of 1552, the Tradition of the Instruments with respect to the chalice for the priest, and the pastoral staff with the imposition of the Gospels on the neck for the bishop were omitted. No mention was made of vestments. In the 1550 Ordinal albs were required for the priests and deacons and a tunicle for the deacon who read the Gospel. Copes had been designated as the proper vestment for bishops.

The rite of 1662 recast the first paragraph of the Preface to make it still more definite that the English Church recognizes only episcopal ordination — “admitted thereunto according to the Form hereafter following or hath had Episcopal Consecration or Ordination.” The deacons and priests are to be decently habited and the bishop-elect is to wear first a rochet and before the consecration he is to “put on the rest of the Episcopal habit.” Heretofore the deacon had been authorized “to Baptize” but this was changed to read “in the absence of the priest to baptize infants.” In this same question, as also in the address to the bishop-elect, “congregation” was changed to “church.” In the ordination of priests, the shorter translation of the *Veni Creator* was added and, instead of its being sung immediately after the Gospel, it was placed in the position it now occupies. There was added also the question to the bishop-elect — “Will you be faithful in Ordaining, sending, or laying hands upon others?”

### *American Ordinals*

The General Convention which met in New York City in September, 1792, formally omitted the Oath of the King's Sovereignty as contained in the Ordinal of 1662 and added an alternative formula for the ordination of a priest. “Take thou authority to execute the Office of a Priest . . .,” was made an alternative to “Receive the Holy Ghost for the Office and Work of a Priest . . .”

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The English rite in the Consecration of Bishops contained the pledge to render "all due reverence and obedience to the Archbishop." This was changed to a promise of "conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America." A further promise was made "diligently to exercise such discipline as by the authority of God's Word and by the order of this Church is committed to you." This was a substitute for the English promise to "correct and punish all such as are unquiet, disobedient and criminous within your diocese."

The Ordinal was subjected to very slight and inconsequential changes in the Book of 1892. The provision was added for saying the Nicene Creed in the Ordination of Priests and the Consecration of Bishops. The longer paraphrase of the *Veni, Creator Spiritus* was omitted. In the Order for the Administration of the Lord's Supper appended to the Ordinal, the word "bishop" was substituted for "priest."

A notable change in the Ordinal of the 1928 Book was the provision for "The Litany and Suffrages for Ordinations." This is alternative to the General Litany that had been used in the Ordinal since 1550 and, before that, in the Roman Pontifical. It is considerably shorter than the General Litany and makes more specific the prayers of the congregation for God's blessing upon His Church and its ministry, and in particular for the one who is about to be ordained. Another change, reflecting perhaps the newer attitude towards the Scripture, is contained in the question asked of the deacon. Instead of the older, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" it became, "Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for salvation through faith in Jesus Christ?"

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### II

#### PROPOSED REVISION

The changes made in the following proposed revision of the Ordinal in no way affect the basic structure of the rites. The revisers of the Ordinal in 1550 were careful to retain all the essentials that had come down to them from the New Testament. The thread of these essentials was to be found in the several Sacramentaries and Pontificals and also in the "New Use of Sarum." This last had considerable use in England when, by an Act of Parliament in early 1550, the commission was appointed by the King to provide an Ordinal that would be the "one Use" for the ordination of all clergy in the Church. Even with the recognition in our own century of the *Apostolic Tradition* of Hippolytus as a primary source of Church Order, the work done by the commission in 1550 is fully supported as to the essentials in ordinations found in later sources that were unknown at that time.

It has often been said that the great bond of unity in the Anglican communion is the Book of Common Prayer. This can be repeated with special emphasis in respect to the Ordinal. The intention of all Anglican Churches in the ordination of their ministers must be identical, one with another, and must be set forth clearly in the forms they use. These proposals are made in strict conformity with this principle.

There are certain significant and meaningful ceremonies, however, that were a part of ordination services at one time or another in the Church, and there are others that are used in a number of our dioceses in the American Church without having any rubric either providing for them or prohibiting their use. Some of the more meritorious of these should be recognized either in the text or by permissive rubric.

It will be noted also that certain rearrangements, substitutions and deletions have been made. These we regard as mak-

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ing for better order in the services and being in line with modern liturgical scholarship.

