

AN INTRODUCTION TO THE ORDINAL.

§ *The Origin of the Ministry*

THE fundamental principle of the Christian Ministry is that it is derived from our Blessed Lord Himself, Who became the Fountain of all ministerial authority and power through the Offering of that "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" which constituted Him the Eternal High Priest of the New Dispensation:

He gave an earnest of a permanent ministry, thus deriving its authority and power from Him, when He sent forth the twelve Apostles and the seventy Evangelists on their temporary mission during the time of His own personal Ministry: He promised His perpetual Presence with such a ministry when He declared to the Apostles, "Lo, I am with you always, even unto the end of the world" [Matt. xxviii. 20]: and He established the twelve as the chief ministerial channels through which ministerial life was to flow when, having stated their commission "as My Father hath sent Me, even so send I you," He ordained them by breathing into them the breath of that ministerial life, and said 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." [John xx. 22, 23.]

The twelve, thus commissioned and ordained by the Great High Priest, had other and special work to do in continuation of His, for which they received special gifts on the Day of Pentecost: but the ordinary ministerial gift was bestowed upon them by Christ before His Ascension, and in such a manner that they were able, even before the Day of Pentecost, to ordain Matthias as one of their number [Acts i. 22, 26], upon whom, thus ordained, the Pentecostal gifts came as upon themselves.

But as the number of Christians increased, the twelve Apostles found themselves too few to fulfil all the ministerial duties of the Christian body; and in the exercise of the authority given to them by Christ—given either generally in the words, "As My Father hath sent Me, so send I you," or in some more detailed instructions not recorded—they delegated part of their ministry to seven others, whom they called, not "Apostles," but "Deacons" [Acts vi. 6], or "Ministers to Apostles," who seem to have held an office relatively to the Apostolate similar to that which the Apostles themselves had held relatively to Christ during His personal Ministry. [Acts vi. 8; viii. 5; xiii. 5; 1 Cor. xii. 28.]

At a later time the sphere of ministerial work was still further extended, and it became necessary to appoint permanent and stationary ministers in the local churches which the Apostles organized. These were called "presbyters" or "elders" [Acts xi. 30]—the Greek word *presbyter* becoming in English "priest"—whose office was that of ministering to particular congregations, for which purpose they were "ordained in every church" [Acts xiv. 23; xv. 2, 4, 6, 22, 23], each to remain among his own particular flock; while the duty of the Apostles called them from one place to another, as having "the care of all the churches." [2 Cor. xi. 28.]

Later still, as the number of local churches increased, and with them the number of presbyters, while at the same time the number of the Apostles diminished, it became necessary to provide for the government of these bodies and their ministers, and also to provide for a continuance of ministers when the Apostles, who alone were ordainers at first, should all have departed from the world. For this purpose men were ordained who were called "Overseers," the Greek word for overseer having since been transformed from *Episcopos* into Biscop and "Bishop." The existence of such Bishops, as early at least as A.D. 65, is shewn by St. Paul's pastoral Epistles, in which he speaks of "the office of a bishop" as if it was already familiar to the Church [1 Tim. iii. 1], and indicates among its duties the ordination of priests [Titus

i. 5], the discipline of them [1 Tim. v. 1], and that of ordination in general. [1 Tim. v. 22.]

This sketch of Scriptural evidence on the subject shews that a ministerial organization was developed during the lifetime of the Apostles in which two special features are discernible: first, that of fixed ministration by one order of persons called Presbyters or Priests in particular churches; and secondly, that of ministration by another order of persons called Bishops, to whom the duties of discipline and ordination were assigned. To these special features of the New Testament ministry may be added a third, that of ministration to and for other ministers by an order of persons called Deacons.

The succession of this ministry of the Church from our Lord, through the Apostles, may be traced in the Church of England—as in many other Catholic Churches—with great clearness; and the Chart on the following page will shew the principal channels through which the Apostolic life of the ministry has flowed down to our present Bishops.

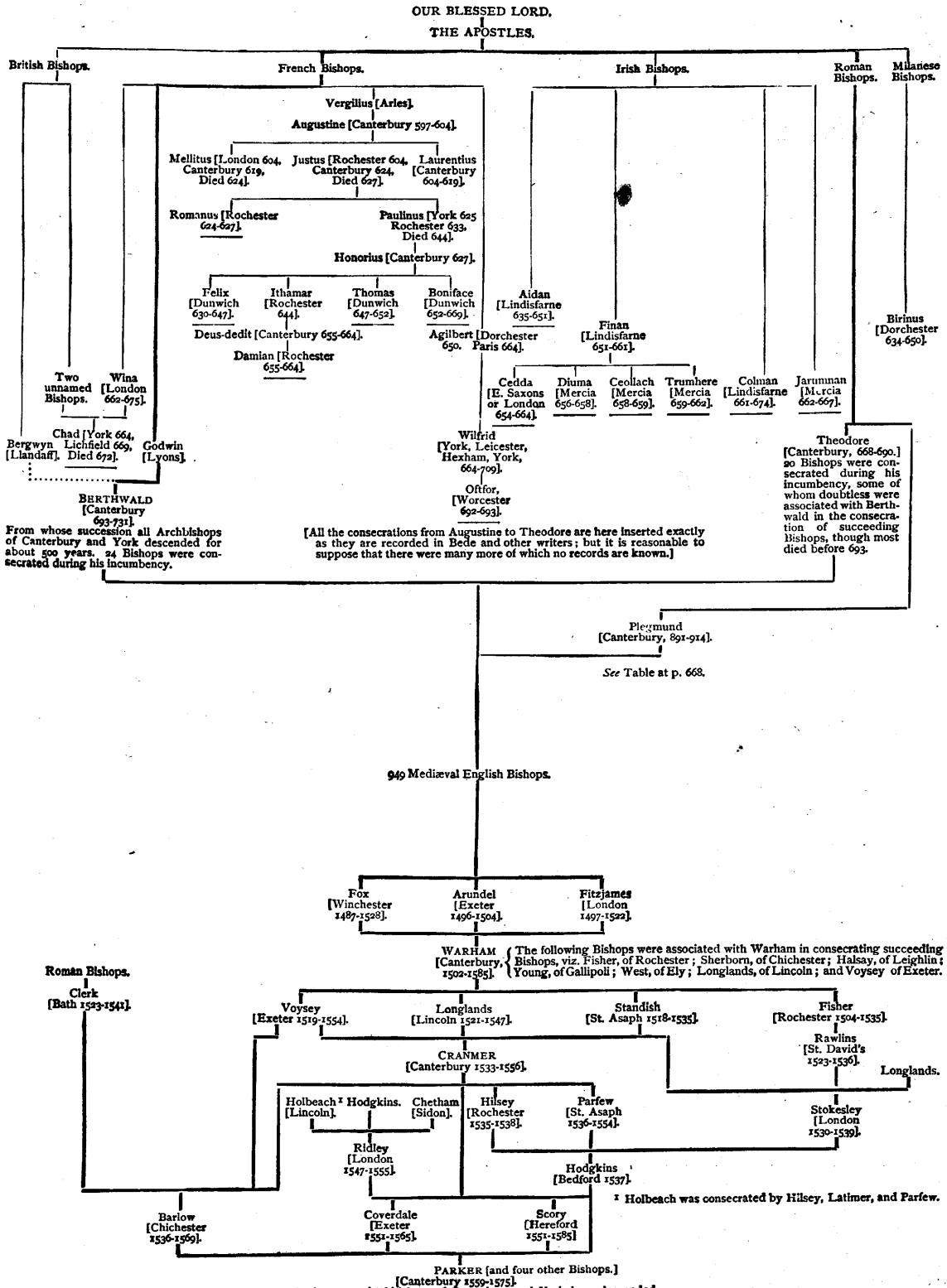
The three orders whose Scriptural and Divine origin has been indicated above are named in the earliest Christian records subsequently to the time of the Apostles which we possess: as by St. Ignatius in several of his Epistles, by St. Irenæus in his book on Heresies (where he gives a list of the Bishops of Rome from the Apostles' time to his own), by St. Clement of Alexandria in his book called *The Pædagogogue* [iii. 12], by Tertullian [*de Fuga*, xi.], and by St. Cyprian in many of his Epistles and Treatises. From their days, that is, from about a century and a half after the Apostolic age, and especially in the Ecclesiastical Histories of Eusebius and his successors, there are abundant references to the ministerial system of Christianity, which shew beyond doubt that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons."

In the same way it may be shewn that the continuation of the Christian ministry by ordination was always accounted the work of Bishops, and Bishops only, in the ancient ages of the Church. In the Eastern Church the essential power of ordination has always been reserved to Bishops exclusively, and it was not until the fourth century that the African Church permitted Priests to lay on their hands with the Bishops in the ordination of Priests: nor after this rule was adopted by the Western Church is there any example in ecclesiastical history of ordination by any but Bishops only, as their proper and peculiar function, confirmed by the ancient Apostolical Canons and Constitutions, by the Councils of Ancyra, Antioch, c. ix., Sardica, c. xix., Alexandria, Nicea, c. xix., Chalcedon, c. xi., VI. Trullo, c. xxxvii., Constantinople, Orange, II. Orleans, c. iiii., Braga, c. iiii., Cealchythe, c. vi., Dalmatia, c. ii., and Seville, c. vi.; by the testimonies of the Fathers, St. Athanasius [II. *Apol. c. Athan.*], St. Chrysostom [*in Phil.*, Hom. i. in 1 Tim. iii.], St. Augustine [*de Her. c. lii.*], St. Epiphanius, St. Jerome [*Epist. ad Evang. c. i.*], St. Cyprian [Ep. xli.], Cornelius, Dionysius; by the acts of the primitive Bishops, and by every sacramentary and ritual. [*Decret. P. i.*, dist. lxxvii.] The Catholic doctrine has ever been that without Sacraments there is no Church, and without Bishops there can be no Priests, and consequently no Sacraments. There is not one instance in Holy Scripture or ecclesiastical history of ordination by Presbyters only; it was the prerogative of Bishops, and therefore the present rubric [1662] declares that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal consecration or ordination."

§ *Succession of the Ministry from the Apostles.*

The order of Bishops is essential to the outward being of a Church. "Scire debes Episcopum in Ecclesiâ esse et Ecclesiam

CHART OF THE MINISTERIAL SUCCESSION OF THE CHURCH OF ENGLAND



From whose succession all Archbishops of Canterbury and York descended for about 500 years. 24 Bishops were consecrated during his incumbency.

[All the consecrations from Augustine to Theodore are here inserted exactly as they are recorded in Bede and other writers; but it is reasonable to suppose that there were many more of which no records are known.]

Theodore [Canterbury, 668-690.] so Bishops were consecrated during his incumbency, some of whom doubtless were associated with Berthwald in the consecration of succeeding Bishops, though most died before 693.

See Table at p. 668.

* Holbeach was consecrated by Hilsley, Latimer, and Parfew.

From whose succession all subsequent Archbishops of Canterbury and York have descended. In the seventeenth century the succession thus derived was united with that of the ancient Irish Church, through Bishops Thornboro' of Limerick, Murray of Kilfenora, and Hopkins of Derry. Also with the Roman through De Dominis, originally Bishop of Vicenza, and afterwards Archbishop of Spalatro.

in Episcopo; et si qui cum Episcopo non sint in Ecclesiâ non esse." [ST. CYPR., Ep. lxvi. § 7.] "Ὁπου ἂν φανῆ ὁ ἐπίσκοπος ἐκεῖ τὸ πλῆθος ἔστω, ὡς περ ἰδοῦν ἂν ἡ Χριστὸς Ἰησοῦς ἐκεῖ ἡ καθολικὴ ἐκκλησία. [ST. IGNAT., Ep. ad Smyrn. § viii.] But even before the ordination of Bishops, the Apostles then being alive, Deacons were chosen as coadjutors, at first in relieving them of secular business, but subsequently with permission to preach and baptize [Acts viii. 5, 38]; and this, which was the constitution of the Church of Jerusalem, was adopted in cities [Tit. i. 5] which were too small to require the ministrations of Priests, as at Philippi. [Phil. i. 1; ST. CLEM. ad Corinth. c. xlii.] Thus Titus and Timothy by St. Paul, Clement by St. Peter, Polycarp of Smyrna by St. John, and St. Mark of Alexandria, and Evodius of Antioch, were consecrated Bishops. However, as the "care of all the Churches" [2 Cor. xi. 23; Acts xv. 36; 1 Cor. v. 4] devolved on the Apostles, and their representatives the Bishops in separate and local Churches found the oversight too laborious without assistance in their sacerdotal functions, they appointed Priests, about the year 45, though reserving to the chief pastors the right of laying on of hands, jurisdiction, government, and episcopal visitation. These bodies of Priests are invariably mentioned in the plural number, as by St. Peter [1 Pet. v. 1] and St. Paul [1 Thess. v. 12; Tit. i. 5; Heb. xiii. 7; 1 Tim. v. 17]; and in consequence of their local supervision of places where there was no resident Bishop, they were sometimes called Bishops [Acts xx. 28; 1 Pet. v. 2; Phil. i. 1]; they corresponded to the Seventy, being in that afterwards called technically the second order of Priesthood, Bishops occupying the first order, and then, as Theodoret says, called Apostles. [In 1 Tim. iii.] But until the second century the names were not invariably distinguished [ST. AUG., Ep. lxxxii.; THEODORET, in 1 Tim. c. iii.; ST. CHRYS., Hom. i. ad Phil. c. 1]; thus St. John and St. Peter call themselves Priests. [1 Pet. v. 1; 2 John 1.] St. Paul mentions Epaphroditus, without himself, as an Apostle [Phil. ii. 25], and Timothy as a Deacon. [2 Tim. iv. 5.] By some mediæval and later ritualists the doctrine was held that Bishops and Priests formed one order with two degrees, and St. Jerome says that with the ancients the same man was Bishop and Priest, for one is a name of dignity, the other of age. [Ep. lxxxii. ad Ocean.; comp. Theod. iii. p. 1, p. 700; and Theophylact, tom. ii. p. 626, A.] But the Apostles, foreseeing that there would be a strife among the Priests who should be the greatest [ST. CLEM. Rom. c. xlv.], which would endanger unity, appointed chief overseers of the Churches [ST. HIERON., Ep. c. 1, ad Evang., and Comm. in Ep. ad Tit. c. 1; ST. CYPR., Ep. lv.] in provinces and principal cities. These were at first called also Angels [Phil. ii. 25; Rev. i. ii.], and had their known authority and superior place established a long time before their settled distinction of name and title took place. It is not improbable that the Apostolical Bishops may have been called Angels as ministering the New Testament with reference to the fact of the Law having been received by the disposition of angels [Acts vii. 53; Gal. iii. 19; Heb. ii. 12], and of our Lord being called the Angel of the Presence [Isa. lxiii. 9] and of the Covenant [Mal. iii. 1; Ps. lxxviii. 8; Num. xx. 16; Exod. xxxii. 34, xxxiii. 2]; and St. Paul says that the Galatians received him as an angel of God. [Gal. iv. 14.] At length the interchange of names ceased, and the three orders of Bishops, Priests, and Deacons were determined and distinguished nominally, even as from the beginning of Church polity they had been essentially distinct in office and powers.

It would be impossible within the compass of the space at our disposal to give a complete series of patristic authorities to illustrate the great fact of the Apostolical succession. A few must suffice:—

St. Ignatius [A.D. 107]: "The Bishop sitting in God's place, Priests in the place of the company of Apostles, and Deacons." [Ad Magnes. c. vi.]—St. Irenæus [A.D. 202]: "We can reckon up the list of Bishops ordained in the Churches by the Apostles up to our time." [Hæc. l. iii. c. iii. § 1, 2.]—St. Clement of Alexandria [A.D. 218]: "The ecclesiastical honours of Bishops, Priests, and Deacons are, I trow, the resemblance of angelic glory." [Strom. l. vi. c. xiii.; Pæd. l. iii. c. xii.]—Tertullian [A.D. 220]: "The High Priest, i.e. the Bishop, has the right of giving baptism, then Priests and Deacons, but not without his authority." [De Bapt. c. xvii.]¹

Our adorable Lord was Himself externally commissioned for

His Ministry by the visible descent of the Holy Ghost upon Him, and by an audible Voice from Heaven proclaiming Him to be the Messiah when He was about thirty years old. "Christ glorified not Himself to be made an high priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee." [Heb. v. 3.] None of His Apostles or disciples presumed to undertake any ministry until they received a direct commission from Him. [Mark iii. 14; John iv. 2; Luke x. 1.] It was the direct prophecy of God Himself that He would take for Priests and Levites [Isa. lxvi. 21], and therefore, as St. Paul says of the Evangelical Ministry, "No man taketh this honour to himself but he that is called of God, as was Aaron." [Heb. v. 4.] Aaron, his sons, and all the Levites (corresponding to Bishops, Priests, and Deacons), were commissioned by God [Lev. viii. 1, 2; Num. iii. 5], and death was the penalty of an invasion of their office [Num. iii. 10, xviii. 17], as in the instance of Korah, Dathan, and Abiram [Num. xvi. 39, 40]; and Uzzah, for acting in things pertaining to God without a Divine commission. [2 Sam. vi. 6, 7.] Saul lost his kingdom for offering sacrifice [1 Sam. xiii. 12, 14], and Uzziah was smitten with leprosy and excommunicated for burning incense [2 Chron. xxvi. 16], whilst Jeroboam's especial sin was that he consecrated all comers to the priesthood [1 Kings xiii. 33, 34, xii. 31]; and the heaviest censures of God are denounced on all usurpers of the prophetic office. [Jer. xxiii. 19, 21, 31.] Such intruders, who come in their own name, are characterized by our Lord Himself as thieves and robbers. [John v. 43, x. 1, 8.] St. Paul expressly speaks of the distinct ministerial offices as of God's ordinance. [1 Cor. xii. 28, 29; Rom. xii. 7; Eph. iv. 11, 12.] "How shall they preach," he asks, "except they be sent?" [Rom. x. 15.] So also our Blessed Lord said, "As Thou hast sent Me into the world, even so have I sent them" (the Apostles) [John xvii. 18]; and, "Ye have not chosen Me, but I have chosen you, and ordained you." [Ibid. xv. 16.]

§ Derivation of the English Ordinal.

As there was only one Pontifical for the use of each diocese, copies of such collections of Services are among the rarest of ecclesiastical books. The Pontifical of Salisbury—collated with that of Winchester, which is in the University Library at Cambridge, and of Bangor, preserved among the cathedral monuments—has been printed by Mr. Maskell in his *Monumenta Ritualia*; and that of Exeter by Mr. Barnes. The Pontifical of Egbert has been published by the Surtees Society, and there are other uses in the Bodleian Library, Oxford; and, mostly imperfect, among the MSS. of the British Museum. These sources of information, collated with ancient Sacramentaries, Italian and French Pontificals, the Euchologium of the Greek Church, and the Ordinals of other Churches of that Communion, published by Martene, Morin, and Assemani, form the groundwork of the present illustrations of the English Ordinal; whilst the works of Catalani, Hallier, Morin, and Muratori, and the notes of Menard, and writers contained in the volume printed by Hittorp, have been freely used. It is a remarkable fact that English writers, such as Wheatley, Sparrow, and L'Estrange, have wholly omitted the subject; Mr. Palmer and Mr. Procter have only cursorily illustrated the Services; Bishop Cosin made his notes, now in his Library at Durham and in the British Museum, in copies of the Book of Common Prayer which do not contain the Forms of Ordination; and Dean Comber, like Dr. Mant and Dr. Doyle and Mr. Pinder, has done little more than offer some practical observations. With the exception, therefore, of a volume on the English Ordinal by the present writer, this series of notes may be regarded as the first ritualistic illustration of this all-important portion of the Book of Common Prayer, whilst they embody the earliest complete account of its development from ancient sources. For our Ordinal was not taken word for word from the Roman Pontifical, as Archbishop Whitgift asserted, but framed on the comprehensive and broad ground of all known Forms and Manners of Ordination used in all branches of the Catholic Church.

There was a British Church existing in the second century, and founded in the Apostolic age [EUSEBIUS, *Demonst. Evang.* l. iii. c. vii.; THEODORET *adv. Gent. Disp.* ix. in Ps. cxvii., *Interp.*; TERTULLIAN *adv. Jud.* c. vii.; ST. CLEMENT, *Ep. ad Corinth.* c. v.; ST. JEROME, *Catal. Script. Eccles.* § v.] In 314, at the Council of Arles, probably at Nicæa, 325,

¹ See also *De Præse. Hæc.* c. xxxii. xli.; *Scorpiace.* c. ix. Similar testimonies may be found in Origen, A.D. 254 [*Hom. in Matt.* c. xxii. Tr. xxiii.; *on Hierem.* Hom. xl.]; St. Cyprian, A.D. 258 [*Ep. lix.* § 4; *lxvi.* § 3; *xxxi.* § 4]; Eusebius [*Eccl. Hist.* l. iii. c. iv.; *iv. c. xxii.*]; Optatus, A.D. 386 [*de Schism. Donat.* lib. i. c. xiii. xiv.]; St. Ambrose, A.D. 397 [*de Dign. Sacerd.*

c. iii. in Ps. cxviii.]; Epiphanius, A.D. 408 [*Hæc.* l. iii. c. lxxxix.]; St. Chrysostom, A.D. 407 [*in 1 ad Tim.* c. iii. Hom. xl.]; St. Jerome, A.D. 420 [*ad Heliod.*, Ep. v. *adv. Lucif.*, *ad Marcell.* xxvii., *in Ps. xlvii.*]; St. Augustine, [*de Bapt.* l. vii. c. xliii., *de Verb. Evang.* Sermon. cil., *de Mor. Eccles.* lib. i. c. xxxii.].

certainly at Sardica, 347, and Rimini, 360, British Bishops were present. In 597 St. Augustine was consecrated by Virgilius, Bishop of Arles; Wilfred of York by Agilbert, Bishop of Paris, 665. There were also Bishops consecrated in Rome, and Italy, by Saxon, Irish, and Scotch Bishops, several of the latter having derived their orders from Rome. For the purpose of simplifying the history of the gradual development of successive Ordinals, the contents of those used in England from the fifth century to the present time have been given, as well as the earliest known forms preserved in Sacramentaries, which prove that the latter were accepted as the formularies of the Western Church. It is certain that the further we can trace back rituals, the simpler they are; for they only gradually received additions and enlargement, with fresh rubrics designed to enhance the solemnity of the ceremonial. Possibly these were the innovations of an individual Bishop, adopted by neighbouring diocesans, until authoritatively recognized. But they were changed according to the diversities of countries, times, and men's manners. It will be seen how much they varied. While the Church of England retained the essential form and matter, she ordained, changed, or abolished some of those ceremonies and rites of the Church which were ordained only by man's authority, so that all things might be done to edifying, and rendered more conformable with primitive usage.

The Form and Offices for making Deacons agree in containing a Prayer Ad ordinandum Diaconum, oremus dilectissimi, a Prayer for the Holy Spirit, Exaudi Domine, an address for united Prayer for the Deacon, Ad consummandum Diaconum, Commune votum, and a Benediction, Domine Sancte Spei. The delivery of the stole and Gospel, and other ceremonials, were of later introduction.

Diaconus cum ordinatur, solus Episcopus qui eum benedicit manum super caput illius quia non ad sacerdotium sed ad ministerium consecratur. [IV. Council of Carthage, *ap.* Morin, p. 260.]

Sacramentary of St. Leo. [Migne, p. 260.]

Domine Deus, preces nostras clementer exaudi (j).
Oremus, dilectissimi (a).
Deus Consolator.
Adesto, quæsumus (β).

Sacramentary of St. Gelasius. [Morin, p. 267.]

Ordination.

Ad ordinand. Diac. Oremus, dilectissimi (a).
Exaudi, Domine Deus, preces nostras (j).

Consecration—Adesto, quæsumus (β).
Ad consummandum—Commune votum (γ).
Benediction—Domine Sancte Spei (δ).

Sacramentary of St. Gregory.

Presentation by the Archdeacon.

Address to the people—Auxiliante Domino (φ).
The Litany (χ).
Ordination with laying on of hands.
Prayer—Oremus, dilectissimi (a).
Prayer for the Holy Spirit—Exaudi, Domine Deus (j).
Consecration—Adesto, quæsumus (β).
Investiture with the stole (ε).

Liturgia Alemannica. [Gerberti, 40, ninth century.]

Ordination.

Benedictio—Oremus, dilectissimi (a).
Exaudi, Domine (ξ).
Consecratio—Adesto, quæsumus . . . honorum Dator (β).

Gallican Liturgy. Deacon. [Muratori, 664; Migne, xxii. 320.]

Allocutio ad populum, ending Si vestra apud meam concordat electio testimonium quod vultis vocis approbate. Per Dominum.

Oratio—Oremus, dilectissimi (a).
Consecratio—Adesto, quæsumus (β).
Exaudi, Domine (ξ).
Ad consummandum Diaconi officium—Commune votum (γ).
Benedictio—Domine Sancte Spei.

Pontifical. [Claudius A. iii. 42 (Cotton MS.), of the tenth century.]

Oratio ad Ordinandum Diaconi—Oremus, dilectissimi (a).
Exaudi, Domine, preces nostras (j).
Domine Deus omnipotens.
Consecratio—Adesto, quæsumus, omnipotens Deus honorum Dator (β).

Ad consummandum Diaconi officium—Commune votum (γ).
Benedictio—Domine Sancte Spei (δ).
Investiture with stole (ε).
Consecration of the Deacon's hands with oil and chrism.
The Mass.

Pontifical of Egbert.

Address by the Bishop—Auxiliante Domino (φ).
The Litany (χ).
Investiture with stole.
Delivery of the Gospel.
Ordination of the Deacon with laying on of hands by the Bishop.
Benediction of the Deacon—Oremus, dilectissimi (a).
(alia) Exaudi, Domine (j).
Consecration of the Deacon—Prayer for the Holy Spirit, Adesto, quæsumus (β).
Collect ad conservandum diaconatus officii, Commune votum (γ).
Benediction—A Prayer referring to St. Stephen: Domine Sancte Spei (δ).
Consecration of the hands of the Deacon with holy oil and chrism.

DEACON. [*Harl. MS.* 2906, fo. 8, tenth century.]

Presentation by the Archdeacon (μ).
The Gospel is read.
Si quis.
Litany (χ).
Ordination by the Bishop only.
Commune votum—Address to the people (γ).
Præfatio—Oremus dilectissimi (a).
Consecratio—Adesto, quæsumus (β).
Delivery of the stole.
Prayer for the Deacon with allusion to St. Stephen.

Deacons.

Deacons and Subdeacons approach together with their habits [Bangor also] [separately Winchester and Exeter] (μ).
The Litany [omitted by Winton Pont.] (χ).
The Deacons retire. The Bishop's address.
Diaconum oportet [a longer form in Winton Pont.].
Ordination by the Bishop, saying, Accipe Spiritum Sanctum [the form omitted in Winton Pont.].
Præfatio—Oremus, dilectissimi (a).
Exaudi, Domine (j).
Vere dignum, with a prayer in it for the Holy Ghost—Emitte in cor Spiritum Sanctum.
Investiture with the stole.
[A long prayer in Winton Pontifical.]
[The delivery of the Gospels.]
[Commune votum] (γ).
[Domine Sancte, Pater Spei] (δ).
Delivery of the Gospels × ×.
Domine Sancte, Pater fidei spei, etc. (δ).
Delivery of the dalmatic.
Reading of the Gospels by a newly-ordained Deacon. oo.

1549, 1552, 1662.

Presentation to the Bishop (μ).
Address to the people [Præfatio a. j. γ].
Litany (χ).
Holy Communion.
Collect—Almighty God, Who by Thy Divine Providence. [Consecratio] (β).
The Epistle, 1 Tim. iii. 8, or Acts vi. 2.
Examination of candidates.
Ordination by the Bishop.
Delivery of the Gospel × ×.
The Gospel, St. Luke xii. 35, read by a Deacon oo.
Collect—Almighty God, Giver of all good [ad consummandum] (δ).
Prevent us, O Lord [added 1662].
Benediction [added 1662].

Ordering of Priests.

The earliest Services agree in containing a Prayer, Ad ordinandum Presbyterum, called the *Preface* in the Salisbury Pontifical; the Consecratio corresponding to the Collect, "Almighty God, Giver of all good things;" the Consummatio a final Collect, and the Benedictio. The Prayer for the giving of the Holy Ghost was about the tenth century added to the proper Preface of the Mass Vere dignum, and after the thirteenth century took the direct form, "Receive the Holy Ghost,"

and in some Pontificals the Vere dignum is directed to be left out. As early as the time of Pope Gregory there was an investiture with the chasuble; and in the tenth century a delivery of the chalice and paten, and a change in the arrangement of the stole: the Consecration of the hands occurs in the Gregorian Sacramentary, and of the head in the Pontifical of Egbert. The arrangement of the chasuble, and the introduction of the Hymn, Veni, Creator Spiritus, were far later insertions.

Presbyter cum ordinatur Episcopo eum benedicente et manum super caput ejus tenente, etiam omnes Presbyteri qui presentes sunt manus suas juxta manum Episcopi super caput illius teneant. [IV. Counc. of Carthage.]

Sacramentary of Pope Leo. [Migne, 55. 115.]

Oremus, dilectissimi (β).
Exaudi nos (γ).
Domine Sancte (α).

Sacramentary of St. Gelasius. [Morin, 267.]

Priest.

Si quis.

Litany.

Ordination by the Bishop.

Ad Ordinandum Presbyterum—Oremus, dilectissimi (β).
Exaudi nos (γ).

Consecratio—Domine Sancte, Pater omnipotens, æterne Deus: honorum, etc. (α).

Consummatio—Sit nobis fratres communis oratio (δ).

Benedictio—Sanctificationum omnium Auctor (φ).

Gregory's Sacramentary.

Priest.

Presentation by the Archdeacon.

Litany.

Ordination with laying on of hands.

Prayer for blessing on the Priest—Oremus, dilectissimi (β).

Prayer for the Holy Ghost—Exaudi nos, quæsumus (γ).

Consecratio—Domine Sancte (α).

Investiture with the chasuble.

Consecration of the hands (ζ).

Gallican Liturgy. [Muratori, 666; Migne, lxxii. 521.]

Allocutio ad populum, ending Ideo electionem vestram debetis voce publica profiteri.

Oratio—Oremus, dilectissimi (β).

Exaudi nos (γ).

Consecratio—Domine Sancte . . . honorum, etc. (α).

Consummatio—Sit nobis patres communis oratio (δ).

Benedictio—Deus Sanctificationum (φ).

MS. Pontifical. [Claud. A. iii.]

Priest

Ordination.

Oratio ad Ordinandum Presbyterum.

Oremus, dilectissimi (β).

Exaudi, quæsumus, Domine Deus (γ).

The stole is changed. Consecratio (α).

Domine Sancte, Pater omnipotens, æterne. Dispositor honorum, etc.

Consecration of the Priest's hands with chrism, with prayer, and of his head with oil.

Investiture with the chasuble (ε).

Consecratio—Presbyteri, Sit nobis communis oratio (δ).

The Mass.

Pontifical of Egbert [735—766].

Investiture with the stole, with a prayer.

Mention of the title on which the Priest is ordained.

Ordination by laying on of the hands of the Bishop and Priests, with a prayer.

Oratio ad Presbyterum Ordinandum—Oremus, dilectissimi (β).
Exaudi nos (γ).

Consecration of the Priest—Domine Sancte, Pater omnipotens (α).

Oratio—Sit nobis communis oratio (δ).

Benedictio of the Priest—Deus Sanctificationum (φ).

Investiture with the chasuble (ε).

Consecration of the hands with chrism in the shape of (ζ) a cross, and of the head of the Priest with oil.

Liturgia Alemannica. [Ninth century, Gerberti, 41.]

Ordination—The Priests holding their hands next the Bishop's hands.

Benedictio—Oremus, dilectissimi (β).

Consecratio—Domine Sancte (α).

Consecration of the hands.

PRIEST. [Harl. 2906, tenth century.]

Presentation by two Deacons and two Priests.

Ordination by Bishops and Priests.

Quoniam, dilectissimi.

Address to the people.

Preface—Oremus, dilectissimi (β).

Exaudi nos (γ).

Vere dignum, with Æterne Deus, bonorum Dator (α).

Investiture with stole.

Benedictio—Deus Sanctificationum (φ).

Cruciform unction of both hands (ζ).

Delivery of paten and chalice.

Benedictio.

Salisbury.—Priests.

Presentation by Archdeacon.

Duties of Priesthood explained—Sacerdotem oportet.

[A long address by the Bishop. Winton Pontif.]

Ordination by the Bishop in silence, the Priests assisting.

Prefatio Sacerdotum cum nota stando, Oremus, dilectissimi (β).

[In the Exeter Pontifical is the Populi Commonitio, Commune votum.]

Exaudi nos, quæsumus.

Vere dignum, with prayer for the Priests.

Investiture with stole and chasuble.

Consecration of the hands with oil and chrism.

Oratio—Deus Sanctificationum omnium (φ).

The Hymn, Veni, Creator Spiritus [omitted in Winton Pontifical].

Blessing of the hands.

Delivery of the paten and chalice.

[In the Winton Pontifical Consummatio—Sit nobis.

Communis oratio (δ).

Deus Sanctificationum (φ).

The Benediction.]

The Mass—After the Post-Communion.

The ordination by the Bishop—Accipe Spiritum Sanctum.

Arrangement of the chasuble. [This is found also in the Greek Euchologium, where "the Bread" is put into the hand of the newly ordained Priest. The Deacon has a flapper delivered to him. Assemani, xi. 132.]

Benediction.

1549, 1552, 1662.

Sermon or Exhortation.

Presentation by the Archdeacon.

Address to the people.

The Litany.

Collect—Almighty God [the Consecration (α) and Preface].

Epistle, Eph. iv. 7 [Acts xx.; 1 Tim. iii., 1552].

The Gospel, Matt. ix. 36 [Matt. xxviii., 1552].

John x. 1 [and John xx., 1552].

Address to the Candidates [after the Veni, Creator,

Prayer for them } 1552].

Veni, Creator [after the Gospel, 1552].

Prayer—Almighty God [Benediction (φ)].

Ordination by the Bishop, the Priests assisting.

Delivery of the Bible.

Collect—Most merciful Father [Consummatio] (δ).

Prevent us, O Lord [1662].

The Benediction [1662].

CONSECRATION OF BISHOPS.

The Offices for consecration of a Bishop agree in having a Prayer for the elect, Oremus, dilectissimi, the Benediction, Adesto supplicationibus, and the Consecration, Deus honorum. The Unction appears first in the Sacramentary of Gelasius, and the delivery of the staff in Egbert's Pontifical. A form of enthronization also occurs at an early date.

Episcopus cum ordinatur, duo Episcopi ponant et teneant Evangeliorum codicem supra caput et cervicem ejus, et uno super eum fundente benedictionem reliqui omnes Episcopi qui adsunt manibus suis caput ejus tangant. [IV. Council of Carthage.]

Sacramentary of Pope Leo. [Migne, lv. 114.]

Exaudi, Domine, supplicium preces (ε).

Suscipe, Domine.
Adesto, misericors Deus (γ).
Propitiare Deus (α).
Deus honorum omnium (β).

Sacramentary of St. Gelasius. [Morin, 267.]

Consecration with laying on of the Gospels.
Oremus, dilectissimi (δ).
Adesto supplicationibus (γ).
Propitiare Domine (α).
Deus honorum omnium (β).
Unction with chrism.

In a very ancient French Pontifical of Poitiers, c. 511—560, printed by Morin.

Exhortation to the people.
Oremus, dilectissimi (δ).
Exaudi, Domine (ε).
Propitiare, Domine (α).
Collect—Deum totius sanctificationis.
Consecratio—Deus honorum omnium (β), containing a prayer for spiritual unction.

Sacram. Gregorii. [Migne, lxxviii. p. 223.]

Ordination with imposition of hands.
Prayer for the Bishop—Oremus, dilectissimi (δ).
Benediction of the Bishop—Adesto supplicationibus nostris (γ).
Another prayer for the same—Propitiare, etc. (α).
Consecration—Deus honorum omnium (β).
Unction.

Gallican Liturgy. [Muratori, 669; Migne, lxxii. 323.]

Exhortatio ad populum.
Oratio et preces—Oremus, dilectissimi, the third Prayer in the Ordo Romanus (δ).
Exaudi, Domine (ε).
Propitiare, Domine (α).
Collectio—Deus omnium sanctificationum.
Consecratio—Deus honorum omnium, with a prayer for unction of the Holy Ghost, and for enthronement (β).

Liturgia Alemannica. [Ninth century, Gerberti, 42.]

Benedictio—Adesto, quæsumus (γ).
Propitiare (α).
Consecratio—Deus honorum, with prayer for the Holy Spirit (β).

Pont. Egberti.

Ordination by one Bishop pronouncing the Benediction, two holding the Gospels over the neck of the ordained, and the rest holding their hands over his head.

Three Prayers { Oremus, dilectissimi (δ).
Adesto supplicationibus (γ).
Propitiare, Domine (α).

Consecration of the hands of the Bishop.
Unction of his head.
Delivery of the pastoral staff and ring.
Prayer ad pontificem ordinandum—Deus honorum omnium (β).
Installation of the Bishop on his throne, with prayer, Omnipotens Pater (ξ).
The Benediction.

Benedictio in consummatione Episcopi. Spiritus Sanctus Septiformis veniat super te, et virtus Altissimi sine peccato custodiat te, et omnis benedictio quæ in Scripturis Sanctis scripta est super te veniat. Confirmet te Deus Pater et Filius et Spiritus Sanctus, ut habeas vitam æternam et vivas in sæcula sæculorum. Amen.

Salisbury Pontifical.

Bishop.

Presentation by two Bishops.
Examination by the Archbishop.
The Mass begun with the Prayer Adesto supplicationibus (γ), to the end of the Sequence.
The Archdeacon robes the elect.
Two Bishops present him.
Oremus, dilectissimi (δ).
The Litany.
[The Hymn, Veni, Creator] [Winton Pontif.]
The Gospels laid on the head of the elect [with Accipe Spiritum Sanctum, Exeter Pont.]
Veni, Creator.
Vere dignum, with the preface for the Bishop elect. Domine Sancte . . . honor omnium dignitatum (β).

Unction of the head of the elect with oil and chrism.
Preface and Prayers for the elect, for the gifts of the Holy Spirit. Pater Sancte, omnipotens Deus (ξ).
Benediction of the Septiform Spirit [occurring also in Pont. Egberti].
Unction of the hands of the elect.
The delivery of the pastoral staff [also in Pont. Egbert and Dunstan].
The delivery of the ring [also in Pont. Egbert].
The delivery of the mitre.
The delivery of the Gospels.
The Post-Communion.

Greek Euchologium [of the eleventh century].

Ordination of a Bishop.