The changes made in several words and the deletion of some redundant phrases in this text will be apparent and do not need explanation. It is well to remember that there has been practically no revision of the Ordinal of the American Book since our first Book in 1792, and in these 165 years the shades of meaning of many words have changed and some modes of expression then in use are now obsolete.

### A. CHANGES COMMON TO THE THREE RITES

#### *The Title Page*

Both the title page and the title for the Office of the Ordination of Deacons use the term "Making of Deacons." This was a change made in the Book of 1662. The first English Ordinal, and the Ordinal of 1552 used the "Ordering of Deacons." The older title, however, continued to head the succeeding pages in both the Book of 1662 and the first and subsequent American Books. The word "Making" does not add or explain anything that is not already implicit in "Ordering" or Ordaining. The diaconate is, of course, the first order in the threefold ministry and is quite separate and apart from the Minor Orders. The laying on of hands is an essential in the ordination of a deacon, whereas the presentation of the appropriate instrument was sufficient to set apart the Minor Orders. The diaconate, moreover, should not be referred to (as is done in our present commendatory prayer at the end of the service) as "this inferior Office" in contrast to "the higher Ministries in thy Church." The diaconate has an integrity of its own as a part of the sacred Ministry.

To the title page of our American Ordinal has been added two other services — "The Form of Consecration of a Church" and "An Office of Institution of Ministers." These bear no particular relationship to the Ordinal and as they would be



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provided for in the index, no useful purpose is served by their being included in the title page.

### *The Preface*

The reading of the Preface to the Ordinal at ordination services, and more particularly its first paragraph, has come into wide use in the Church. It is customarily read immediately after the sermon and before the candidate is formally presented to the Bishop. The Preface makes no argument respecting the threefold Orders of Ministers in the historic Church; it simply states the fact "that from the Apostles' time there have been these Orders of Ministers in Christ's Church." It further declares that it is the intention of the Church that these Orders shall be continued and that what is done in this present ordination is within the context of what the Church has done since the Apostles' time. The public reading of the Preface has the value of recalling to the minds of the worshipping congregation that they are a part of that ongoing stream of the Church's life as represented in its continuing and unbroken line of the ministry.

The use of the first paragraph of the Preface is suggested, for it is that portion which is common to all Churches of the Anglican communion. The succeeding paragraphs vary with the applicable canonical and traditional emphases in each Church.

### *The Litany*

The General or "great" Litany is so rarely used at ordinations and the Litany for Ordinations is so uniformly substituted for it that it seems well to recognize this situation by a rubric which specifies the Litany for Ordinations with the appropriate suffrage for each order.

A suggested change is offered with respect to the position of the Litany in the ordination of a deacon and priest. The present position in both these rites breaks the service into two parts. In the Consecration of a Bishop, the Litany is provided

## The Ordinal

for immediately before the examination and the laying on of hands, and this seems to be the proper place. To bring uniformity in the use of the Litany, it is proposed that it shall be said following the Epistle in the ordination of a deacon and the Gospel in the ordination of a priest. This provision would also have the advantage of bringing the supplication of the Litany into closer relation with the solemn moment of ordination.

It is proposed further that the *Kyrie eleison* and the Lord's Prayer be omitted from the Litany for Ordinations, since both will be said at the celebration of the Holy Communion.

To make the Litany for Ordinations more accessible to the congregation than it is in its present location, it should be printed immediately after the Preface to the Ordinal.

### *Promise of Conformity*

In ordinations to the diaconate and priesthood, the canonical Promise of Conformity is usually read and signed before the bishop and other clergy in a robing room prior to the services. In the Consecration of a Bishop, this Promise is read publicly by the bishop-elect as a part of the service. It follows immediately after the presentation of the candidate for the episcopal office. The congregation needs no less to hear this public declaration from the person to be ordained deacon and priest. To this end it is placed as a part of the presentation and follows the bishop's inquiry of the presenter that the person is "apt and meet" for the order to which he is being ordained.

### *The Alternative 'Veni, Creator Spiritus'*

The American Church in its revision of the Ordinal provided for an alternative to Bishop John Cosin's translation of *Veni, Creator Spiritus*. This alternative version is peculiar to the American Church. This translation does not measure up to the beauty and succinctness of Cosin's. While the *Veni, Creator Spiritus* is the only metrical hymn in the Prayer Book, it has had centuries of use. It was in the Pontifical that Cranmer had

## Prayer Book Studies

before him and it also was a part of the priest's preparation for Mass in the Sarum Missal. Inasmuch as the alternative version is rarely used, it is proposed that it be dropped from ordination to the priesthood and the consecration of a bishop, and that the Cosin translation in use since 1662 be the only one supplied.