After the Trisagion the Archbishop goes up upon the steps of the Sanctuary before the Holy Table, and receives a letter, stating that by the approbation of the Bishops, Priests, and Deacons, the heavenly grace which healeth the weak and supplieth that which is lacking, promotes this godly Priest N. to be Bishop of the city ✠, and we therefore pray that the Grace of the Holy Spirit may descend upon him.
The Archdeacon then says, "Attend," and the Patriarch reads the letter; then Kyrie Eleison is said, and the elect is led up by three Bishops, assistants in the consecration. Then the Patriarch lays the book of the Gospels on his neck, the Bishops touching it; three signs of the cross are made on his head, and the Bishop holding his hand on it says two prayers: he then invests him with the pall; and after enthronization the newly consecrated Bishop communicates the Patriarch. [Assemanni, xl. 125.]

1549, 1552, 1662.

Communion Office.
Collect—Almighty God.
Epistle [1 Tim. iii. 1].
Acts xx. 17 [1662].
Gospel—John xxi. 15.
John xx. 19 [1662].
John x. [1552].
Matt. xxviii. 18 [1662].

Presentation to the Bishop.
Oath of due Obedience.
Address to the Congregation.
The Litany.
Prayer—Almighty God, Giver of all good things [Consecration] (β).
Address to the elect.
Interrogation of the elect.
The elect robes.
Veni, Creator.
Prayer—Almighty God [Benediction] (γ).
Consecration by three Bishops.
Delivery of the Bible [and of the staff, 1549].
Prayer—Most Merciful Father.
Prevent us [1662].
Benediction [1662].

§ *The Revision of the English Ordinal.*

The first change in the old English Pontificals was made by the omission of the Oath of Obedience to the Bishop of Rome by Act 28 Hen. VIII. c. x. In the winter of 1548, a Committee, consisting of the Primate, the Bishops of Rochester, Ely, Lincoln, and Westminster, according to Heylin [*Hist. of Reform.*, pp. 57, 58], the Deans of St. Paul's, Lincoln, Exeter, Ch. Ch., Archdeacon Robertson, and Redmayne, Master of Trinity College, Cambridge, and, as Burnet adds (Collier inclining to the same belief), the Archbishop of York, and Bishops of London, Durham, Worcester, Norwich, St. Asaph, Salisbury, Coventry, Carlisle, Bristol, and St. David's [BURNET, *Hist. of the Reform.* pt. ii. b. i., and COLLIER, *Ecl. Hist.* pt. ii. b. iv.], was appointed to reconstruct an Ordinal. The old books of Ecclesiastical Offices had been destroyed ruthlessly and needlessly by the King's orders [CARDWELL, *Doc. Ann.*, No. xx.]; and therefore, in November 1549, the Parliament made an Act, declaring that "forasmuch as concord and unity to be had within the King's Majesty's Dominions, it is requisite to have one uniform fashion and manner for making and consecrating of Bishops, Priests, and Deacons, or Ministers of the Church: Be it therefore enacted by the King's Highness, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that

such form and manner of making and consecrating of Archbishops, Bishops, Priests, Deacons, and other ministers of the Church, as by six prelates and six other men of this realm, learned in God's law, by the King's Majesty to be appointed and assigned, or by the most number of them, shall be devised for that purpose, and set forth under the Great Seal of England before the first day of April next coming, shall by virtue of the present Act be lawfully exercised and used, and none other, any statute or law or usage to the contrary in any wise notwithstanding." [3 & 4 Edw. VI. c. xii.] In the House of Lords the Bishops of Durham, Chichester, Carlisle, Worcester, and Westminster protested against the Act. [Burnet, pt. ii. b. i.] Cranmer had the chief hand of the work [STREYPE'S *Mem. of Cranmer*, ch. xi.], and, it is said, drew up the preface. Three Offices only were prepared, although the Statute had mentioned the ordering of *other Ministers* of the Church, that is, Clergy in minor orders, Subdeacons and Readers, etc. It was providential that the counsels of the more moderate party in the Church prevailed over the rash advice of the intemperate and Germanizing section, who would have abolished much that was of ancient use. Poyntet wished to abandon the very name of Bishop. Grindal called it the mummery of consecration. Jewel would have had no clerical dress, and Hooper would not wear it. In the new form the unction of the Priest's hands, a French rite in the sixth century, unknown in the Greek Church, and not practised at Rome until after the time of Nicholas I., was laid aside; as was also the blessing of the Priest's habit with a special blessing for his offering acceptable sacrifices, a ceremonial not of earlier date than the eighth century. But the delivery of the chalice, or cup with the bread, which had been practised in the tenth century, was retained. It may be observed, that under the Law certain portions of the offertory were placed in the hands of Aaron and of his sons, symbolically of their office of presenting the sacrifices before the Lord. [Exod. xxix. 24.] The Service began with an Exhortation; and one of the following Psalms, xl., cxxxii., and cxxxv., at the discretion of the celebrant, was to be sung as the introit to the Holy Communion. For the Epistle was appointed Acts xx. 17-35, or else 1 Tim. iii. 1, 8; for the Gospel, Matt. xxviii. 18 to the end, or John x. 1-16, or John xx. 19-23. The Veni Creator having been sung, the Deacon was presented by the Archdeacon. Then followed the Litany with a special Collect. The Deacon to be ordained Priest was to have a plain albe upon him; the dress appointed for the candidate for Deacon's orders, with the addition of the word "white." The oath of the King's supremacy was administered, and the Exhortation made by the Bishop, who proceeded to put a series of questions copied literally in part, and wholly in spirit, from the interrogatories made in the Elder Pontificals to Bishops; after a certain space kept in silence for prayers by the congregation, the Bishop, having said a prayer, ordained the Deacon to the Priesthood, and delivered to him the Bible; the Holy Communion followed, with a special Prayer before the Benediction. In the ordering of Deacons the order was as in the present Form.

In the Litany, however, three of the petitions ran thus: "From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome and all his detestable enormities," etc. "That it may please Thee to illuminate all Bishops, Priests, and Ministers of the Church," etc. "That it may please Thee to bless these men, and send Thy grace upon them, that they may duly execute the office now to be committed unto them to the edifying of Thy Church, and to Thy honour, praise, and glory." The Epistle was 1 Tim. iii. 8-16, or Acts vi. 2. The oath of the King's supremacy was much longer, and in a different form. The newly-appointed Deacon was to "read the Gospel of that day, putting on a tunicle." If Deacons and Priests were ordained at the same time, the whole of the three chapters of the First Epistle to Timothy was read. In the form of consecrating an Archbishop or Bishop, the Psalm for the introit at the Holy Communion was to be the same as at the ordering of Priests. The Epistle was 1 Tim. iii. 1, and the Gospel, John xxi. 15, or "chap. x., as in the order of Priests." At the presentation, the elected Bishop was to have upon him a surplice and cope, and the presenting Bishops to be in surplices and copes, and bearing their pastoral staves in their hands. The Archbishop laid the Bible on the neck of the consecrated Bishop, and put the staff into his hand, saying, "Be to the flock," etc.

This complete Form and Manner was published in March 1549-1550, and printed by Richard Grafton, Printer to the King and five Bishops were consecrated according to it. Unhappily the efforts of the extreme reformers prevailed now

over the better judgement of the Catholic party. The influence of Peter Martyr, Alasco, Bucer, and Calvin was felt in the counsels of Hooper, Poyntet, and their followers. In consequence of their representations, a new review was instituted in the commencement of 1551; and on and after All Saints' Day 1552 the Second Book of Edward VI. was ordered to be in use. The handiwork of violent men of factious, peevish, and perverse spirit is only too recognizable, "betraying their own folly," and "full of innovations and newfangledness." Several laudable practices of the Church of England, or indeed of the whole Catholic Church of Christ, were now laid aside. The introits of the Holy Communion, the habits of the candidates and of the presenting and electing Bishops, the delivery of the chalice and Sacred Elements, and of the pastoral staff, was omitted, and only one change was made for the better at the instance of Hooper, the substitution in the oath of the King's supremacy of the words, So help me God, *through Jesus Christ, for all Saints and the holy Evangelists*. By Statute 5 & 6 Edw. VI. c. i. § 45, the form and manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons, was annexed to the Book of Common Prayer, "faithfully and godly perused, explained, and made fully perfect." This Act passed the House of Commons, and was returned to the Lords, April 14, 1552 [COLLIER, *Eccles. Hist.* p. iv. b. ii.; BURNET, p. ii. b. i.], and the 35th of the Articles drawn up in 1552 by a Committee delegated by both Houses of Convocation, and in force until 6 Eliz., declares that the book of the Ordering of the Ministers of the Church, for truth of doctrine is godly, and in nothing is repugnant to the sound doctrine of the Gospel, but agreeth thereto and doth much promote and illustrate the same. The 25th Article, entitled, "Nemo in Ecclesia ministret nisi vocatus," is literally the same as the 23rd in the Articles of Religion of 1562. Only one Bishop was consecrated according to this Ordinal.

Out of twenty-six sees twenty were still occupied by Bishops who had been consecrated according to the use of the old Pontificals; upon the accession of Queen Mary, the Acts of 3 Edw. VI. c. xii., for drawing up the Ordinal, and 5 Edw. VI. c. i., for annexing it to the Book of Common Prayer, were repealed; and after December 20, 1553, the forms commonly used in England in the last year of King Henry VIII. were only to be used. An unanswerable testimony that the main body and essentials, as well in the chiefest materials as in the frame and order thereof, had been continued the same in the Reformed Ordinals, is contained in the fact that the Roman party contented themselves with requiring "the supply of those things wanted before," such as unction and the delivery of sacred vessels and of the proper habits [Art. XV. 1553; Burnet, pt. ii. b. ii.], and so reconciling the Ministers ordained according to the new form [CARDW., *Doc. Ann.*, No. xxx.; HEYLIN'S *Hist. of the Reform.*, p. 206], and Pope Julius in his Bull, 1553, giving Legatine power to Cardinal Pole, desired him to reconcile and reinstate the Bishops and Archbishops in their Cathedral Churches, and permit them to ordain to the priesthood,—ad quoscunque etiam sacros et Presbyteratus ordines promovere et in illis aut per eos jam licet minus recte susceptis ordinibus, etiam in altaris ministerio ministrare necnon munus consecrationis suscipere. [CARDW., *Doc. Ann.* xxxii.] It will be borne in mind that these subsidiary rites and ceremonies, as will be shewn on a later page, are regarded by Roman Catholic Canonists of the first rank and eminence to be wholly unessential and of very late introduction. On June 13, 1558, every copy of the English Ordinal was required to be delivered up to the Ordinary of the diocese. [Cardwell, No. xxxix.] Thirteen Bishops were consecrated during the imprisonment of the Primate Cranmer, and as many were irregularly intruded into sees not vacant [Burnet, pt. ii. b. ii.; Heylin, p. 208] by the authority of the Pope, which had been renounced by the Provincial Synods of Canterbury and York, as well as by individual dioceses. In November 1558, Queen Mary and Cardinal Pole died.

On the accession of Queen Elizabeth the Second Book of Edward VI., with the Ordinal, having been reviewed by Parker, Cox, Pilkington, Grindal, Sandys, Guest, May, Bill, and Smith, was restored by Act of Parliament, April 20, 1 Eliz. c. ii. § 3, to be in force and effect after June 24, and the Act of Repeal passed in Queen Mary's reign was annulled. On December 17, 1559, at Lambeth Chapel, Parker was consecrated to the archsee of Canterbury by the Bishops of Chichester, Hereford, Bedford, and (laté) Exeter. The Ordinal had been included under the words "of Administration of Sacraments, Rites, and Ceremonies," but Bishop Bonner objected that it was not expressly named, although of course it formed an integral part of the

Book of Common Prayer by Statute of 1552, and had been repealed together with it in 1553. However, to put an end to all such exceptions, an Act was passed September 13, 1566, 8 Eliz. c. i. § 3, 5, confirmed by 1 Jac. I. c. xxv. § 48, authorizing the use of the Ordinal in future, and declaring that all persons that had been or should be made, ordered, or consecrated by it were true Archbishops, Bishops, Priests, and Deacons. But the 36th Article of Religion, drawn up in 1562, and confirmed by Convocation, 1571, had already decreed the validity of all orders conferred according to the new Ordinal since the second year of Edward VI., and the Act, 13 Eliz. c. xii., required subscription to those Articles by the Clergy; the Constitutions Ecclesiastical, 1575, further required that Holy Orders should be given only according to the form and manner of the Ordinal; and in those of 1604 [c. xxxvi.] all impugnors of the Ordinal were declared excommunicate, and all candidates for the ministry required to acknowledge its conformity with the Word of God. Courayer mentions the important fact that Pope Pius IV. by his envoy offered to confirm the whole English Prayer Book, of course including the Ordinal, provided the Church of England would be reconciled to the Pope and acknowledge his supremacy. [Ch. xiii. p. 235.] In 1640, when a complete Pontifical was to have been drawn up, the form of Ordering Bishops, Priests, and Deacons was to have been retained. [HEYLIN, *Cypr. Anglic.* pt. ii. p. 414.] In January 1645, the Book of Common Prayer was proscribed. On March 25, 1661, by Royal Commission, King Charles II. empowered Conferences to be held for a "review of the Book of Common Prayer, comparing the same with the most ancient Liturgies which have been used in the primitive and purest times." Bishops Cosin, Wren, Sanderson, Nicholson, Morley, Henchman, Skinner, and Warner proceeded to undertake the work, assisted by the MS. notes of Bishops Cosin, Overal, and Andrewes. On November 29, the Upper House were still at work upon the revision of the Ordinal; on December 20, 1661, the Book was received, approved, and subscribed by both Houses. On May 19, 1662, the Bill for the Uniformity of Public Prayers and Administration of the Sacraments received the Royal Assent, and provided that the new Book should be used after the feast of St. Bartholomew, 1662. [13 & 14 Car. II. c. iv. § 32.] It was authorized again by Act, 1706, 5 Ann. c. v. viii. art. xxv. § vii.

The alterations, additions, and variations were chiefly made in rubrics for the better direction of those officiating in the Service, in a clearer explanation of some words and phrases, and rendering the Epistles and Gospels according to the last translation. The former were numerous and of greater significance and importance.

In the *Ordering of Deacons* the words, "After Morning Prayer is ended there shall be a Sermon or," were added in the first rubric. The Bishop was required to be sitting in his chair near to the Holy Table, whilst the candidates were once more directed to be decently habited, that is, in the habit and apparel suitable to the order to which they were to be ordained,—“the vestures appointed for their ministry,” a plain albe or surplice, with a cope for Priests, and albes with tunicles for Deacons, were appointed in the first Prayer Book of Edward VI. This rubric therefore restored in spirit that of the first Prayer Book of Edward VI., whilst it was opposed to the old custom of investiture of the candidates by the Bishop's own hands. In the Litany the word "rebellion" was substituted for the passage, "From the tyranny of the Bishop of Rome and his detestable enormities;" "Bishops, Priests, and Deacons," for the vague wording, "Bishops, pastors, and ministers of the Church;" and for "to bless these men and send," etc., "these Thy servants now to be admitted to the order of Deacons, and to pour Thy grace upon them." The Prayer of St. Chrysostom was omitted. This rubric was now added, "Then shall be sung or said the Service for the Communion, with the Collect, Gospel, and Epistle as followeth." The candidate was desired to "humbly kneel before the Bishop." At the delivery of the Gospel, the words "thereto licensed by the Bishop himself," were substituted for "thereunto ordinarily commanded." Instead of the Gospel of the day, a proper Gospel was enjoined; and the Collect, "Prevent us, O Lord," was added from the Post-Communion Office. In the address on the duties of a Deacon, the words "to baptize" were enlarged into these, "in the absence of the Priest, to baptize infants;" and the sentence "they may be relieved by the parish or other convenient alms," was altered to "relieved with the alms of the parishioners or others."

The Ordering of Priests.—The form hitherto began with the Service for the Holy Communion; after an Exhortation and the presentation of the candidates followed the singing of

the Veni Creator, but it was now removed to the beginning of the Service in a manner like that for the Ordering of Deacons. For the Epistle of 1552, Acts xx. 17-35, or 1 Tim. iii., transferred to the Consecration of Bishops, because the *πρεσβύτεροι* mentioned therein were the Bishops of Asia Minor [St. CHRYSOSTOM, Hom. xi. 1; THEODORET in 1 Tim. iv. 14; EUCUMENIUS, *Comm.* in 1 Tim. c. xiii.; THEOPHYLACT in 1 Ep. ad Tim. iv. 14; SUICER, *Thes. Eccles.* ii. p. 824; AQUINAS, *Comm.* cap. iv. § 3], Eph. iv. 7 was appointed. The Gospel, Matt. xxviii. 18-20, now the appropriate third Gospel for the Consecration of Bishops, was exchanged for Matt. ix. 36, and the third Gospel, John xx., was removed to that Service also. Another translation of the hymn Veni Creator, probably made by Bishop Cosin, was added. The words "for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands," were inserted after the words "Receive the Holy Ghost," in order to determine the ordination to the Priesthood. The old rubric was ambiguous, "If the Orders of Deacon and Priesthood be given both upon one day, then shall all things at the Holy Communion be used as they are appointed at the Ordering of Priests, saving that for the Epistle the whole of 1 Tim. iii. shall be read as it is set out before in the Ordering of Priests, and immediately after the Epistle the Deacons shall be ordered, and it shall suffice the Litany be said once." It was now expanded into a fuller and clearer shape: "And if on the same day the Orders 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 Collects shall both be used, first that for Deacons, then that for Priests. The Epistle shall be Eph. iv. 7-13, as before in this Office. Immediately after which they that are to be made Deacons shall take the Oath of Supremacy, be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be either out of Matt. ix. 36-38, as before in this Office, or else Luke xii. 35-38, as before in the form for Ordering of Deacons, they that are to be made Priests shall likewise take the Oath of Supremacy, be examined and ordained as in this Office is before explained."

Consecration of a Bishop.—In place of the old title and rubric, "The form of Consecrating of an Archbishop or Bishop," these were added, "The form of Ordaining or Consecrating of an Archbishop or Bishop, which is always to be performed on some Sunday or Holyday." "When all things are duly prepared in the Church and set in order." "After Morning Prayer is ended, the Archbishop, or some other Bishop appointed, shall begin the Communion Service, in which this shall be the Collect," the latter containing a slight alteration of the Collect for St. Peter's day, the name of that Apostle being omitted. The word *ordaining* was added to shew the distinction between the Orders of Priest and Bishop, and the ceremonial was directed to take place on a Sunday or Festival, a special Collect being added. The Epistle, Acts xx. 17, with the rubric, "And another Bishop shall read the Epistle," was added, and the Gospel, John xx. 19 (in place of "John x., as in the Ordering of Priests"), or Matt. xxviii. 18, with the rubric, "Then another Bishop shall read the Gospel," was inserted; thus securing the presence of at least three Bishops, the Canonical number, and the reading of appropriate passages of Holy Scripture. The former rubric, "After the Gospel and Credo ended, first the elected Bishop shall be presented by two Bishops unto the Archbishop of that province, or to some other Bishop appointed by his commission, the Bishops that present him saying," was amplified thus, "After the Gospel and Nicene Creed and the Sermon are ended, the elected Bishop, vested with his rochet, shall be presented by two Bishops unto the Archbishop of that province, or to some other Bishop appointed by lawful commission, the Archbishop sitting in his chair near the Holy Table, and the Bishops that present him saying." A provision was thus made for a proper habit to be worn by the elect, for the proper position of the Archbishop, and for the appointment of his representative in case of his illness or death. In the next rubric the words "person elected" were changed into "persons elected." In the Litany the rubric was altered from "he shall say," to "the proper suffrage there following shall be omitted, and this inserted instead of it." In the address to the elect the words "to the government of the congregation of Christ," were altered to "government in the Church of Christ." After the sixth question was inserted a new interrogatory, "Will you be faithful in ordaining, sending, or laying hands upon others? Answer. I will so be, by the help of God." After these questions, for the words

"The Archbishop," the rubric was added, "Then the Archbishop, standing up, shall say;" and for the rubric "Then shall be sung or said, Come, Holy Ghost," another was substituted, "Then shall the Bishop Elect put on the rest of the Episcopal habit, and kneeling down, Veni, Creator Spiritus shall be sung or said over him, the Archbishop beginning, and the Bishops with others that are present answering by verses as followeth." In the rubric preceding the Consecration the words "kneeling before them on his knees," were added after "the elected Bishop;" and for the form, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear, but of power, and love, and of soberness," another was ordered: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember," etc., thus emphatically marking the consecration to the Episcopate. The words "with other," were changed into "with others" who were to communicate with the new-consecrated Bishop; and "after the last Collect" to "for the last Collect," "Prevent us, O Lord," being inserted before the Benediction.

Such is the history of the great revision of the Ordinal of 1662. Some ceremonies were with reverence restored in conformity with ancient precedents; many improvements were made, and certain reconstructions to secure greater conformity in the services were carried out. In the year 1689 some insidious designs against the integrity of the Ordinal were set on foot, but, under God's good providence, frustrated. With some few variations, it is in use in that great branch of the Catholic Church founded in the United States of America, and in the sister Churches of Ireland and Scotland it has been preserved in its complete form.

§ The Essentials of Ordination.

The Greek words for Ordination were τελειοῦν, ἀγιάζειν [JOHNSON'S *Unbl. Sac.* ch. ii. sect. 1], and τελεσιουργία, καθιέρωσις [ZONARAS in *I. Can. Apost.*], and, by Dionysius, ἱερατικὴ τελεσιουργία, but almost universally χειροτονία in the sense both of Election [I. Conc. Nicæn. A. D. 325, c. iv. I. Conc. Antioch, A. D. 341, c. xix., and Laodiceæ, A. D. 365, c. v. 2 Cor. vii. 19, as the Jewish Judges of Consistories and the public Magistrates of Athens were chosen by a show of hands] and of Ordination by laying on of hands. [Acts xv. 23; 1 Tim. iv. 14; 2 Tim. i. 6.] But the latter is almost wholly and certainly the proper sense in which it was applied. [ST. HIERON., *Comm. in Esai.* c. lviii. Conc. Neo-Cæsar. c. ix. A. D. 314. Ancyra, c. 314, c. x. 2 Conc. Nic. c. xiv. ST. BASIL, *Ep. ad Amph.* c. x. ST. CHRYS. in *Ep. ad Tit.* c. i.; Hom. ii. in *Ep. ad Phil.*] The word χειροθεσία, employed by the Council of Antioch, c. 341, c. x., and the 2nd Council of Nicæa, c. 4, means benediction of the ordained; ἐπιθεσις τῶν χειρῶν, which expresses the actual ceremony or matter of Ordination, is a mere synonym for χειροτονία. The laying on of the Bishop's hands is the only essential rite of Ordination, being of Apostolical origin, having Scriptural authority, and being that ceremony which has prevailed in all ages and among all branches of the Catholic Church. [Inst. CALVINI, lib. ix. c. iii. § 16. *Reform. Leg. Eccles. de Sacr.* c. vi. BECAN. *de Sacram.* c. xxvi. qu. iv. 3, 6.] Laying on of hands was the action used in blessing among the Jews [Gen. xlviii. 14], and was employed by our Saviour [Mark x. 16], and also in the Consecration of Priests [Num. xxvii. 18, 19; Deut. xxxiv. 9; Num. viii. 10; Exod. viii. 6, 7], the hand being symbolical of Divine aid. [Ps. lxxxix. 21, 22; Ezek. iii. 14.] Our Lord used the incommunicable ceremony of breathing, as the Author of the heavenly gift, and as shewing that the assistance of the Holy Ghost, which proceedeth from Him alone, could make efficient ministers of the new Testament, and would be given to them for their spiritual work. But as He ascended He laid on His uplifted hands and blessed His Apostles [Luke xxiii. 50], and this significant action was adopted by them as symbolical of Divine protection, and a token of delegated and spiritual power. Thus St. Paul and St. Barnabas were ordained with prayer and the laying on of hands, and are said to be sent forth by the Holy Ghost. [Acts xiii. 3.] Thus St. Timothy was consecrated [1 Tim. iv. 14; 2 Tim. i. 6]; thus the Bishops, ordained by the Apostles, are said to have been constituted by the Holy Ghost. [Acts xx. 28.] Thus Deacons were ordained [Acts vi. 3], and Priests. [1 Tim. v. 22.]

This doctrine has been held by Fathers, Councils, and Canonists. [ST. JEROME in *Esai.* lviii. 10. ST. AUGUSTINE, *de gest. cum Emer.* § xi.; *de Bap. contr. Donat.* c. i. § 2; *contr. Ep. Parmen.* l. ii. c. 13, § 28. ST. AMBROSE, *de Dign.*

Sacerd.; *Comm. in 1 Tim.* c. iv. v. 14. ST. CYPRIAN, *Ep. lxxvii. ad Cler. et pleb. Hisp.* ST. BASIL, *Ep. ad Amphil.* c. 1. ST. CHRYSOSTOM, in cap. xv. *Act. Hom.* xiv. ST. GREGORY NAZIANZEN, *Orat. xliiii. in laude Basilii*; I. Conc. Nicæn. A. D. 325, c. ix.; Antioch, 341, c. x.; IV. Carth. 398, c. iv. ix.; Ancyra, 314, c. x.; Council of Mayence, 1549, c. xxxv.; Cologne, 1536, pt. i. c. i.; Trent, 1551, sess. xiv. c. 3; and by the *Reform. Leg. Eccles. de Eccl.* p. 99, and by the ritualists SYM. THES. c. v.; DIONYS. *Areop.*; P. INNOC. I. *ad Episc. Maced.* Ep. xxii. § 5. ST. THOM. AQUINAS, *Dist. xxiv. qu. ii. act. iii. ESTIUS*, l. iv. d. 24, § 1. 24. JUENNIUS, *de Sacr.* Q. iii. diss. viii. HABERT'S *Archier.* p. 121. MORIN, *de Sacro Ord.* pt. iii. Ex. i. c. 1, § 2. DENS, *Tract. de Ord.* vii. p. 47. BELLARMINI, *de Sacr. Ord.* l. i. c. ix.; *de Rom. Pont.* l. i. c. xii. MARIANUS ap. Menardum. ARCEDIUS, *de Sacr. Ord.* l. vi. c. 5. MALDONATUS, *de vii. Sacr.* qu. iii., etc. See also PRIDEAUX, *Validity*, pp. 70-82, and WALCOTT'S *Ordinal*, pp. 248-9, note 1.] The ancient Sacramentaries make mention of no other rite. The Greek Bishops use only the right hand in the Ordination of Priests and Deacons; and the same custom was observed, until the sixth century, it would seem, in the Western Church. In the English Church the Bishop lays on both hands, and in the Ordering of Priests, the Priests present, without speaking, lay their hands conjointly with the Bishop on the head of the Deacon as a sign of their approbation and reception of the newly-ordained Priest, to give a proof of previous deliberation, and to guarantee to the Church that the Bishop was acting with competent authority, and that there is no defect in his ministration of the sacred rite. It is a bare ceremony, as in the Greek Church Priests salute the Priests, and Deacons the Deacons who are newly ordained. The transition from the custom of the Eastern to that of the Western Church can readily be traced in the following stages. "In the ordering of a Priest a Bishop, lay thyself thy hand in his hand, the Priests standing by." [Const. Apost. l. viii. c. xvi.] "This is the form of Ordinations," says Theophilus of Alexandria; "all the Priests agree and choose, then the Bishop examines, and, with the assent of the Priests, ordains in the midst of the Church." The third Canon of the 4th Council of Carthage, A. D. 398, "When a Priest is ordained, the Bishop blesses and holds his hand above his head, and all the Priests hold their hands next the Bishop's hand above his head," is quoted in all the old Sacramentaries up to the twelfth century; but in the Pontifical of Corbey, of that date, the Priests are desired to hold their hands on his shoulder-blades; and in a still earlier one of the ninth century and some of the tenth century a distinction was made, the Bishop laying on his hand and the Priests holding theirs elevated. [Martene, l. i. c. viii. art. ix. § 9; Morin, P. ii. p. 280.] The Bishop alone laid on hands in the Ordination of Deacons. [Martene, u. s. § 1.] The unction of the Priest's hands, and the delivery of the vessels and habits, were later ceremonies, which at the Reformation were laid aside; in the revised Prayer Book of 1552 the delivery of the chalice and paten and pastoral staff being also discontinued.

The delivery of the Epistle to the Deacon, and of the Holy Bible to the Bishop and Priest, was probably introduced from the East through the Gallican Church, as it was the custom at Constantinople to place the order for the Holy Communion in the hands of the Priest, with the word ἄγιος; and by the Euchologium, the Priest is directed at once to read from the Book of the Liturgy. In the African and Western Churches the Bishop alone received the Bible, but it was at length also given to Priests, as being associates of the Bishop in teaching the people and the office of preaching.

The essential words by which Orders are conveyed are Prayer for the grace of the Holy Ghost, with a blessing pronounced on the ordained. Hostiensis and Pope Innocent, the chief of Canonists, held that it would be sufficient for the ordainer to say, "Be a Priest," or words to that effect, if the Church had not ordered a prescript form. [P. SUAVIS, *Polani. Hist. Conc. Trident.* l. vii. art. 6.] For as Pope Innocent says, now that proper forms have been made and enacted by the Church, they must be of necessity observed. [Ap. *Nich. arch. Panorm. Comm.* s. ii. pt. i. I. Decret.] The 4th Council of Carthage makes no mention of the form; while in some of the old Sacramentaries and Pontificals are found a long prayer or preface called the Consecration, and in others a prayer which was sung, beginning, "Giver of honours, and distributor of orders." Thus, St. Augustine says, "They prayed that the Holy Spirit might come upon them on whom they laid hands, a custom yet observed by the Church in her Bishops; we can receive this gift according to our measure, but certainly cannot shed it upon others; but that this may

be done, we invoke God Who worketh the same on their behalf over them" [*de Trin.* l. xv. c. xxvi. § 46]; and St. Ambrose, "The Church, as having true Priests, rightly claims this" [*i.e.* the Divine Commission]. The gift of the Holy Spirit is the priestly office. [*De Pen.* l. i. c. ii. § 7.] So God took of the Spirit which was upon Moses, and put it upon the Seventy. [Num. xi. 17, 25.] In all this the old aphorism holds true, *ἀνθρωπῶν χάρις θεὰ δὲ χάρις*. And in order to receive spiritual strength and grace, in all rituals communion in the Holy Eucharist is required from the new ordained or consecrated. In the Greek Church the words employed are, "The Divine Grace, which helpeth them that are weak and supplieth that which lacketh, chooseth this godly Subdeacon (or Deacon) to be Deacon (or Priest)" [*Euchol. ap. MORIN. de Sacr. Ord.* p. i. p. 79]; and in the Syro-Nestorian, "He is separated, sanctified, perfected, and consecrated to do the ministry of a Deacon in the Church, and the work of a Levite, as did Stephen, in the name of the Father, the Son, and the Holy Ghost." The Church of England makes an express mention of the order to which the candidate is to be appointed.

For nine hundred years after Christ there was no express statement of the Church respecting the power of consecrating Christ's Body and Blood in the Ordering of Priests. The Greek Church does not give in express terms the power of consecrating the Sacred Elements, or of absolution, the invocation of the Holy Ghost, a prayer of consecration, and a benediction by the Bishop, constituting her form; but as an equivalent she prays God that the Priest may stand unblameable at His altar, to preach the Gospel of His salvation, to minister [*ἐπορεύειν*] the Word of His truth, to offer to Him gifts and spiritual sacrifices, and to renew His people by the laver of regeneration. The Benediction of the old Pontificals resembled this prayer: "May the blessing of the Father, the Son, and the Holy Ghost, be upon thee, that thou mayest be blessed in the order of Priesthood, and offer propitiatory sacrifices" [*hostias*]. In the Western Church the power of consecrating the Holy Eucharist was not named until the tenth century, and was not adopted in the Use of Bangor before the close of the thirteenth century; but it is found in the Pontifical of Caetan before A.D. 1000, at the delivery of the paten and Elements, and the chalice with wine: "Take the power to offer the Sacrifice to God, and to celebrate Mass in the Name of the Lord." The form conveying the power of absolution is later by three hundred years, but was alluded to in the shape of a prayer. In a Pontifical of Mayence of the thirteenth century, however, it occurs, "Receive the Holy Ghost, whose sins ye remit," etc., and in a Pontifical of Rouen, about the next century.

§ The Effect of Ordination.

The laying on of hands and prayer, with the delegation of ministerial order, constituting the essential and necessary form and matter of Ordination, it remains to consider the Divine vocation, and the results of Ordination. It is a sanctification of the person to do certain offices of religion, as in the case of Jeremiah [Jer. i. 5], and St John Baptist [Luke i. 15], and also the imparting of grace to make the person meet to perform the same. The change of name adopted by St. Paul and St. Peter after their ordination expresses significantly the change of condition, the new honour sanctified by God. But, as St. Jerome says, "Let every one prove himself and so come; ecclesiastical order does not make a Christian." [*Ad Heliodor. Ep. v. al. 1.*] The candidate is to be called to a high dignity and a weighty office and charge, to be a messenger, watchman, and steward of the Lord. He is to be a worker together with God [2 Cor. vi. 1], and giving no offence in anything, that the ministry be not blamed, approving himself in all things as the minister of God. He is to be one of that order, of whom it is said, that "he that heareth" them heareth Christ [Luke x. 16], he is to be God's witness [Luke xxiv. 47, 48], to have power over all the power of the enemy [Luke x. 19], and to exercise a most solemn delegation. [John xx. 23.] But he has also to shew by his deeds rather than by name what his profession is, and to apply himself wholly to one thing, the priesthood of the atonement and the ministry of reconciliation; to be one set apart by the most impressive vow at God's altar; to forsake all worldly cares and studies, and to sanctify and fashion his life after the rule and doctrine of Christ; to be a wholesome and godly example and pattern for the people to follow. He, like Moses and Joshua [Exod. iii. 5; Josh. v. 15], is hidden to a nearer access to God than the people. [Exod. xxiv. 13, 14.] And who is sufficient for these things? for, as St. Chrysostom argues, from Lev. iv. 3-13, xxi. 17, and Luke xii. 47, as the fault of

coming short of God's Will is greater in His minister, so a more horrible punishment of neglect will ensue: he wants a great soul and a thousand eyes on every side. [Hom. iii. *in c. i. Act.*; xxvi. *in c. viii. Matt.*; *de Sacerd.* l. vi. c. xi.] The candidate when ordained will have need of learning, for, as Bishop Jeremy Taylor observed, an ignorant minister is a head without an eye; he requires to be a feeder [1 Pet. v. 2], a leader [John x. 4], an oracle [Mal. ii. 7], sober, grave, affable, firm, patient, long-suffering, kind, unwearied, zealous, and undaunted [2 Cor. vi. 1-10], "never ceasing labour, care, and diligence [Acts xx. 2; 1 Thess. ii. 17] until he has done all that lies in him, according to his bounden duty, to bring all such as are committed to his 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 them either for error in religion or for viciousness in life."

The candidate for the Diaconate professes his trust that he is inwardly moved by the Holy Ghost to take upon him that office and ministration, and the candidate for the Priesthood, that he thinks in his heart that he is truly called, according to the Will of our Lord Jesus Christ. Any state of life is said to be that to which God is pleased to call us [Catechism], and St. Theophylact renders *τῆ κλήσει* [1 Cor. vii. 17-20], as *ἐν ὄψῳ βίῳ καὶ ἐν ὄψῳ τάγματι καὶ πολιτείῳ*. Vocation is twofold: [I.] *Extraordinary*, when God calls men (1) immediately, as was Moses; (2) or by means and intervention of a prophet, as Elisha; (3) before the existence of an Order of Ministers, as Aaron and the tribe of Levi; (4) after the institution of a Ministry, as Samuel and Elias, the Twelve [John vi. 70], and the Seventy, St. Matthias, St. Paul [1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1; Gal. i. 1; Rom. i. 1], and St. Barnabas; and [II.] *Ordinary*, when men call and appoint a Minister in the Church according to the law prescribed by God, as were the Aaronic Priests and Levites; Titus and Timothy, Priests and Deacons of the Apostolical Churches, and now the Bishops, Priests, and Deacons of the Church. But the secret voice of the Holy Ghost does invite individuals [1 Cor. ii. 11; Jer. xi. 20, xvii. 10]; on the one hand, Moses hesitated to accept, on the other, Isaiah sought to receive, a mission, and the Apostle declares that the desire to become a Minister is good. [1 Tim. iii. 1.] St. Augustine says, when Mother Church desires our work, "nec elatione avida suscipiatis nec blandiente desidia respuatis miti corde obtemperetis Deo." [Ep. xlviii.] "They who came not were sent," says St. Jerome, "for He saith, they came, and I did not send them. In those who came is the presumption of rashness, in those who are sent the obedience of service." [*Proh. in Comm. in St. Matt.*]

The natural sense of men required a holy entrance on the Priesthood [DEMOSTHENES *contr. Androtion*. PLATO, *de Leg.* l. vi. § vii.], and the Canonical impediments were read over to the candidate in the Church during many centuries. "The evenest line of moderation in suits after spiritual functions which may be as ambitiously forborne as prosecuted, is not to follow them without conscience, nor of pride to withdraw ourselves utterly from them." The presence of earthly motives, such as desire of honour, wealth, and reputation, is utterly at variance with a Divine call. "The simple eye" [Matt. vi. 22, 23], "a good intention towards God, is a sign of its existence" [ST. CHRYS. Hom. v. *in 1 Tim.* i. 8], as the one end sought is doing His work to His honour, and setting forward the salvation of all men, out of a good conscience. [ST. AUG. *de Serm. Dom.*; Ivo, *de Excell. Sacr. Ord.*; CALVIN, *de Exter. Med. ad Sal.* l. iv. c. iii. § 11.] It is not said to the candidate, "Have you such an inward perception of such a Divine impulse, that you can distinguish it from all other inward movements by its manner of impressing you?" but, "Do you trust that you are on good grounds persuaded that you have a Divine call, that is, from your serious preparation, your honest intention, your sacred resolution to discharge the duties of the office which you seek?" There is required of necessity no inward, secret, sensible testimony of God's blessed and sanctifying Spirit to a man's soul, nor any strong working of the Spirit of illumination; suffice it that there be inclination of nature, personal abilities, and care of education, without any extraordinary assistance of the Holy Ghost. [See SANDERSON, iv. *Serm.* § 32.] "Here is now that glass wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee or the spirit of the flesh of man. See that thy works be virtuous and good, consonant to the prescript rule of God's Word, savouring and tasting not of the flesh, but of the Spirit, then assure thyself that thou art endued with the Holy Ghost." [*Homily on Whitsunday.*] The only sure preservative for such a devotion of life and thought to the work of the Ministry as will ensure

its accomplishment, is the perpetual memory of Him Who gave the commission to perform it, of the end for which it was given, and the account we must one day render to the Great Shepherd of the Sheep.