### *The Eucharistic Preface*

The ordination prayer which immediately precedes the laying on of hands in each Order is introduced by the Salutation, the *Sursum Corda* and the Eucharistic Preface. This dialogue and the Preface are found in two of the oldest sources we have — Hippolytus (c. A. D. 200) and Cyprian (c. A. D. 252). The form here offered is an adaptation of II Corinthians 13:14, and was retained in the Book of 1549. It disappeared in the 1552 revision, but the *Sursum Corda* and the Eucharistic Preface have introduced the Prayer of Consecration since the first American Book. It has been in the Scottish Book since 1637. The Salutation, the *Sursum Corda* and the Eucharistic Preface are now to be found in our 1928 revision of Holy Baptism. The proposed English Book of 1928 and the Scottish Book of 1929 use the dialogue and the Preface in all three ordination prayers.

The function of the Salutation, the *Sursum Corda* and the Eucharistic Preface has been that of calling special attention to a new turn in the service and to prepare the worshippers in their hearts with thanksgiving for that which is to follow. Similar to Holy Baptism, it should be used to introduce the ordination prayer and thereby give emphasis to the principal reason for the people coming together.

### *Tradition of the Instruments*

It has been so well established historically that prayer and the laying on of hands are the essentials of ordination, that the danger of confusion by the use of the Instruments, other than the New Testament and Bible, has ceased to be a real one. In

## The Ordinal

the First Edwardian Ordinal, the chalice and paten with the Bible delivered to the presbyter, and the pastoral staff with the Bible to the bishop, were retained; but due to the strident controversial spirit of the times they disappeared from the Second Edwardian Ordinal. While they are ceremonial accessories, they are, at the same time, meaningful ones. The authority given the deacon is embraced in the delivery of the New Testament. For the priest, the Bible symbolizes his authority to preach the Word of God. There should be added the Instruments employed in the Holy Communion to symbolize the commission to minister the sacraments. In the Consecration of a Bishop, the Bible is delivered again, with the exhortation that he is to derive his doctrine and his work from it. But along with his vocation within the Gospel, it is stated that he is also to be to the flock of Christ a shepherd. The pastoral staff from ancient times has been a symbol of the bishop's work as the chief shepherd of the flock, and, together with the Bible, should be delivered to him as the second symbolical instrument of the episcopal office.

### *"The Bishop Sitting in his Chair"*

In our present Book, the rubric in each Office recites "The Bishop sitting in his chair near to the Holy Table." There have been so many and various interpretations and usages as to where the bishop's chair is placed that it seems best to delete from the rubric any reference to its location.

### *"These Persons"*

In the words of presentation of candidates for both the diaconate and priesthood the plural is used — "these persons present." This derives from the English usage of having the archdeacon or some one person appointed by the bishop to make the presentation of all the candidates. In most instances in American ordinations only a single candidate is ordained, and even if several are ordained at the same time they are normally presented singly by different priests. For these reasons it seems

## Prayer Book Studies

simpler to cast the presentation in the singular and have the presenting priest say, "Reverend Father in God, I present unto you this person present . . ."

### *Commendatory Prayers*

In line with the proposed revision of the Eucharistic Liturgy (Prayer Book Study IV), commendatory prayers or post-communion collects are omitted. The reasons usually given for the use of a post-communion collect are that we have a precedent set for us in ordination rites. A true post-communion collect is a prayer for grace that is derived from the sacrament that has just been received. The post-communion collects in the ordination rites do not do this, and moreover they are needless duplications of what has already been said in the ordination itself. (See Prayer Book Study IV, pp. 289-293.)

### B. CHANGES IN EACH RITE

Other proposed changes are set forth in the ordination rites for each of the Orders. In many instances where verbal changes have been made, no special attention is called to them as they do not change the meanings, but rather make for clarity of expression.