The distinction between Clergy and lay persons is asserted by St. Chrysostom [in *Ps.* cxlii. v. 19, § 4], Tertullian [de *Præsc. Hæc.* c. xli.; de *Monog.* xi.; de *Fuga.* xi.], St. Ambrose [de *Dign. Sacerd.* c. iii.], St. Cyprian [Ep. lix. ad *Com.*], and St. Jerome [adv. *Lucif.*]. The designation Clergy, κληρος, a lot or inheritance, as in the suffrage "Bless Thine inheritance" [Ps. xvi. 15; lxxiii. 26], is another illustration of the analogy subsisting between the Aaronic and Christian Priesthood [Num. xxviii. 20; Deut. xviii. 1, 2; St. Jerome, Ep. xxiv. ad *Nepot.*], whilst there is also a reference to the circumstance of God overruling the lots in the case of St. Matthias, the first minister ordained by the Apostles. [Acts i. 26. St. Aug. *Enarr.* in *Ps.* lxxvii. 19. ISIDORE, *Orig.* l. vii. c. xii.; de *Off. Eccles.* l. ii. c. 1.] The word ἀφορισμός, severance, setting apart, founded on Acts xiii. 2, is also used as a synonym for ordination. [BEVER. *Serm.* ii., *On the Church.*]

This distinction rests upon the impression of the indelible Ecclesiastical mark or character, the "charisma certum veritatis," as Irenæus terms it [contr. *Hæc.* l. iv. c. xxvi. § 2], or as St. Augustine, "Sacramentum Ordinationis suæ." [De *Bono Conj.* c. xxviii.; contr. *Donatist.* l. i. c. 1, § 2; contr. *Ep. Parmen.* l. ii. c. xiii.] The same doctrine is stated by Bishop Jeremy Taylor [Episc. *Assert.* c. xii. xxxi. 3], Archbishop Potter [Church *Gov.* ch. v.], Prideaux [Validity, etc., p. 25], Hooker [Eccles. *Pol.* b. v. c. lxxvii. § 3], Mason [de *Min. Anglic.* l. ii. c. xi. § 6], and Bingham [Orig. *Eccles.* b. xvii. c. ii. § 5]. It is that of the Canon Law, "Si quis clericus relicto officii sui ordine laicam voluerit agere vitam vel se militiæ tradiderit, excommunicationis poena feriatur." [Conc. Turon. A.D. 461, c. v.] "Sanctorum decus honorum qualibet fuerit occasione perceptum manebit omnibus inconculsum." [VIII. Conc. Tolet. A.D. 653, c. vii.] "Ordo characterem, i.e. spirituale quoddam signum a cæteris distincturum imprimi in animâ indelebile." [Decr. Eugen. ad Armen. Conc. Flor. A.D. 1439. *Comp. Conc. Trident. Sess. xxiii.* A.D. 1563, c. iv.] The Canonists use similar expressions [St. THOM. P. iii. q. 63. ESTIUS in *Sent. Comm.* l. iv. dist. i. § 20. BECANUS, *Ibid.* § 21; and LYNDWOOD, *Walterus, sub quest. Prov. Angl.* l. i. tit. 5], and our own Canons, "Semel receptus in Sacrum Ministerium ab eo imposterum non discedet, nec se aut vestitu aut habitu aut in ulla vitæ parte geret pro laico" [Articuli, A.D. 1571], with which Canon lxxvi. of 1604 concurs. This principle is grounded on the analogy of the perpetuity of the priesthood, both of Melchisedec and the Jews, and the Apostles and Clergy of the Primitive Church; on the enduring grace of Holy Baptism; on the self-dedication for life to God; on the fact that God has nowhere signified that the character will expire before death; on the actual unbroken tradition that re-ordination was a sacrilegious and heretical act, and that in cases even of deposition the exercise of sacred functions was only suspended. [Comp. *Ed. Rev.* art. v. Jan. 1849.]

Holy Orders are not denied, in a large sense of the word and in another nature, the name of a Sacrament, by the ninth of the second Book of Homilies of the English Church; but, as being restricted to a class in the community, as lacking the promise of remission of sins, and not having any visible sign or ceremony ordained of Christ [Art. XXV.], and not being generally necessary to salvation, they are so called in an inferior sense to the two Sacraments of the Gospel. With this reservation, the Church of England regards Orders as a Sacrament, or rather as sacramental. The title of the Book of Common Prayer includes "administration of the Sacraments and other rites and ceremonies of the Church." The rubric of 1549 provided that "every parishioner shall communicate at the least three times in the year, and shall also receive the Sacraments and other rites according to the order of this Book appointed." Similar language is employed in the Act of Uniformity, 1 Eliz. c. ii., and the Homilies, P. 1, "On Common Prayer and Sacraments:" "Neither Orders nor any other Sacrament else be such Sacraments as Baptism and the Communion are" [p. 316]. Melancthon included Ordination among Sacraments. [Loc. *Theol.* tom. i. pp. 233, 234. *Comp. Conf. Augsburg.* pp. 29, 30.] The greatest English theologians, however, cautiously guard against any misapprehension of the term Sacrament, on the safe ground that the outward ceremony of breathing has been changed into laying on of hands; that the Form of Words is given "as in the Person of Christ," and not from ourselves; and that the grace given is "gratis data," not "gratum faciens" [Bp. ANDREWES, *Serm.* ix.]; but they still do not withhold the designation of Sacrament, provided that it

be not understood as a true or necessary Sacrament. [Bp. JEWEL, *Treat. on Sacr.* p. 1225. *Def. of Apology.* p. ii. p. 459. ARCHBISHOP WAKE, *Expos. of Doctrine.* Art. xv. p. 46. CALFHILL, *Ans. to Martiell.* p. 229. Bp. BURNET, *Vind. of Ord.* p. 21. ARCHBISHOP BRAMHALL, *Cons. of Bishops.* disc. v. CRAKANTHORP, *Def. Eccl. Angl.* c. xxx. Bp. BEVERIDGE on Art. XXV.]

From the distinction existing between the Clergy and Laity is derived the word "Order" [*gradus sacerdos, ordo rãtis*], the state to which the ministers of God are ordained. [St. AMBR. de *Off. Min.* lib. i. c. viii. 25. St. AUG. de *Civ. Dei.* l. xix. c. 13. GABRIEL PHILAD. c. ii. St. LEO, Ep. lxxxiv. c. 4. Bp. JEREMY TAYLOR, *Episc. Assert.* § xxxi. l. 3.] The words *potestas, officium, honor, dignitas, æta, ætæna, locus, xûpa*, are also synonyms of *ordo*.

§ The Preface to the Ordinal.

The Preface to the Ordinal sets forth the following statements and principles:—

- I. The Three Orders of the Ministry are Apostolical, and have ever been held in reverent estimation.
- II. That there are proper ages at which Orders should be conferred.
- IV. That there are proper times and places for Ordination.
- III. That the candidates shall be duly tested as to character and qualifications.
- V. That there are indispensable rites and ceremonies ministered by a Bishop for Ordination, public prayer with imposition of hands.

I. If these three orders be from the Apostles' times, they must be Divine. The Saviour, as High Priest upon earth, actually ordained His Apostles and seventy disciples as representing Priests and Levites. The first consecration of Apostles is referred to the Holy Ghost [Acts i. 24; xiii. 2], and the Ordination of Deacon also, "being full of the Holy Ghost" [vi. 5]. The offices of Bishops, Priests, and Deacons are quite clear in the New Testament; but distinct names for the three orders are not discernible at first until language permitted and circumstances demanded it. We find ordainers and persons ordained, and the names Bishops, Priests, and Deacons: even in the second century Presbyters were called Bishops, as overseers of a portion of the flock; but in the third century Bishops are nowhere called Presbyters. The Apostolical fathers distinctly enumerate Bishops, Priests, and Deacons as severally distinct. These orders, on the testimony of ancient authors, evidently existed at all times in Christ's Church, and must therefore be perpetuated by lawful authority, that is, by Bishops, who alone have the power of ordaining in order that they may continue and be reverently used and esteemed.

II. The Canon Law defines thirty years to be the Canonical age for the reception of the Priesthood, but suffers the admission of the candidate at twenty-five years of age. [P. *Dist.* lxxviii. c. 1, ii. v.] Pope Zosimus, 417, enacted the ages for Priesthood and the Diaconate to be respectively thirty and thirty-five years. [R. MAURUS, de *Ord. Antiph.* c. xiii.] Pope Siricius, 385-398, requires the ages to be thirty-five and thirty. [Ep. i. § ix.] The Councils of Agde, A.D. 506, c. xvi. xvii.; III. Carthage, A.D. 397, c. iv.; II. Toledo, A.D. 531, c. i., permitted the reception of the Diaconate at twenty-five years; that of Melfi, A.D. 1089, at twenty-four, and the Priesthood at thirty years of age. The latter age is also prescribed by the old Saxon laws, and the Councils of Neo-Cæsarea, A.D. 314, c. xi.; IV. Toledo, A.D. 633, c. xx.; IV. Arles, A.D. 524, c. i., and Trullo, 691, c. xiv. The 3rd Council of Ravenna, A.D. 1314, Rubr. ii., forbids Deacons to be made under twenty, or Priests below twenty-five years of age. The Council of Trent, Sess. xxiii., A.D. 1563, c. xii., permits the ordination of Deacons at twenty-three, and of Priests at twenty-five years of age. In the Greek Church the age for a Deacon is twenty-five [that for Levites in the Jewish Church], for a Priest thirty years. [Sym. *Thess.* c. v.; Assemani, P. iv. p. 169.] The latter age is so often prescribed because at it our Lord began His Ministry. [St. Luke iii. 23. *Excerpt.* EGBERT, 750. *Epist.* c. xcv. St. AUG. Ep. xxxix. ad *Theoph.*]. In the Ordinal of 1552 the age for the Diaconate was twenty-one, that of the Roman Sub-diaconate; which is still allowed in the American Church (1832) and Scottish Church (1838), twenty-four years of age being required in the candidate for the Priesthood. In 1584 Archbishop Whitgift required twenty-four years of age full in the candidate for Orders. [CARDW. *Doc. Ann.* No. xcix.] In the Apostolical Constitutions the age for a Bishop is at least fifty years [I. ii. c. 1], and Pope Boniface, in the eighth century, alludes to this rule;

by Justinian [*Novell. Const.* 123, c. 1] it is fixed at thirty-five, but in *Novell. cxxxvii. c. 2*, at thirty; by Siricius and Zosimus forty-five [THEOD. *H. E.* 1. ii. c. 26]; but in the Greek Church it is probable that in the cases of St. Athanasius, Gregory Thaumaturgus, Athenodorus [EUSEB. *H. E.* 1. vi. c. 30], Acholius [AMBR. *Ep.* ix.], Paul [SOC. *H. E.* lii. c. 5], and in the Western Church, Remigius of Rheims, who are all spoken of as young men, a lower age was sometimes accepted. By the Act 3 Eliz. c. xii. § v. vii., a Priest was required to be of twenty-four years of age, which is confirmed by the 34th Canon of 1603, and by the present rubric: and the Canonical age for the Diaconate is fixed at twenty-three years, unless he have a faculty, that is, a licence, or dispensation from the Archbishop of Canterbury, given to persons of extraordinary abilities, by virtue of the Act 44 George III. c. xliii. c. 1, which confirmed the right hitherto held by the Primate. [21 Hen. VIII. c. xxi. § 3.] Martene furnishes several instances of Ordination before the canonical age. [*De Ant. Rit. Eccl.* 1. i. c. viii. Art. iii. § 4.] Archbishops Sharp and Ussher, and Bishops Bull and Jeremy Taylor, and Ven. Bede were all ordained Priests before the age of twenty-four years. And the monks of Westminster had the privilege of Ordination to the Priesthood at twenty-one years of age.

The Deacon must continue in the office of a Deacon the space of a whole year ["at the least," 1552], except for reasonable causes it shall otherwise seem good unto the Bishop [his ordinary, 1552], to the intent he may be perfect and well expert in the things appertaining to ecclesiastical administration. An interval has always been required between Ordination to the Diaconate and to the Priesthood. [ST. GREG. NAZ. *Orat.* xxi. § 7. ST. HIER. *Ep.* xxxv. *ad Heliod.* ST. CYPRIAN, *Ep.* lv. p. 103. LEO, *Ep.* lxxxv. c. i. Decret. P. i. dist. lxxviii. c. iii.] The Councils of Barcelona, 599, c. iii.; Dalmatia, 1199, c. ii.; Bourdeaux, 1024, c. vi. n. iii., and Trent, Sess. xxiii. 1563, c. xiv., prescribe one year's service in the Diaconate; Zosimus [Ep. i. c. ii.], and Siricius [Ep. i. c. ix.], and Canon Law [Decret. P. i. dist. lxxvii. c. ii. iii.], five years; and the Council of Constantinople [870, Act. x. c. v. xvii.], and Hormisdas [Ep. xxv. c. i.], three years, and for the Priesthood, four years. By the old English Pontifical: "Inhibemus quod nullus Ordinem recipiat Diaconatus nisi fuerit ætatis viginti annorum, Presbyteratus viginti quatuor, et vicesimum quintum attigerit." [LACY'S *Pontifical*, p. 78.]

III. By the 31st Canon, the place of Ordination is defined to be the Cathedral or the Parish Church where the Bishop resideth, "and the Ordination is to take place in presence of the Archdeacon, the Dean, and the two Prebendaries, at the least, or four grave persons, being M. A. at the least, and allowed to be preachers." The Ordination is to take place "in the face of the Church;" and the Church is best represented by the Cathedral of the Diocesan who ordains. Bishops were absolutely interdicted from holding Ordinations, except within their own dioceses, by the Apost. Can. c. xxxv.; I. Council of Nicea, c. xv.; I. Constantinople, c. ii.; Antioch, c. xiii. xxii.; I. Tours, 461, c. ix.; III. Orleans, 538, c. xv., and Aix, 789, c. xi. As early as 1538, the 10th Article says: "Docemus quod nullus ad ecclesie Ministerium vocatus, etiamsi Episcopus sit, hoc sibi jure divino vindicare possit, ut ullam Ecclesiasticam functionem in alienâ diocesi exercere valeat, hoc est nec Episcopus in alterius diocesi," etc. [§ xiii.] The Bishop at Ordination is seated in a chair near the Holy Table, as the candidates, according to Symeon of Thessalonica and Dionysius and Theodoret, were also ordained in the Sanctuary [*Hist. Eccles.* p. 166; Morin, P. ii. p. 47, 106], and the Greek Euchologium has a similar rubric, "The High Priest sitteth in front of the Holy Table on a little throne." [Goar, p. 292.] Amalarius also mentions that the Deacons and Priests received Ordination before the Altar. [*De Div. Off.* 1. ii. c. vi.] The Councils of Rouen, 1581, and Bourdeaux, 1624, require the Ordinations to be made at the High Altar, and the 4th Council of Milan, that they should be held in the principal church of a town, if not in the Cathedral, in both places reinforcing the decree of the Council of Trent. [Sess. xxiii. c. viii.]

IV. The appointment of times for Ordination is the public demand of the Church in the name of the Lord Himself, "Whom shall I send, and who will go for Us?" [Isa. vi. 8.] There are besides the vocation and voluntary offer of the candidate, two solemn preliminaries, examination by the Bishop and Clergy [THEOPHILUS OF ALEXANDRIA in *Can. vi.* Apost. *Const.* iii. c. 28, l. viii. c. 16. ST. CYPRIAN, *Ep.* xxxviii. lxxvii. POSIDONIUS in *Vit. Aug.* c. xxi. IV. Counc. Carthage, 398, c. xxii.], and the testimony of the people.

The former is enforced by St. Paul himself; by ST. CHRYSOSTOM, *de Sacerd.* liv. c. ii.; ST. CYPRIAN, *ad Cler.* Ep. xxix.; by GREGORY I. *ad Adeod.* Ep. xlix. l. iii.; Siricius, Ep. iii. c. i.; the Canon Law, Decret. P. i. dist. lxxxi. c. iv.; THEOPHILUS ALEX. *Comm. in Can. vi.*; THEOPHYLACT in 1 *Tim.* c. v., and these Councils—Nicea, c. ix.; Aix, 789, c. ii.; Bessiers, 1233, c. vi.; Lateran, 1215, c. xxvii.; VIII. Toledo, 653, c. viii.; Canon Arabici, 325, c. xii. The English Church has always observed the same rule. [Councils of Cloveshoe, 747, c. vi.; Cealchythe, 787, c. vi.; Oxford, 1222, de Ordin., and 1322; Lambeth, 1330, c. vi.; LYNDWOOD, *Prov.* l. i. tit. v. vi., and App. p. 17; and Council of London, 1557, tit. de qual. ordin.] For this cause, and to prevent uncanonical intrusions, Bishops were forbidden to ordain Clerks out of their own diocese, unless with the consent and letters of the Diocesan. [Councils of London, 1175, c. v.; III. Orleans, 538, c. vi.; Sardica, 347, c. xv.; III. Carthage, 397, c. xxi.; IV. Carthage, 398, c. xxvii.; II. Braga, 563, c. viii.; Mayence, 888, c. xiv.; Rouen, 1050, c. ix.; Lucca, 1308, c. xvi.; Rheims, 1564, c. viii. ix.; Cambrai, 1565, c. x.; Bourges, 1584, c. iii.; and Trent, Sess. xxiii., 1563, de Reform. c. vii.] Nor may one Bishop ordain the Clerk of another without Letters dimissory from the latter granting his permission and sanction. [XXXIV. Canon, 1603, LYNDWOOD. *Prov.* l. i. tit. iv. pp. 27, 32. CARDW. *Doc. Ann.* ii. 322, 356, 420.]

Wednesday appears to have been the usual day for the commencement of the examination, and three days are sometimes prescribed for it. [Council of Nantes, c. xi.; Decret. P. i. dist. xxiv. c. v.] Three points are insisted upon in the Canon Law—canonical age, sufficient knowledge, and virtuous conversation. The Bishop himself has the chief position in the examination, then the Archdeacon, the Dean and two Prebendaries of the Cathedral Church [Canon XXXI. XXXV. 1603], and his own Chaplains, of whom, by the Act of 25 Henry VIII., he is permitted to have two additional, and the Archbishop four, to assist him in Ordination. "Grave and expert men" are required to aid him in this work by Gregory I. [Ep. xlix. l. iii. ind. xi.] The Council of Nantes, 900, c. xi., appoints Priests attached to his person, and other prudent men, well skilled in the Divine law, and instructed in Ecclesiastical rule. Three examiners at least are appointed by the Council of Toledo, 1473, c. xi., and by others of later date three; in allusion, doubtless, to the Scriptural rule. [Deut. xix. 15.] The English rule, says Bishop Stillingfleet in 1681, was to have four.

The examiners are to require virtuous conversation and sufficient knowledge of Latin and the Holy Scriptures. The old rubrics ran thus:—

"Nullus ordinetur nisi exco[m]municatio præcedat." [LACY'S *Pontifical*, p. 75.] "Postea fiant inhibitiones in generalibus ordinibus et Episcopo placuerit. In virtute Spiritus Sancti inhibemus sub pena anathematis ne quis se ingerat ordinandum nisi prius examinata persona, cum titulo intitulatus fuerit et vocatus. Nequis etiam mortalis peccati conscius vel exco[m]municatus aut suspensus ordines recipiat. Item nullus alterius diocesis, nisi literas dimissorias habuerit." [LACY'S *Pontifical*, p. 77.]

The Canon Law required that diligent inquiry should be made into the life, age, title, and place of education of the candidate; whether he was well learned, instructed in the law of the Lord, and, above all, if he firmly held the Catholic faith, and could express it in simple words. [Decret. P. i. dist. xxiv. c. v.] But besides these requirements, a long list of canonical impediments, such as irregularity, i. e. bodily deformity, illegitimacy, and the like, offered hindrance to the reception of a candidate. But all the Canons of the Church require him to be without crime. [*Prov.* LYNDWOOD. l. i. tit. iv. v. vi., App. 16, 17. Counc. of Chichester, 1246; Exeter, 1287, c. viii.; IV. Carthage, 398, c. lxxvii. lxxviii.; Epaon, 517, c. iii.; III. Orleans, 538, c. vi.; Agde, c. xliii.; Nicea, c. x.; IV. Toledo, 663, c. xix. Canon. Apost. c. xviii.] ST. CYPRIAN says, that in accordance with the Divine law [Exod. xxi. 21, xix. 22, xxviii. 43], Priests and Deacons should be morally whole and without blemish [Ep. lxxii. *Stephano*], and, as St. Augustine well says, St. Paul, when he chose Priests and Deacons, saith not, "If any be without sin;" for had he said this, every man would be rejected, none would be ordained, but he saith, "If any be without crime, such as murder, adultery, any uncleanness, fornication, theft, cheatery, sacrilege, and the like." [Tract. xli. in *St. Joann.* c. viii.] The knowledge of letters is required by the 1st Council of Rome, 465, c. ii.; Lucca, 1308, c. xxxiv.; II. Orleans, c. xvi.; and Canon Law Decret. P. i. dist. xxxvi. c. i. ix. x. xiv.; and *Novell.* JUST. exxiii. tit. xv. c. xii.; and of Latin by the

Councils of Genoa, 1274, c. 25, and Toledo, 1473, c. iii. and London, 1571, c. i. St. Paul required a man to be apt to teach, and to be distinguished from the unlearned. [1 Cor. xiv. 16.] Knowledge of the Holy Scriptures is insisted upon by St. Jerome [Comm. in Agg. c. ii.], Councils of Nantes, 900, c. xi.; IV. Toledo, 633, c. xxv.; and Canterbury, 1525; while at the present time, knowledge of Greek is considered indispensable in candidates, and Hebrew is sometimes required.

The concurrence of the people, or rather their testimony, is required, as the Levitical Priests were presented to the congregation [Exod. xxix. 4]; and seven men "of good report" were the first Deacons. [Acts vi. 3.] In the Primitive Church, a proclamation of the candidates, an *ἐπιχρησις*, or *predicatio*, was always used. [Lampridius, c. xlv. Council of Chalcedon, A.D. 451.] A "Si quis" is now read out in the Parish Church of the candidate before Ordination, and letters testimonial from his College, or three beneficed Clergymen, are necessary. An appeal is also made to the congregation whether they know any notable crime, or canonical impediment, in accordance with the rule of the old English Church. [Baccerp. Egberti, c. xcix.] In the early Church, the people gave their approbation, or consent, or expressed their rejection of the unworthy by exclaiming *Ἄξιός, or ἀνάξιός*. [Const. Apost. l. viii. c. iv. St. AMBR. de Dign. Sacerd. c. v. EUSEB. H. E. l. vi. c. xxix. xliii.] There was no election by the people, except in the case of the seven Deacons (and of them because made stewards of the common stock of the Church), and when Deacons were appointed to Ministerial offices, the people's voice had no share in the matter of choice, but reference was made to them, as by St. Peter at the consecration of St. Matthias. Yet whilst Bishops reserved to themselves the absolute and inherent right of acceptance or rejection [Decret. P. i. dist. lxiii. c. viii. POSID. in Vit. Aug. c. iv.], they wisely, when the gift of discerning of spirits was withdrawn, asked for the testimony of the Clergy and people (not the people only), amongst whom the candidate had lived, to his virtuous conversation. [St. CYPR. Ep. xxxviii. St. JEROME, Ep. xc. ad Rust. STRICIVS, Ep. i. c. x. LEO I. Ep. lxxxix. § 3. III. Council Carthage, 397, c. xxii. IV. Carthage, 398, c. xxii.; and the ancient Sacramentaries and Pontificals.] If any crime was then objected [Apost. Can. c. lxi.] the Ordination was deferred, and the accuser examined strictly within three months. If he failed to offer sufficient proof, if a Clerk, he was degraded, and if a layman adequately punished. [Novell. Just. Const. cxxxvii. p. 408.] But the ordainer was not to take the accusation without proof [Conc. Chalc. c. xxi.], and no excommunicate person, or one not a communicant, was allowed to be heard. [Conc. Constant. c. vi.] Damasus, in 367, required the accuser to put in a caution that in default ample atonement to the sufferer might be made by him [Epist. iv. c. vii.], and the Canon Law forbade the delivery of the Holy Communion to a false accuser from that day forth. [Decret. P. ii. Caus. ii. qu. iii. c. iv.] In all Rituals the congregation are desired to unite in prayer for the candidates.

V. Our blessed Lord as the Chief Bishop and Great High Priest chose and ordained [St. John xv. 16] the Apostles and the Seventy Disciples, the first Bishops and Priests of His Church. After His Ascension St. Matthias was elected by God [Prov. xvi. 33], and the Twelve were endowed with the miraculous power of discerning spirits, knowing men's hearts, whether they were sincere and spiritually-minded [1 Cor. xii. 10], by prophecy, that is, by the Holy Ghost, says Theophylact [in 1 Tim. i. 18], and St. Chrysostom [Hom. v. in 1 Tim. i.], by ordinance of the Spirit, according to Ecumenius [in 1 Ep. ad Tim. iv.], by Divine revelation, as Theodoret explains [in 1 Tim. i.], or as Clement of Alexandria asserts of St. John, that he ordained Bishops and Clergy out of such as were signified by the Spirit. [Euseb. iii. 23.] But as this heavenly gift died with the Apostles, St. Paul laid down rules for the fitness of candidates to St. Timothy and Titus, and as St. Clement says, "The Apostles knew from our Lord Jesus Christ that there would be a strife touching the name of Bishops. For this cause, having a perfect foreknowledge, they established Bishops and Deacons, and a rule of future succession, that after their decease others approved [by the Holy Ghost] might receive their ministry." [Ad Corinth. § xlv.] This succession is that of Bishops.

The Jewish Priesthood was hereditary, adapted to the circumstances of a temporal dispensation, and a people forbidden communication with other nations. But the Church has a spiritual ministry, is one and Catholic, designed to bring all countries into the one fold, under one Shepherd, and to last even unto the end of the world. The Chief Bishop was

born of the royal tribe, not of that of Levi, a Priest after the order of Melchisedec, not of Aaron. Therefore her "succession is not limited to a lineage, or her ministries assigned to a single family, but from every tribe, and people, and language, those whom Divine choice approves as fit and worthy, she constitutes Priests, not on the merits of birth, but of worth." [St. CYPR. de Unct. Chriem.] The best of every nation she presses into her service. [Const. Apost. l. vi. c. xxiii.] Simony, heresy, schism, or any other grievous sin, will not hinder the effect of the laying on of the hands of the ordainer [Art. XXVI. Glossa Decret. P. ii. c. i. qu. 1, c. xvii.], just as under the Law bodily blemishes did debar the Priest from offering the "Bread of God" [Lev. xxi. 17], yet did not cut off the entail, interrupt the succession, or disentitle his sons from the inheritance of the Priesthood. Moses, appointed by extraordinary commission from God, consecrated Aaron as High Priest, and Aaron's sons as Priests. [Ps. xcix. 6; Exod. xxix. 30; Lev. viii.] Aaron continued the succession. [Heb. v. 4; Num. viii. 11-13.] When the Apostles received the gift of the Priesthood [1 Pet. ii. 25; Luke xxii. 29; John xx. 22], they by Divine appointment divided the Ministry into such degrees and orders as were necessary to the government and comeliness of the Church. They, having consecrated Bishops [1 Tim. iv. 14; 2 Tim. i. 6; Tit. i. 45], either ordained Priests [Acts xiv. 23], or desired Bishops to ordain such, reserving the plenitude of power, which is the peculiar and special endowment of the Episcopate; and also ordained Deacons. [Acts vi. 6.]

The great charter, bestowing the exclusive power of Ordination upon Bishops, lay in the words of the Redeemer to the Apostles, "As My Father hath sent Me, even so send I you;" as Bishops are the successors of the Apostles, so the Church has always kept this rule without break or doubtfulness. In the Eastern Church, the essential power of Ordination has always been reserved to Bishops exclusively, and it was not until the fourth century that the African Church permitted Priests to lay on their hands with the Bishops in the Ordination of Priests: nor after this rule was adopted by the Western Church, is there any example in ecclesiastical history of Ordination by any but Bishops only, as their proper and peculiar function confirmed by the ancient Apostolical Canons and Constitutions, by the Councils of Ancyra, Antioch, c. ix., Sardica, c. xix., Alexandria, Nicea, c. xix., Chalcedon, c. xi., VI. Trullo, c. xxxvii., Constantinople, Orange, II. Orleans, c. iii., Braga, c. iii., Cealchythe, c. vi., Dalmatia, c. ii., and Seville, c. vi.; by the testimonies of the fathers, St. Athanasius [II. Apol. c. Athan.], St. Chrysostom [in Phil. Hom. i., in 1 Tim. iii.], St. Augustine [de Hær. c. lii.], St. Epiphanius, St. Jerome [Epist. ad Evang. ci.], St. Cyprian [Ep. xli.], Cornelius, Dionysius; by the acts of primitive Bishops, and by every Sacramentary and Ritual. [Decret. P. i. dist. lxvii.] On the other hand, Ordinations by Priests only were constantly declared to be null and void, and to communicate Presbyterian Ordination was affirmed to be heresy by the united voice of Christendom; and, as Bishop Hall says, "that Presbyter would have been a monster among Christians that should have dared to usurp it." The Catholic doctrine has ever been that without Sacraments there is no Church, and without Bishops there can be no Priests, and consequently no Sacraments. There is not one instance in Holy Scripture or ecclesiastical history of Ordination by Presbyters only, it was the prerogative of Bishops; and therefore the present rubric (1662) declares that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal consecration or ordination." Priests of the Western and Eastern Church, on conforming to her discipline and doctrine, are therefore admitted at once to minister in the churches of England; and in the Office of Consecration of Bishops, in 1662, the question was significantly added: "Archbishop. Will you be faithful in ordaining, sending, or laying hands on others? Answer. I will so be, by the help of God." The special powers of the Bishop lie in the right to ordain, to consecrate persons and things, to administer Confirmation, and in jurisdiction; just as the Diaconate does not possess the privilege of the Priesthood, to consecrate the Holy Eucharist, to absolve, to preach, and ordinarily, to baptize.

The Priesthood, however, have an important part in Ordination of Priests and Deacons, for their testimony is required before the acceptance of a candidate, their aid in his examination, and in the former case their presence and aid at the laying

on of hands. Where the laying on of the hands of the Presbytery is mentioned by St. Paul [1 Tim. iv. 14], the Presbytery (a word sometimes used in the sense of an order) has been understood by St. Chrysostom, Theodoret, (Ecumenius, Theophylact, Suicer, and all the best commentators, ancient and modern, to designate the College of Bishops; and this gift, which is said to have been given by the laying on of their hands, is in the Second Epistle [c. i. 6] said to have been given by the laying on of the Apostles' hands, so that the utmost that could be made of the passage, even in conjunction with the Carthaginian Canon, would be, that Priests sometimes imposed their hands, together with an Apostle or Bishop. But St. Timothy was a Bishop [1 Tim. v. 22], and nowhere have we an example of Priests ordaining a Bishop; and the Council of Carthage, reserving the Ordination of Deacons to the Bishop solely, only required the presence of the Priests (who were enjoined to be silent), in order to add solemnity to the Ordination, and to preclude the admission of unworthy or unfitting persons to the Priesthood. Even this canon was not in harmony with ancient practice, although it rightly permitted the Bishop alone to bless the person ordained. A remarkable use of prepositions in the passage of the Epistle to Timothy just cited, must also be noted. In the case of St. Paul, it is *δὲ*, through, by means of, laying on of my hands, but in the case of "the Presbytery," *μετὰ*, together with: one was instrumental, the other assistant.

The Ephesian Presbytery after all were the "elders of the Church" of Ephesus, whom St. Paul says "the Holy Ghost had made Bishops over the flocks." [Acts xx. 17-28.] The 3rd Council of Carthage, held only one year before that which permitted Priests to assist, laid down this canon [c. xlv.]: "Episcopus unus esse potest per quem dignatione Divinâ Presbyteri multi constitui possunt;" and, to avoid any doubt, the Epistle, 1 Tim. iii., was transferred from the Ordering of Priests to the Consecration of Bishops, in 1662. The Catholic Church has ever held this doctrine, that true ministrations of grace depend on Episcopal ministries, and has always regarded all other ministries, whether assumed to be conferred by Presbyters, undertaken at will, or bestowed by a call from the congregation, to be wholly invalid. Luther, Knox, Wesley, and Whitfield were but Priests, Calvin was only a Subdeacon, and others mere laymen; every mission

by their hands is therefore absolutely null and void, according to Scriptural authority, Apostolical practice, and the unbroken tradition of eighteen centuries. Those only who have Episcopal orders of Bishop, Priest, or Deacon, in the Western and Eastern Churches (including also now that of America), according to the 23rd and 26th Articles of our Church, minister the Word of God, and His Sacraments, in Christ's Name, and by His commission and authority. All others must be actually *ordained*, whether of previous Presbyterian or congregational nomination, on conforming to the Church; as in 1661, four teachers of the former in Scotland were first ordained Deacons and Priests, and then, on December 15, Bishops of the Scottish Church. [Wood, *A. O. Fasti*, iv. 321.] A Roman or Greek Subdeacon is regarded as a layman. In some cases of the Superior or Major Orders an imposition of hands "non-ordinativa sed reconciliatoria" has been used. One of the earliest declarations from authority after the Reformation, against Orders conveyed by Presbyters, of the year 1585, may be seen in CARDWELL, *Doc. Ann.* No. cii.

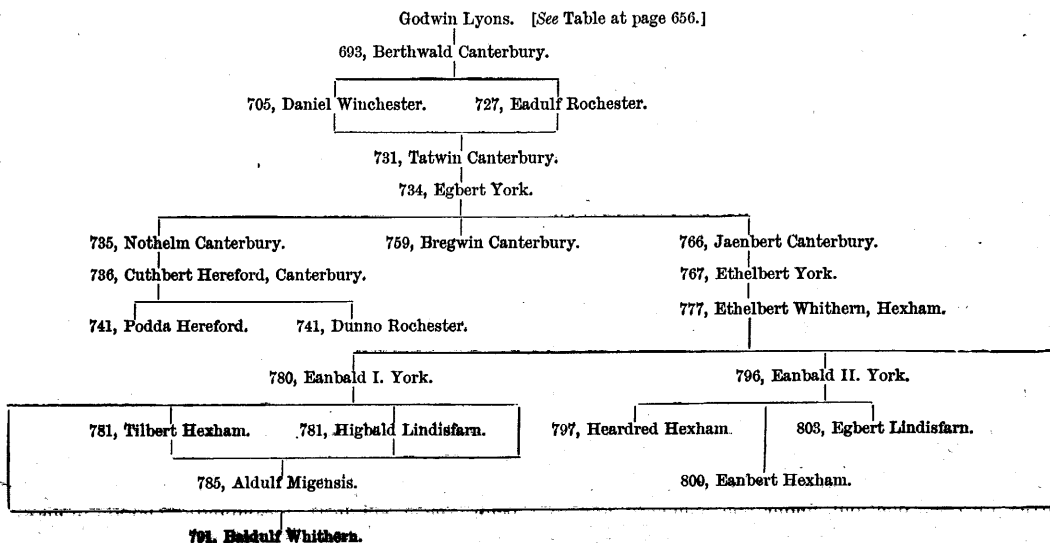
As the chief magistrate is the fountain of honour in the State, so in the Church the Bishop is the chief in the Christian polity, a prince in the spiritual commonwealth, with the sole power of Ordination, and distribution of grades and offices, and degrees of ministry; and the reservation of this power to the Episcopate is a visible symbol of the unity of the One Catholic and Apostolic Church. There is but one Spirit of grace, though there are diversities of gifts and operations. In 1549 the necessity of lawful admission by the Bishop was asserted in the Preface to the Ordinal, and this lawful admission, in the 10th Article of 1538, is reproduced in the 23rd of 1562 ("Non licet," it is not lawful by God's law, etc.), and is clearly expressed, "Docemus quod nemo debeat publice docere aut Sacramenta ministrare nisi rite vocatus et quidem ab his penes quos in Ecclesia juxta verbum Dei et leges et consuetudines uniuscujusque regionis jus est vocandi et admittendi" [§ xiii.]. Therefore in the Litany she prays for the whole Catholic Church, for *all* Bishops, Priests, and Deacons; for *all* Bishops, Pastors, and Curates, in her Collect for St. Peter's Day, and her Prayer for the Church Militant; and in the first prayer for Ember Week supplications are offered without any limitation for the Bishops and Pastors of God's flock, all of one fold under one Shepherd.

APPENDIX.

In the "Chart of the Ministerial Succession of the Church of England" at page 656, the general line of that succession is shewn from our Lord to Berthwald, Archbishop of Canterbury, in the early part of the eighth century, and from mediæval times to the Reformation. By the kind assistance of the Rev. Charles Frere Stopford Warren, the Editor is

enabled to supplement this Table by leading details respecting the succession from Archbishop Berthwald to Archbishop Benson. A complete view of it in the form of a Genealogical Table would occupy many pages.

During the eighth century the following lines of succession are distinctly made out in the Provinces of Canterbury and York.



For the ninth century the consecrations are less certain. Archbishop Plegmund, who was consecrated to Canterbury in 891, received consecration, it is stated by Ralph de Diceto [*de Archiepisc. Cantuariens.*], from Pope Formosus, but there seem to have been a few surviving Bishops of Berthwald's line, and it is probable that the two succes-

sions were soon united into one line. From Plegmund to the present Archbishop the Episcopal descent of the English Episcopate is traceable with historical certainty link by link as follows for a thousand years. [The principal consecrators of the assistant Bishops are named where known in the foot-notes.]

CONSECRATING BISHOP.	DATE.	CONSECRATED BISHOP.
1. Plegmund Canterbury	909	Athelm Wells, Canterbury, d. 923.
2. Athelm Canterbury	914	Wulfhelm Wells, Canterbury, d. 942.
3. Wulfhelm Canterbury	926	Odo Ramsbury, Canterbury, d. 959.
4. Odo Canterbury	957	Dunstan Worcester, London, Canterbury, d. 988.
5. Dunstan Canterbury	985	Siric Ramsbury, Canterbury, d. 994.
6. Siric Canterbury	990	Elfric Ramsbury, Canterbury, d. 1005.
7. Elfric Canterbury	1003	Wulfstan Worcester and York, d. 1023.
8. Wulfstan York	1020	Ethelnoth Canterbury, d. 1038.
9. Ethelnoth Canterbury	1035	Eadsige St. Martins, Canterbury, d. 1050.
10. Eadsige Canterbury	1043	Stigand Elmham, Winchester, Canterbury, d. 1070.
11. Stigand Canterbury	1058	Siward Rochester, d. 1075.
12. William London ¹		
Walkelin Winchester ²		
Giso Wells ³		
Walter Hereford ⁴		
Herman Sherborne	29th Aug. 1070	Lanfranc Canterbury, d. 1089.
Siward Rochester		
Remigius Dorchester ⁴		
Herfast Elmham		
Stigand Selsey		
13. Lanfranc Canterbury		
Thomas York ⁵	5th April 1086	Maurice London, d. 1107.
14. Thomas York ⁵		
Maurice London		
Walkelin Winchester ²		
Gundulf Rochester ⁵		
Osmond Sarum ⁵		
Robert Hereford ⁵	4th Dec. 1093	Anselm Canterbury, d. 1109.
Robert Lichfield ⁵		
John Bath ⁵		
Ralph Chichester ⁶		
Herbert Thetford ⁶		
15. Anselm Canterbury		
Gerard York ⁷		
Ralph Durham ⁶		
Robert Lichfield ⁵	11th Aug. 1107	Roger Sarum, d. 1139.
John Bath ⁵		
Ralph Chichester ⁶		
Herbert Norwich ⁶		
Robert Lincoln ⁷		
16. Alberic Ostia		
Henry Winchester ⁸		
Roger Sarum		
Simon Worcester ⁸		
Seffrid Chichester ⁸	8th Jan. 1139	Theobald Canterbury, d. 1161.
Roger Lichfield ⁸		
Alexander Lincoln ⁸		
Robert Hereford ⁸		
Robert Exeter ⁹		
17. Theobald Canterbury		
Theodore Amiens	5th Sept. 1148	Gilbert Hereford, London, d. 1187.
Nicholas Cambray		
18. Gilbert London		
Walter Rochester ¹⁰	7th Nov. 1176	Peter St. Davids, d. 1198.
Roger Worcester ¹¹		
19. Baldwin Canterbury ¹²		
Hugh Lichfield ¹³		
Peter St. Davids	22nd Oct. 1189	Hubert Sarum, Canterbury, d. 1205.
Gilbert Rochester ¹³		
Reginald Bath ¹²		
Hugh Durham ¹⁴		
20. Hubert Canterbury		
Philip Durham ¹⁵	23rd May 1199	William London, d. 1224.
Godfrey Winchester ¹⁸		
John Norwich ¹²		

¹ Consecrated by Archbishop Robert, who was consecrated by Eadsige.
² " Armenfrid Sion.
³ " Pope Nicholas II.
⁴ " Stigand. ⁵ By Lanfranc.
⁵ " Thomas York. ⁷ By Anselm.
⁸ " Archbishop William de Corbeil; he by Richard London; he by Anselm.