#### *Deacon*

In the second rubric, "decently habited" is changed to "vested in surplice or alb." As at present, only the rite for the Consecration of a Bishop makes any specification as to vestments. It is considered that in any revision it would be well to recognize the vestments worn by the other Orders and not leave the matter to our indefinite description, "decently habited." This description in our Book came undoubtedly from the English Book of 1662. This, however, pointed directly to the "Ornaments Rubric" contained in the Act of Uniformity of 1559. The framers of the Ordinal of the American Book of 1792 may not have realized that "decently habited" had this specific reference in the English Book. In specifying "surplice

## The Ordinal

or alb," we do not go back to vestments authorized by the Ornaments Rubric, but rather to those which have developed and become customary in our own Church.

The first Epistle (I Timothy 3:8-13) is omitted in favor of the second (Acts 6:2-11). The Epistle from Acts has always been interpreted by the Church as a narrative of the institution of the diaconate. It also provides for the qualification of deacons as does the Timothy Epistle, but it is given as a summary of qualifications by saying that they shall be "men of honest report."

It is proposed that there shall be a prayer of invocation prior to the laying on of hands. Both the Ordering of Priests and the Consecration of Bishops have such a prayer. The prayer submitted here, preceded by the *Sursum Corda* and the Eucharistic Preface, is taken from the proposed English Book of 1928 and the Scottish Book of 1929. It is fuller than our present post-communion collect. It makes no reference to the Order being "inferior" or to the ordinand being "called unto the higher Ministries in thy Church."

A new rubric has been introduced immediately before the reading of the Gospel which provides for the placing of a stole over the deacon's left shoulder.

The last rubric has been omitted. It has no function in view of the fact that the matters mentioned in it are all taken care of in the Canons, and they are properly a matter of canonical rather than liturgical regulation.

### *Priest*

The only changes in the rite for the Ordering of Priests that have not been commented on in the proposed changes that are common to all three services are as follows:

The first Gospel in our present Book (St. Matthew 9:36-38) should be omitted. It is too short and moreover the theme of pastoral care as exemplified by the Good Shepherd is more fully and better developed for the purposes at hand in the second Gospel (St. John 10:1-16). The Exhortation of the Bishop to

## Prayer Book Studies

the ordinand, which immediately follows, is based also on the Johannine Gospel and is a superb commentary upon it.

The alternative formula accompanying laying on of hands, "Take thou authority. . . ." is omitted from this proposed revision. No other Anglican Ordinal has an alternative formula. They uniformly use, "Receive the Holy Ghost . . ." The alternative formula was placed in the American Ordinal in 1792. Bishop Seabury made strenuous objection to it:

"But the sacerdotal implications of the older form were objectionable to many, despite the Scriptural language. . . . Bishop White saw no essential difference between the two formularies, and he remarked of the first one that it related 'according to the intention of the service, principally, under due regulation to the power of passing ecclesiastical censures, and of releasing from them, and partly to the declaring of the forgiveness of sins, repented of and forsaken, such forgiveness not to apply independently of the sincerity of the receiver.' From the strictly historical standpoint, the power of declaring Absolution was given by our Lord to His Apostles, from whom it was transmitted to the bishops, but the bishops have delegated this privilege of their priestly powers to the presbyterate from the earliest times." (Shepherd — *The Oxford American Prayer Book Commentary*, pp. 546-547.)

### *Bishop*

The only further change in the rite of the Consecration of a Bishop that must have special notice is that of the exhortation that follows the laying on of hands and accompanies the delivery of the instruments.

The questions addressed to the bishop-elect, with necessary modifications, carry back to those asked of candidates for the diaconate and priesthood. The answers given are promises to follow, "first, a pattern of life; second, a life of belief; third, a life of ministering." (*Liturgy and Worship*, edited by W. K. Lowther Clarke, pp. 681.) This third promise, in our judgment, needs specific reference to the priestly character of the

## The Ordinal

episcopate; of his high-priestly office of ordaining and sending. Cranmer, the author of the present text, had thought chiefly in terms of the Gospel, and he placed the emphasis in the episcopal office upon the bishop's guardianship of the Bible and the administration of discipline. The episcopate, however, is not merely dependent upon the New Testament, but is coterminous with it and the continuation of the ministry of this Church derives from the bishop's high-priestly authority and power to ordain. To this end, along with certain simplifications and directness of expression, this exhortation has added to it a recognition of the continuing and heightened priestly character of the bishop to "ordain and send forth men to preach the Gospel and to administer the Holy Sacraments."



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

THE PREFACE.