⁹ Consecrated by Alberic Ostia.
¹⁰ " Archbishop Theobald.
¹¹ " Archbishop Thomas à Becket; he by Henry Winchester; he by Archbishop de Corbeil.
¹² " Archbishop Richard; he by Pope Alexander III.
¹³ " Archbishop Baldwin; he by Archbishop Richard.
¹⁴ " Pope Anastasius IV.
¹⁵ " Pope Celestine III.

CONSECRATING BISHOP.	DATE.	CONSECRATED BISHOP.
Seffrid Chichester ¹ Gilbert Rochester ² Savaric Bath ³ Henry Llandaff ⁴ Henry Exeter ⁴ Herbert Sarum ⁴ Eustace Ely ⁴ Geoffrey Lichfield ⁴ Hugh Lincoln ² John Dublin	23rd May 1199	William London, d. 1224.
21. Stephen Canterbury ⁵ William London Peter Winchester ⁵ Reiner St. Asaph ² Eustace Ely ⁴ Joceline Bath ⁶ Hugh Lincoln ⁷	5th Oct. 1214	Walter Worcester, York, d. 1255.
22. Walter York	5th Dec. 1249	Walter Durham, d. 1260.
23. Walter Durham	7th Feb. 1255	Henry Whithern, d. 1293.
24. Anthony Durham ⁸ Henry Whithern Robert Bath ⁹ William Ely ¹⁰	14th Sept. 1292	John Carlisle, d. 1324.
25. Thomas Worcester ¹¹ John Carlisle David St. Asaph ¹² Peter Corbavia John Glasgow Robert Clonfert	27th June 1322	Roger Lichfield, d. 1359.
26. Henry Lincoln ¹³ Roger Lichfield John Llandaff ¹⁴	15th July 1330	Robert Sarum, d. 1375.
27. William Winchester ¹⁵ Robert Sarum Adam St. Davids ¹⁶	20th Mar. 1362	Simon (Sudbury) London, Canterbury, d. 1381.
28. William Canterbury ¹⁷ Simon London Thomas Rochester	9th Apr. 1374	Thomas (Arundel) Ely, York, Canterbury, d. 1414.
29. Thomas Canterbury	12th Aug. 1408	Benedict (Nicolls) Bangor, St. Davids, d. 1433.
30. Henry Winchester ¹⁸ John London ¹⁹ Philip Worcester ¹⁹ William Lichfield ²⁰ John Rochester ²¹ Benedict St. Davids	27th May 1425	John (Stafford) Bath, Canterbury, d. 1452.
31. Henry Winchester ¹⁸ John York ¹⁹ John Bath Robert Sarum ²¹ John St. Asaph ²²	15th May 1435	Thomas (Bourchier) Worcester, Ely, Canterbury, d. 1486.
32. Thomas Canterbury	31st Jan. 1479	John (Morton) Ely, Canterbury, d. 1500.
33. John Canterbury James Norwich ²³ Peter Winchester ²⁴	8th Apr. 1487	Richard (Fox) Exeter, Bath, Durham, Winchester, d. 1528.
34. Richard Winchester John Exeter ²⁵ Richard Rochester ²⁵	25th Sept. 1502	William (Warham) London, Canterbury, d. 1532.
35. William Canterbury John Rochester ²⁶ Nicholas Ely ²⁶ John Exeter ²⁶	5th May 1521	John (Longlands) Lincoln, d. 1547.
36. John Lincoln John Exeter ²⁶ Henry St. Asaph ²⁶	30th Mar. 1533	Thomas (Cranmer) Canterbury, d. 1556.

1 Consecrated by Archbishop Richard ; he by Pope Alexander III.
2 " Archbishop Baldwin ; he by Archbishop Richard.
3 " Alb. Albano.
4 " Archbishop Hubert.
5 " Pope Innocent III.
6 " William London.
7 " Archbishop Stephen.
8 " William York ; he by Pope Nicholas III.
9 " Archbishop Robert Kilwarby ; he by William Bath ; he by Nicholas Worcester ; he by Archbishop Boniface ; he by Pope Innocent IV.
10 " Archbishop John Peckham ; he by Pope Nicholas III.
11 " Nicholas Ostia.
12 " Archbishop Walter Reynolds ; he by Archbishop Winchelsey ; he by Gerard Sabina.
13 " John Norwich ; he by Archbishop Winchelsey.

14 Consecrated by Archbishop Winchelsey.
15 " Archbishop Stratford ; he by Vitalis Albano.
16 " William Winchester ; he by Archbishop Stratford.
17 " Archbishop Whittlesey ; he by Archbishop Islip ; he by Ralph London ; he by Archbishop Stratford.
18 " Archbishop Walden ; he by Robert London ; he by Thomas Exeter ; he by Simon London ; he by William Winchester.
19 " William Hebron.
20 " Richard London ; he by Archbishop Arundel.
21 " Archbishop Chichele ; he by Pope Gregory XII.
22 " Henry Winchester.
23 " Simon Antibari. [Evreux.
24 " Thomas London ; he by John York ; he by William
25 " Archbishop Morton.
26 " Archbishop Warham.

CONSECRATING BISHOP.	DATE.	CONSECRATED BISHOP.
37. <i>Thomas Canterbury</i> John Bangor ¹ William Norwich ¹	2nd July 1536	Robert (Parfew) St. Asaph, Hereford, d. 1558.
38. John London ² John Rochester ¹ <i>Robert St. Asaph</i>	9th Dec. 1537	John (Hodgskin) Bedford, d. 1560.
39. William Chichester ³ John Hereford ¹ <i>John Bedford</i> Miles (late) Exeter ¹	17th Dec. 1559	Matthew (Parker) Canterbury, d. 1575.
40. <i>Matthew Canterbury</i> William Chichester ³ John Hereford ¹ John Bedford	21st Dec. 1559	Edmund (Grindal) London, York, Canterbury, d. 1583.
41. <i>Edmund Canterbury</i> John London ⁴ Robert Winchester ⁵ Richard Chichester ⁵	21st Apr. 1577	John (Whitgift) Worcester, Canterbury, d. 1604.
42. <i>John Canterbury</i> John Rochester ⁴ Anthony St. Davids ⁶ Richard Bangor ⁶ Anthony Chichester ⁶	8th May 1597	Richard (Bancroft) London, Canterbury, d. 1610.
43. <i>Richard Canterbury</i> Lancelot Ely ⁷ Richard Rochester ⁷	3rd Dec. 1609	George (Abbott) Lichfield, London, Canterbury, d. 1633.
44. <i>George Canterbury</i> Mark Anthony Spalatro John London ⁸ Lancelot Ely ⁷ John Rochester ⁸ John Lichfield ⁸	14th Dec. 1617	George (Monteigne) Lincoln, London, Durham, York, d. 1628.
45. <i>George London</i> John Worcester ⁹ Nicholas Ely ⁸ George Chichester ⁸ John Oxford ⁸ Theophilus Llandaff ⁸	18th Nov. 1621	William (Laud) St. Davids, Bath, London, Canterbury, d. 1645.
46. <i>William Canterbury</i> Thomas Durham ⁸ Robert Lichfield ⁸ John Oxford ⁸ Matthew Ely ¹⁰	17th June 1638	Brian (Duppa) Chichester, Sarum, Winchester, d. 1662.
47. <i>Brian Winchester</i> Accepted York ¹¹ Matthew Ely ¹⁰ John Rochester ¹⁰ Henry Chichester ¹²	28th Oct. 1660	Gilbert (Sheldon) London, Canterbury, d. 1677.
48. <i>Gilbert Canterbury</i> George Winchester ¹³ Seth Sarum ¹⁴ John Rochester ¹⁴ Joseph Peterborough ¹⁴ Peter Chichester ¹⁴	6th Dec. 1674	Henry (Compton) Oxford, London, d. 1713.
49. <i>Henry London</i> Seth Sarum ¹⁴ Joseph Peterborough ¹⁴ John Rochester ¹⁴ Peter Ely ¹⁴ Guy Bristol ¹⁵ Thomas Lincoln ¹⁶ Thomas Exeter ¹⁷	27th Jan. 1678	William (Sancroft) Canterbury, d. 1693.
50. <i>William Canterbury</i> John York ¹⁴ Henry London ¹⁴ Nathaniel Durham ¹⁴ Peter Winchester ¹⁴ Thomas Exeter ¹⁷ Francis Ely ¹⁸ Thomas Rochester ¹⁸	8th Nov. 1685	Jonathan (Trelawney) Bristol, Exeter, Winchester, d. 1721.

¹ Consecrated by Archbishop Cranmer.

² " John Lincoln; he by Archbishop Cranmer.
³ " Archbishop Cranmer, John Exeter, and John Bath, which last by Roman Bishops. But as the actual register has not been found, the succession is not traced through him.

⁴ " Archbishop Grindal.
⁵ " Archbishop Parker. ⁶ By Archbishop Whitgift.
⁷ " Archbishop Bancroft.
⁸ " Archbishop Abbott.

⁹ Consecrated by Irish Bishops to Limerick.

¹⁰ Archbishop Laud.
¹¹ " John York; he by George London (Monteigne).
¹² " William London (Archbishop Juxon).
¹³ " Brian Winchester.
¹⁴ " Gilbert London (Archbishop Sheldon).
¹⁵ " Richard York; he by Accepted York.
¹⁶ " George Winchester; he by Brian Winchester.
¹⁷ " Henry London (Compton).
¹⁸ " Archbishop Sancroft.

An Introduction to the Ordinal.

CONSECRATING BISHOP.	DATE.	CONSECRATED BISHOP.
51. <i>Jonathan Winchester</i> John Bangor ¹ William Lincoln ¹ Richard Gloucester ²	15th May 1715	John (Potter) Oxford, Canterbury, d. 1747.
52. <i>John Canterbury</i> Nicholas St. Davids ³ Robert Norwich ⁴ Thomas Oxford ⁴	15th Jan. 1738	Thomas (Herring) Bangor, York, Canterbury, d. 1757.
53. <i>Thomas Canterbury</i> Joseph Rochester ⁵ Martin Gloucester ⁴ Thomas Norwich ⁵	19th Feb. 1750	Frederick (Cornwallis) Lichfield, Canterbury, d. 1783.
54. <i>Frederick Canterbury</i> Edmund Ely ⁵ Robert Oxford ⁵ John Rochester ⁶	12th Feb. 1775	John (Moore) Bangor, Canterbury, d. 1805.
55. <i>John Canterbury</i> John Peterborough ⁶ James Lichfield ⁶ Richard Gloucester ⁷	8th April 1792	Charles (Manners Sutton) Norwich, Canterbury, d. 1828.
56. <i>Charles Canterbury</i> William London ⁸ Robert Chichester ⁸ John St. Davids ⁹	21st May 1826	Charles Richard (Sumner) Llandaff, Winchester, d. 1874.
57. <i>Edward York</i> ¹⁰ <i>Charles R. Winchester</i> Christopher Gloucester ⁸	14th Sept. 1828	John Bird (Sumner) Chester, Canterbury, d. 1862.
58. <i>John B. Canterbury</i> Ashurst T. Chichester ⁹ John Lincoln ¹¹ Henry M. Carlisle ¹²	23rd Nov. 1856	Archibald Campbell (Tait) London, Canterbury, d. 1882.
59. <i>Archibald C. Canterbury</i> John London ¹¹ Edward H. Winchester ¹³ Alfred Llandaff ¹¹ Christopher Lincoln James Hereford ¹³ Frederick Exeter James R. Ely ¹⁴ Henry Nottingham Edward Dover ¹⁵	25th Apr. 1877.	Edward White (Benson) Truro, Canterbury.
60. <i>Edward W. Canterbury.</i>		

[It is obvious that the humblest Priest in the Church of England can trace his ministerial descent from the Apostles, and our LORD, the Fountain of all ministerial authority, as readily as the Archbishop of Canterbury by means of these notes and the Table at page 656. Thus a Priest who was

ordained by Bishop Wilkinson of Truro on Trinity Sunday 1883, is in the line of Apostolic Succession through the ninety-second Archbishop of Canterbury, Archbishop Benson : by whom, assisted by ten other Bishops, Bishop Wilkinson of Truro was consecrated on St. Mark's Day in the same year.]

¹ Consecrated by Archbishop Tenison ; he by Archbishop Tillotson ; he by Peter Winchester ; he by Archbishop Sheldon.
² " Gilbert Sarum (Burnet) ; he by Henry London (Compton).
³ " Archbishop Wake ; he by Archbishop Tenison.
⁴ " Edmund London ; he by Archbishop Wake.
⁵ " Archbishop Herring.
⁶ " Archbishop Cornwallis.
⁷ " Archbishop Moore.
⁸ " Archbishop Manners Sutton.

⁹ Consecrated by William London (Archbishop Howley) ; he by Archbishop Manners Sutton.
¹⁰ " William York ; he by Robert York ; he by Archbishop Herring.
¹¹ " Archbishop Sumner.
¹² " Thomas York ; he by Archbishop Howley.
¹³ " Archbishop Longley.
¹⁴ " Archbishop Tait.
¹⁵ " John London ; he by Archbishop Sumner.

THE FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE
Order of the Church of England.

THE PREFACE.

IT is evident unto all men diligently reading the 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 publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions,

except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

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

THE PREFACE.

For full notes on this important Preface, see the preceding Introduction to the Ordinal.

Church of England] This is misprinted in some modern Prayer Books "the United Church of England and Ireland." The above is the only legal form, and the reasons why it is desirable to retain that form are stated at page 82.

It is evident unto all men] For notes on this subject, consult the preceding Introduction.

Twenty-three years of age] The Excerpts of Archbishop Egbert, quoting a Carthaginian Canon, decree: "Placuit ut ante xxv annos setatis, nec diaconum ordinetur, nec virgines consecrentur, nisi rationabili necessitate cogente." The *Pupilla Oculi* [l. vii. c. 4, A.], "Ordinandus in exorcistam, lectorem, seu ostiarium debet esse major infante, i. e. major septennio. Et similiter ille qui primam tonsuram suscipit ordinandus in acolytum debet esse major xiiij annis. Item major xvij annis potest ordinari in subdiaconum. Major etiam xix annis potest ordinari in diaconum: et major xxiv annis in sacerdotem: et major xxx annis potest esse Episcopus." [MASKELL, *Mon. Rit.* iii. cvii.]

times appointed in the Canon] In 1661, on April 21, the Committee for the revision of the Ordinal resolved, "quod nullæ ordinationes clericorum per aliquos Episcopos fierent nisi intra quatuor tempora pro ordinationibus assignata." [CARDW. *Synod.* ii. 670.] These are the Ember Days, the *Ymbernye Dagas* (from *ymbe*, a course, and *ryne*, a running) [per totius anni circulum distributi. ST. LEO, *Serm.* viii. de *Jej. X. mens. Op.* tom. i. col. 59] of the Anglo-Saxon Church, occurring in regular circuit and course, the *Jejunia quatuor temporum*, corrupted into Quatember in German, and Ember in English, the Fasts of the Four Seasons on which the year revolves. They are the Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after Sept. 14, Holy Cross, and after Dec. 13, St. Lucy.

Gelasius, probably, was the first who limited the seasons of general ordination to certain times of the year. Micrologus says, "Gelasius papa constituit, ut ordinationes presbyterorum, et diaconorum non nisi certis temporibus fiant." [Cap. 24, p. 448, edit. Hittorp.] So also Rabanus Maurus: "Sacras ordinationes quatuor temporum diebus oportere fieri, decreta Gelasii papæ testantur." [*De Instit. Cleric.* l. 2, c. 24, p. 338, *ibid.* MASKELL, *Mon. Rit.* iii. cxvii.] Muratori is of opinion that no fixed and general rule for the observance of Ember weeks existed until the Pontificate of Gregory VII., c. 1085. [*Diss. de Jej. IV. temp.* c. vii. *Anecd.* tom. ii. p. 262.] Our Canons of 1604 enjoin as follows:—

CANON 34.

The Quality of such as are to be made Ministers.

No Bishop shall henceforth admit any person into Sacred Orders, which is not of his own diocese, except he be either of one of the Universities of this realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree of school in either of the said Universities; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation, under the seal of some College in Cambridge or Oxford, where before he remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

THE FORM AND MANNER

OF

MAKING OF DEACONS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, 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.

¶ First the Arch-Deacon, or his Deputy, 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 Arch-Deacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

¶ Sar.

¶ "Quando ordines agantur, primo fiat sermo si placeat Dum officium canitur, vocentur nominatim illi qui ordinandi sunt

¶ Deinde sedeat episcopus ante altare conversus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur, ita dicens.

POSTULAT hæc sancta Ecclesia reverende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate.

Resp. Episcopi: Vide ut natura, scientia, et moribus, tales per te introducantur, immo tales per nos in domo DOMINI ordinentur personæ, per quas Diabolus procul pellatur, et clerus DEO nostro multiplicetur.

Resp. Archidiaconi: Quantum ad humanum spectat examen, natura, scientia et moribus digni habentur, ut probi cooperatores effici in his, DEO volente, possint.

ORDINATION OF DEACONS.