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

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

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

### III

*(Proposed)*

## The Ordinal

THE FORM AND MANNER OF  
ORDAINING AND CONSECRATING

# Bishops, Priests, and Deacons

ACCORDING TO THE  
ORDER OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA,  
AS ESTABLISHED BY THE BISHOPS, THE CLERGY,  
AND LAITY OF SAID CHURCH,  
IN GENERAL CONVENTION

### THE PREFACE.

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

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

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

¶ *NOTE, That in the discretion of the Bishop, the PREFACE or any portion thereof may be read before the Presentation of the Candidates at all Ordinations.*

# The Litany and Suffrages for Ordinations

O GOD the Father,  
*Have mercy upon us.*

O God the Son,  
*Have mercy upon us.*

O God the Holy Ghost,  
*Have mercy upon us.*

O holy Trinity, one God,  
*Have mercy upon us.*

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

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

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

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

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

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

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

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

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

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

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

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

*(Proposed)*  
The Litany and Suffrages  
for Ordinations

O GOD the Father,  
*Have mercy upon us.*

O God the Son,  
*Have mercy upon us.*

O God the Holy Ghost,  
*Have mercy upon us.*

O holy Trinity, one God,  
*Have mercy upon us.*

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

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

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

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

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

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

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

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

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

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

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

## The Litany for Ordinations

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

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

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

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

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

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

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

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

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

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

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

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

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

*Answer.* Have mercy upon us and hear us.

## The Litany for Ordinations (*Proposed*)

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

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

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

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

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

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

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

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

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

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

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

*Have mercy upon us and hear us.*

## The Litany for Ordinations

*Minister.* O Lord, arise, help us;

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

*Minister.* Let thy priests be clothed with righteousness;

*Answer.* And let thy saints sing with joyfulness.

*Minister.* Lord, hear our prayer;

*Answer.* And let our cry come unto thee.

Let us pray.

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

## The Litany for Ordinations (*Proposed*)

O Lord, arise, help us;

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

Let thy priests be clothed with righteousness;

*And let thy saints sing with joyfulness.*

Lord, hear our prayer;

*And let our cry come unto thee.*

Let us pray.

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



# The Form and Manner of Making Deacons

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

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

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

¶ *The Bishop.*

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

¶ *The Priest shall answer,*

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

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

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

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

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

*(Proposed)*  
The Form and Manner of  
Ordaining Deacons

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

¶ *The Sermon being ended, a Priest shall present unto the Bishop, sitting in his chair, such as desire to be ordained Deacons, each of them being vested in Surplice or Alb, and shall say,*

**R**EVEREND Father in God, I present unto you this person present, to be admitted Deacon.

¶ *The Bishop.*

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

¶ *The Priest shall answer,*

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

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

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

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

## The Ordering of Deacons

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

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

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

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

### *The Collect.*

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

### *The Epistle. 1 Timothy iii. 8.*

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

## The Ordaining of Deacons (*Proposed*)

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

I DO believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.

¶ *Then shall be said the Liturgy with the following Collect, Epistle and Gospel.*

### *The Collect.*

ALMIGHTY God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; and so replenish them with the truth of thy Doctrine, and endue 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 Ordering of Deacons

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

¶ *Or else.*

*The Epistle. Acts vi. 2.*

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

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

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

*Answer.* I trust so.

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

*Answer.* I think so.

## The Ordaining of Deacons (*Proposed*)

*The Epistle. Acts vi. 2.*

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

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

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

**D**O 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 do.

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

*Answer.* I do.

## The Ordering of Deacons

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

*Answer.* I am so persuaded.

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

*Answer.* I will.

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

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

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

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

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

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

## The Ordaining of Deacons (*Proposed*)

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

*Answer.* I am.

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

*Answer.* I will.

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

*Answer.* I will, by the help of God.

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

*Answer.* I will, the Lord being my helper.

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

*Answer.* I will, the Lord being my helper.



## The Ordering of Deacons

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

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

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

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

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

*The Gospel. St. Luke xii. 35.*

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

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

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

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

## The Ordaining of Deacons (*Proposed*)

¶ *Then the People standing, the Bishop shall proceed, saying,*

*Bishop.* The Lord be with you.

*Answer.* And with thy spirit.

*Bishop.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Bishop.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then the Bishop shall say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God; and especially are we bound to praise thee, because of thy great goodness thou dost send forth labourers into thy harvest, and hast vouchsafed to call these thy servants into the Order of Deacons in thy Church. Fill them, we beseech thee, with the Holy Ghost, that, enabled by the manifold gifts of His grace, they may be faithful to their promises, modest, humble, and constant in their ministration, and may have a ready will to observe all spiritual discipline; that, having always the testimony of a good conscience, they may continue ever stable and strong in thy Son Jesus Christ; to whom with thee and the same Holy Ghost be honour and glory, world without end. *Amen.*

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

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

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

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

## The Ordering of Deacons

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 Ministrations, to have a ready will to observe all spiritual Discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end.  
*Amen.*

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

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

## The Ordaining of Deacons (*Proposed*)

¶ *Then each of those ordained Deacon shall have a stole placed over his left shoulder.*

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

*The Gospel. St. Luke xii. 35.*

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

¶ *Then shall the Bishop proceed in the Liturgy.*

# The Form and Manner of Ordering Priests

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

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

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

¶ *The Bishop.*

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

¶ *The Priest shall answer,*

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

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

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

*(Proposed)*

## The Form and Manner of Ordaining Priests

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

¶ *A Priest shall present unto the Bishop, sitting in his chair, all those who are to receive the Order of Priesthood that day, each of them being vested in a Surplice or Alb with a Stole over the left shoulder, and shall say,*

**R**EVEREND Father in God, I present unto you this person present, to be admitted to the Order of Priesthood.

¶ *The Bishop.*

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

¶ *The Priest shall answer,*

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

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

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

## The Ordering of Priests

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

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

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

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

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

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

### *The Collect.*

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

### *The Epistle. Ephesians iv. 7.*

**U**NTO 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

## The Ordaining of Priests (*Proposed*)

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

¶ *Then the Bishop shall require that he read aloud the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.*

I DO believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.

¶ *Then shall be said the Liturgy with the following Collect, Epistle, and Gospel.*

### *The Collect.*

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

### *The Epistle. Ephesians iv. 7.*

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



## The Ordering of Priests

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

*The Gospel. St. Matthew ix. 36.*

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

¶ *Or else.*

*The Gospel. St. John x. 1.*

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

## The Ordaining of Priests (*Proposed*)

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 fullness of Christ.

*The Gospel. St. John x. 1.*

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

## The Ordering of Priests

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

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

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

## The Ordaining of Priests (*Proposed*)

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

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

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

**Y**E have heard, Brethren, 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 Order is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family;

## The Ordering of Priests

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

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

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

## The Ordaining of Priests (*Proposed*)

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

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

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## The Ordering of Priests

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

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax 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 may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

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

*Answer.* I think it.

## The Ordaining of Priests (*Proposed*)

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

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax 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 may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

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

*Answer.* I do so believe.



## The Ordering of Priests

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

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

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

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

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

*Answer.* I will, the Lord being my helper.

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

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

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

## The Ordaining of Priests (*Proposed*)

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

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

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

*Answer.* I will, by the help of the Lord.

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

*Answer.* I will, the Lord being my helper.

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

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

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

## The Ordering of Priests

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

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

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

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

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

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

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

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

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

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

*Veni, Creator Spiritus.*

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

## The Ordaining of Priests (*Proposed*)

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And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart.

## The Ordering of Priests

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

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

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

¶ *Or this.*

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

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

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

## The Ordaining of Priests (*Proposed*)

Thy blessed unction from above,  
*Is comfort, life, and fire of love.*  
Enable with perpetual light  
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Anoint and cheer our soiled face  
*With the abundance of thy grace.*  
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That, through the ages all along,  
*This may be our endless song:*  
Praise to thy eternal merit,  
*Father, Son, and Holy Spirit.*

## The Ordering of Priests

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

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

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

Let us pray.

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

## The Ordaining of Priests (*Proposed*)

*Bishop.* The Lord be with you.

*Answer.* And with thy spirit.

*Bishop.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Bishop.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then the Bishop shall say,*

**I**T is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Pastors and Teachers; 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 Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified,



## The Ordering of Priests

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

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

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

¶ *Or this.*

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

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

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

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

## The Ordaining of Priests (*Proposed*)

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¶ *Then each of those ordained Priest shall have his stole placed over both shoulders.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, and he may deliver into the other hand, the Paten and the Chalice, saying,*

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

¶ *When this has been done, the Nicene Creed shall be said, and the Bishop shall continue with the Liturgy.*

¶ *All they who receive Orders shall remain in the same place where Hands were laid upon them, until they have received Holy Communion with the Bishop.*

## The Ordering of Priests

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

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

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

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

### *The Collect.*

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

## The Ordaining of Priests (*Proposed*)

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### *The Collect.*

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

## The Ordering of Priests

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

## The Ordaining of Priests (*Proposed*)

# The Form of Ordaining or Consecrating a Bishop

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

## *The Collect.*

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

¶ *And another Bishop shall read the Epistle.*

## *The Epistle. 1 Timothy iii. 1.*

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

*(Proposed)*  
The Form of Ordaining or  
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¶ *When all things are duly prepared in the Church, and set in order, the Presiding Bishop, or some other Bishop duly appointed, shall begin the Liturgy, in which this shall be*

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

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## The Consecrating of Bishops

¶ *Or this.*

*For the Epistle. Acts xx. 17.*

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

## The Consecrating of Bishops (*Proposed*)

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

## The Consecrating of Bishops

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

¶ *Then another Bishop shall read the Gospel.*

*The Gospel. St. John xxi. 15.*

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

¶ *Or this.*

*The Gospel. St. John xx. 19.*

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

## The Consecrating of Bishops (*Proposed*)

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## The Consecrating of Bishops

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

¶ *Or this.*

*The Gospel.* St. Matthew xxviii. 18.

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

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

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

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

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

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

## The Consecrating of Bishops (*Proposed*)

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

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## The Consecrating of Bishops

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

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

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

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

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

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

¶ *Then shall be said this Prayer following.*

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

## The Consecrating of Bishops (*Proposed*)

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

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

¶ *And then shall be said the Litany for Ordinations.*



## The Consecrating of Bishops

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

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

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

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

*Answer.* I am so persuaded.

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

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

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

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

## The Consecrating of Bishops (*Proposed*)

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

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

## The Consecrating of Bishops

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

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

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

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

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

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

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

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

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

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

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

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

## The Consecrating of Bishops (*Proposed*)

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

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

## The Consecrating of Bishops

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

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

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

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

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

¶ *Or this.*

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

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

## The Consecrating of Bishops (*Proposed*)

¶ *Then shall the Bishop elect kneel down; and the Veni, Creator Spiritus shall be said or sung; the Bishop Presiding shall begin, and the Bishops and the others that are present, standing, shall answer by verses, as follows.*

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

Thy blessed unction from above,  
*Is comfort, life, and fire of love.*  
Enable with perpetual light  
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Anoint and cheer our soiled face  
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Keep far our foes, give peace at home;  
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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.*

## The Consecrating of Bishops

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

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

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

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

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

Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

Let us pray.

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

## The Consecrating of Bishops (*Proposed*)

¶ *Then the Bishop Presiding shall say*

*Bishop.* The Lord be with you.

*Answer.* And with thy spirit.

*Bishop.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Bishop.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then the Bishop Presiding shall say,*

**I**T is very meet, right and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, who, of thine infinite goodness toward us, hast given thy only Son Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation



## The Consecrating of Bishops

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

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

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

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

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

## The Consecrating of Bishops (*Proposed*)

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

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

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

¶ *Then the Bishop Presiding shall deliver to him the Bible, and he may deliver to him the Pastoral Staff, saying,*

**G**IVE heed unto God's Word. Think upon the things contained in this Book. Safeguard the Gospel. Maintain and defend the Faith, that the increase coming thereby may be manifest to all men, for by so doing thou shalt save both thyself and them that hear thee. Make full proof of thy priesthood. Ordain and send forth men to preach the Gospel and to administer the Holy Sacraments. Confirm to the faithful the strengthening gifts of grace. Be to the flock of Christ a shepherd. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that thou be not too remiss; so administer

## The Consecrating of Bishops

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

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

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

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

## The Consecrating of Bishops (*Proposed*)

discipline, that thou forget not mercy; that when the Chief Shepherd shall appear, thou mayest receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the newly consecrated Bishop be vested in the Episcopal habit.*

¶ *Then the Bishop Presiding shall proceed in the Liturgy; with whom the newly consecrated Bishop, with others, shall receive Holy Communion.*