Sermon or Exhortation] An Exhortation to the Deacons after the presentation will be found in Assemanni viii. 377, from the Pontifical of Clement VIII., and one to the Priests after the address to the people. [*Ibid.* 363.] By the Sarum and Exeter Pontifical, after the Introductory Sermon the Bishop read out the Prohibitions or Canonical Impediments. In the Winchester Pontifical the Sermon by the Bishop follows the presentation of the Deacons by the Archdeacon. The rubric directs that it shall treat "de castitate, de abstinentia, et his similibus virtutibus: terribiliter interdicens ne quis ad sacros ordines venire præsumat qui pecuniam dare promittere præsumperit." [*MASK, Mon. Rit.* iii. 155.]

the Arch-Deacon] Next to the Bishop himself, his vicar the Archdeacon is charged with the duty of examining candidates for ordination, and is to declare that "he has inquired of them and also examined them." [*Comp. CATALANI, Pont. Rom.* tom. i. § xvi. p. 51, Rome, 1739. MARTENE, *de Antiqu. Rit.* tom. ii. col. 39, B.C. Antv. 1736. Council of Coyaco, A.D. 1050, c. 5. Labbe, tom. xi. col. 1441, E.] This is in conformity with the Council of Carthage and the Canon Law as early as the ninth century. "Nos meminimus expressisse quod ad Archidiaconum debeat pertinere examinatio etiam clericorum si fuerint ad Sacros Ordines promovendi." [*Decret. GREG.* l. i. tit. xxiv. c. vii.] "Ea de jure communi ad Archidiaconi spectent officium, scil. representare ordinandos Episcopo et illos examinare." [*Ibid.* c. ix. *Corp. Jur. Can.* tom. ii. col. 315. 48. 316. 44.] "De jure civili hæc examinatio pertinet ad Archidiaconum; ad hæc alias, si sit absens Episcopus, potest per se examinare, si velit, vel alius

idoneis circa latus suum id committere." [*LYNDEWOOD, Prov. Anglic.* l. i. tit. v. vi., Oxf. 1679, p. 33. *Comp. BINGHAM, Orig. Eccles.* b. ii. c. xxi. sect. 7, vol. i. p. 94, ed. 1724; and MORIN, *de Sacr. Ord.* pt. iii. c. iii. § 3, p. 218, D.] By the 4th Council of Carthage, A.D. 398, c. 5, 6, 7 [Labbe, ii. col. 1437-8], the Archdeacon was to give the vessels used by his order to the Deacon. By the Capitulars of Hincmar, A.D. 877, c. xi., the Archdeacons receive this injunction: "Sollicite providete de vitâ et scientiâ clericorum quos ad ordinationem adducetis, ne pro aliquo munere tales ad ordinandum introducatis qui introduci non debent." [*Op. HINCMAR*, tom. i. p. 740, Lutet. 1645.] About the beginning of the eleventh century, the Archdeacon in the Greek Church bore a prominent part at ordinations [*Euchologium*; MORIN, *de Sacr. Ord.* pt. ii. p. 63, Antv. 1695], and two centuries after this rubric occurs, ὁ μέλλων χειροτονεῖσθαι εἰς τὴν διακονίαν προσάγεται ὑπὸ τοῦ ἀρχidiaκόνου. [*Ibid.* p. 69.] In the Syro-Nestorian Ordinal, as translated by Morin: "Stat præsul super sedem et qui ordinandi sunt subtus candelabrum ubi adorant; tum dicit Archidiaconus, Oremus" [P. ii. p. 373], and in the Coptic Ordinal: "Postquam præsentator Diaconi ex sacerdotibus intellexit eum hoc Ministro dignum esse, præsentabunt eum Episcopo testificantes de eo. Stabit autem præsentatus ante altare coram Episcopo." [P. ii. p. 444, C.]

or his Deputy] In the Ordering of Priests, "or, in his absence, one appointed in his stead." That is, one of the examiners of the candidate, "alter clericus cui Episcopus faciendum injunxerit" [Pont. Mogunt. ann. circa cocc. Ord. xvi.; MARTENE, *de Ant. Rit.* ii. col. 214], and so by English Canon Law: "In die ordinum celebrandorum Archidiaconus vel Examinator alius ad hoc deputatus, in actu celebrationis

¶ Then the Bishop shall say unto the people :

α Sar.

¶ " Quibus expletis, dicat episcopus hanc orationem publice, stando, sine nota.

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

AUXILIANTE DOMINO et SALVATORE nostro JESU CHRISTO, præsentés fratres nostri in sacrum ordinem electi sunt a nobis, et clericis huic sanctæ sedi famulantibus. Alii ad officium presbyterii, diaconii, vel subdiaconii, quidam vero ad cæteros ecclesiasticos gradus. Proinde admonemus et postulamus, tam vos clericos quam cæterum populum, ut pro nobis et pro illis puro corde et sincera mente apud divinam clementiam intercedere dignemini, quatenus nos dignos faciat pro illis exaudiri: et eos unumquemque in suo ordine eligere, et consecrare per manus nostras dignetur. Si quis autem habet aliquid contra hos viros, pro DEO et propter DEUM, cum fiducia exeat et dicat, verumtamen memor sit communionis suæ.

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

¶ Deinde accedentes qui ordinandi sunt diaconi et sacerdotes cum vestibus suis, et prostrato episcopo ante altare cum sacerdotibus et levitis ordinandis, postea duo clerici incipiant litaniam

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth

The Litany and Suffrages.

O GOD the FATHER, of heaven : have mercy upon us miserable sinners.

β For originals, etc., of Litany, see pp. 225-233.

O GOD the FATHER, of heaven : have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON : have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON : have mercy upon us miserable sinners.

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

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

Remember not, LORD, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins : spare us, good LORD,

ordinum presentabit Episcopo ordinanti ipsos ordinandos." [Prov. l. i. tit. v. vi. p. 33.]

decently habited] In the old rubric of 1549 they were desired to appear in an albe, but it must be remembered that then the candidate was a Subdeacon, not, as now, a layman. The present rubric requires, if not an albe, at least a surplice, as the fitting dress of the candidate for the Order of Deacon.

Reverend Father in God] Bishops are called Fathers by Epiphanius [Her. l. iii. § lxxv. c. iv.], not of the universal Church, which God alone is, but in particular branches thereof. The title is founded on 1 Cor. iv. 15; 2 Cor. vi. 13; Gal. iv. 19; 1 John ii. 1, 13, 14. The word Papa was similarly used by St. Jerome [Ep. xciv.], and in the fifth and sixth centuries. [Sidonius, l. vi. Ep. 1-12; vii. Ep. 1-11.] According to Baronius, in 1076, it was restricted to the Bishop of Rome.

I present unto you] The ancient form of presentation was "Postulat S. Mater Ecclesia." This form is found in the Sacramentary of Gregory, and also in the old English Pontificals. It was, however, thought to be too bold a presumption, and was changed into a declaration by the Archdeacon in his own name.

I have enquired, etc.] In the Sacramentary of Gregory the answer of the Archdeacon was, "Quantum humana fragilitas nosse sinit et scio et testiflor ipsos dignos esse ad hujus onus officii." In our own form the words, "as far as human frailty suffereth," being regarded as too vague an expression, and offering a shelter for prevarication, were omitted; whilst

the assertion, "I know and bear witness," was softened down by the tempered language, "I think them so to be."

commending such, etc.] In the Sacramentary of St. Gregory the Bishop in the "Benedictio Diaconi" thus commends those who are to be ordained to the prayers of the people: "Oremus, dilectissimi, Deum Patrem Omnipotentem, ut super hunc famulum suum, quem in sacrum ordinem Diaconatus officii dignatur assumere, Ille benedictionis suæ gratiam clementer effundat, eique donum consecrationis propitius indulgeat per quod eum ad præmia æterna perducatur, auxiliante Domino nostro Jesu Christo." The Prayer in the Pontifical of Egbert is very similar, and differs only in the insertion of the clauses, "et preces nostras clementer exaudiat, ut suo eum prosequatur auxilio et sua potius electione justifiet," between "indulgeat" and "per quod." In the Sarum Pontifical the same Prayer occurs, differing merely in a few words. It stands immediately after the ordination. There is also in the Winton Pontifical a similar Prayer, in which, after "hos famulos tuos" are inserted the words, "quorum nomina hic recitantur." The same Prayer occurs after the ordination in Harl. MS. 2906, fo. 8, b., as the Præfatio with a different ending, being preceded by the address to the people: "Commune votum communis oratio prosequatur, ut hi totius ecclesiæ prece qui in Diaconatus Ministerium præparantur Leviticæ benedictionis ordine clarescant, et, spirituali conversatione præfulgentes, gratia sanctificationis eluceant." This address in the Winton Pontifical succeeds the delivery of the Gospel. [MASKELL, Mon. Rit. iii. 199.]

The Litany] The rubric in the MS. Harl. 2906, fo. 8, a

spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good LORD.

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

Good LORD, deliver us.

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

Good LORD, deliver us.

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

Good LORD, deliver us.

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

Good LORD, deliver us.

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

Good LORD, deliver us.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good LORD, deliver us.

By Thine Agony and Bloody Sweat; by Thy

Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the HOLY GHOST,

Good LORD, deliver us.

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

Good LORD, deliver us.

We sinners do beseech Thee to hear us, O LORD GOD; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and preserve *Albert Edward* Prince of Wales, the Princess of Wales, and all the Royal Family;

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

That it may please Thee to bless these Thy servants, 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 the glory of Thy holy Name;

We beseech Thee to hear us, good LORD.

Ut Apostolicum donum, et omnes gradus ecclesiæ, in sancta religione conservare digneris, Te rogamus.

¶ Hic surgat episcopus et sumat baculum in manu sua, et conversus ad ordinandos dicat.

Ut electos istos bene \times dicere digneris, Te rogamus.

Ut electos istos bene \times dicere et sancti \times ficare digneris,

Te rogamus.

Ut electos istos bene \times dicere, sancti \times ficare et conse \times crare digneris,

Te rogamus.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

That it may please Thee to strengthen such as

Pontifical of the tenth century, is, "Tunc prosternat se pontifex cum Archidiacono coram altari super stramenta cum hisque qui consecrandi sunt, et schola imponat letaniam;"

and in the Cotton MS. Tib. c. i. fo. 142, b., which is perhaps earlier: "Pontifex super tapetia et qui consecrandi sunt super pavementum prosternantur, ac tunc agatur letania, et inter

do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

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

We beseech Thee to hear us, good LORD.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy HOLY SPIRIT to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good LORD.

SON of GOD: we beseech Thee to hear us.

Son of GOD: we beseech Thee to hear us.

O LAMB of GOD: that takest away the sins of the world;

Grant us Thy peace.

O LAMB of GOD: that takest away the sins of the world;

Have mercy upon us.

O CHRIST, hear us.

O CHRIST, hear us.

LORD, have mercy upon us.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

LORD, have mercy upon us.

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

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

¶ Priest.

O LORD, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O GOD, merciful FATHER, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through JESUS CHRIST our LORD.

O LORD, arise, help us, and deliver us for Thy Name's sake.

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

O LORD, arise, help us, and deliver us for Thine honour.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

Answer.

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

From our enemies defend us, O CHRIST.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

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

Graciously hear us, O CHRIST; graciously hear us, O LORD CHRIST.

¶ Priest.

O LORD, let Thy mercy be shewed upon us;

Answer.

As we do put our trust in Thee.

¶ Let us pray.

WE humbly beseech Thee, O FATHER, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, JESUS CHRIST our LORD. Amen.

alia dicatur: Ut fratres nostros ad sacrum ordinem electos in vera religione conservare digneris." The admonition to the Deacons, in the Winchester Pontifical, immediately follows

their approach to the Bishop, nor does there seem in that age, according to the use of that Church, to have been a Litany appointed. [MASKELL, Mon. Rit. ii. 201.]

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

The Collect.

ALMIGHTY GOD, Who by Thy Divine Providence hast appointed divers Orders of Ministers in Thy Church, and didst inspire Thine Apostles to choose into the Order of Deacons the first Martyr S. Stephen, with others; Mercifully behold these Thy servants now called to the like Office and Administration; replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, now and for ever. *Amen.*

^a Sar.

DOMINE sancte, PATER fidei, spei, gratiæ, et perfectuum Mumerator, Qui in cœlestibus et terrenis ministeriis ubique dispositis per omnia elementa voluntatis Tuæ diffundis effectum: hos quoque famulos Tuos speciali dignare illustrare aspectu, ut, Tuis obsequiis expediti, sanctis Tuis altaribus ministri puri accrescant, et indulgentia puriores, eorum gradu, quos apostoli in septenario munero; beato Stephano duce ac prævio, SANCTO SPIRITU auctore, elegerunt, digni existant et virtutibus universis, quibus Tibi servire oportet, instructi polleant. Per DOMINUM. In unitate ejusdem.

The Epistle. 1 Tim. iii. 8-13.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in CHRIST JESUS.

¶ Or else this, out of the Sixth of the Acts of the Apostles.

Acts vi. 2-7.

THEN the Twelve called the multitude of the disciples unto them, and said, It is not

reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the HOLY GHOST and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the HOLY GHOST, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

¶ And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all

Then shall be sung or said, etc.] In the Harl. MS. 2906, fo. 8, the rubric is, "Qua (i.e. letania) finita erigat se pontifex et ascendat ipsi electi ad sedem pontificis, et benedicat eos ad quod vocati sunt, et descendant et stent in ordine suo. Benedictione accepta Archidiaconus imponat Evangelium, et cætera ex more."

The rubric in the Sacramentary of Gregory is similar: "Litania expleta ascendunt ipsi ad sedem pontificis, et benedicunt eos ad quod vocati sunt, et descendentes stant in ordine suo benedictione percepta." See also Pont. Egberti, p. 9. In Lacy's Pontifical it is directed: "Missam in qua ordinatus est totaliter audiat. Ordines non conferuntur a quolibet, nec cuilibet, nec qualibet die, nec qualibet hora diei, sed tempore Missæ."

The Collect] This corresponds to the Consecratio in the Sacramentary of St. Gregory and early Pontificals. Abbé Migne makes the following note: "In primo Theod. hæc omnia [that is, the presentation of the candidates and the Litany] omittuntur usque ad 'Oremus dilectissimi,' cui præmittuntur orationes ad ordinandos Diaconos, eodem ritu cætera pro ordin. Presbyteri et Episcopi habentur." [lxxviii. 220.]

The Apostolical Constitutions contain a similar prayer: "Ἐπίθων τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλον σου τόνδε τὸν προχειροῦμένον σου εἰς διακονίαν, καὶ πλησον αὐτὸν πνεύματος ἁγίου καὶ δυνάμεως, ὡς ἐπλήσας στέφανον τὸν μάγωνα, καὶ καταξίωσον αὐτὸν ἐναρτέως λειτουργήσαντα τὴν ἐγχειροθεσίαν αὐτῷ διακονίαν ἀτρέπτως, ἀμέπτως, ἀνεγκλήτως, μέλιτος ἀξιώθηαι βαθμοῦ. [Const. Apost. lviii. cxviii. Assem. P. iv. p. 112. Morin, P. ii. p. 375.]

Compare also the Collect in the Ordinal of the Syro-Nestori-

ans, as translated by Morin: "Tu per gratiam Tuam elegisti Ecclesiam Tuam Sanctam, et suscitasti in ea Apostolos Sacerdotes et doctores ad perfectionem Sanctorum, et in ea quoque posuisti Diaconos, et quemadmodum elegisti Stephanum et socios ejus, ita nunc quoque, Domine, secundum misericordiam Tuam da servis Tuis istis gratiam Spiritus Sancti ut sint ministri electi in Ecclesia Tua sancta, et servant Altari Tuo puro cum puro corde, et conscientia bona, et splendean in operibus justitiæ ministrantes mysteriis Tuis divinis." [P. ii. p. 378.]

The Epistle and Gospel] "In Ordinatione Diaconorum Lectio Epistolæ B. Pauli Apost. ad Timoth.: 'Diaconos constitue pudicos.' Sequentia S. Evangelii secundum Johannem, 'Nisi granum frumenti.'" [D. Hieron. Comes ap. Pamel. ii. 60.] In the Gallican Church the rubric was, "Legenda quando Diaconus ordinatur Lectio Ezechiel, Prop. c. xlv. 15, 16. Epist. S. Pauli ad Tim. iii. 8-15" [Mabillon, l. ii. No. lxxviii.], and the Gospel "Evang. S. Lucæ ix. 57, 62." [Ibid. p. 170.] In the Syro-Maronite Ordinal the rubric is, "Deinde traditur ei ut legat Epistolam Apostoli Pauli ad Timoth. 'Similiter Diaconi.'" [Morin, P. ii. p. 329.] In the German Liturgy the Epistle was 1 Tim.: "Fidelis sermo omni acceptione dignus;" and the Gospel St. John: "In illo tempore Jesus dixit . . . Pater Meus, Qui est in cœlis" [Gerbert, 416, 443.] In the ancient Ordo Romanus the Epistle is from 1 Tim., "Fratres Diaconos . . . in Christo Jesu Domino nostro." It is directed to follow the Introit and Prayer. In the Sarum Pontifical the Gospel is St. Luke iii. 1-6.

Oath of the Queen's Supremacy] The following are the two forms successively used in Ordinations from 1661 until 1865. The third form is that now ordered to be taken:—

foreign Potentates, to be ministered unto every one of them that are to be Ordered.

The Oath of the Queen's Sovereignty.

¶ Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the HOLY GHOST to take upon you this Office and Ministration, to serve GOD for the promoting of His glory, and the edifying of His people?

Answer.

I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our LORD JESUS

CHRIST, and the due order of this Realm, to the Ministry of the Church?

Answer.

I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer.

I do believe them.

The Bishop.

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

Answer.

I will.

Form of Oath printed in Sealed Books.

Form of Oath ordered by 1 W. & M. c. 8.

Form of Oath ordered by 21 & 22 Vict. c. 48.

I, A. B., do utterly testify and declare in my conscience, That the King's Highness is the only Supreme Governour of this Realm, and of all other his Highnesses Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no foreign Prince, Person, Prelate, State, or Potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority Ecclesiastical or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities; and do promise, That from henceforth I shall bear faith and true allegiance to the King's Highness, His Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences and authorities granted or belonging to the King's Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the contents of this Book.

I, A. B., do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this Realm. So help me God.

I, A. B., do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, and will defend her to the utmost of my power against all conspiracies and attempts whatever which shall be made against her person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to Her Majesty, her heirs and successors, all treasons and traitorous conspiracies which may be formed against her or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the Crown, which succession, by an Act, intituled "An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject," is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body being Protestants, hereby utterly renouncing and abjuring any obedience and allegiance unto any other person claiming or pretending a right to the crown of this realm; and I do declare, that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm; and I make this declaration upon the true faith of a Christian. So help me God.

In the first Prayer Book of Edward VI. the confirmation ran, "So help me God, all Saints, and the holy Evangelists;" owing to the remonstrance of Bishop Hooper it was altered to, "So help me God, through Jesus Christ." [*Zur. Lett.* iii. 81, 566. *HOOPER'S Early Writings*, 479.] In 1559 an entirely new form of oath was inserted, with a corresponding alteration in the rubric preceding and introducing it. [*Pref. Lit. Serv.*, Park. Soc. p. xxi., p. 281.]

By the Clergy Subscription Act, 1865, 28 & 29 Vict. c. cxxii. § xi., Oaths are not to be administered during the Services of Ordination; but this does not extend to or affect the oath of due obedience to the Archbishop taken by Bishops on consecration, § xii.; by § iv. every person about to be ordained Priest or Deacon shall, before ordination, make and subscribe the declaration of assent, and take and subscribe the oath of allegiance and supremacy; and the Bishop's oath of due obedience to the Archbishop is retained.

[Then shall the Bishop examine] The candidate is required to answer plainly to several questions, that is, "clara voce," and to make certain promises, which, as Bishop Beveridge says, "being made so solemnly before God and His Church, are certainly as binding as if made upon oath, and ought to be as religiously observed;" "ut non solum habeat Dei timorem sed etiam coram omnibus denunciationem et professionem

erubescat." [*NOVELL. Just. Auth. Coll.* 1, tit. vi. cap. i. § 9, p. 19, *Lugd.* 1581.] All these interrogations are in accordance with St. Paul's demands of a good life, good government, and that second part of the pastoral office, sound and good doctrine according to the Word of Life, to be found in the Minister of God. [1 Tim. v. 17.] They relate [I.] To a profession of the Catholic Faith, and the assurance of the candidates that they are lawfully called to be ministers of the Church of England. [Art. XXIII.] [II.] A promise is given to observe the discipline of the Church, according to her laws and constitutions. [III.] A profession of obedience is made to ecclesiastical governors. They are grounded on the questions put to Bishops in ancient formularies, and were added to secure uniformity in the services. But they follow ancient precedent as given by the Codex Thuanus of the ninth century: "Primitus cum venerint ordinandi Clerici ante Episcopum debet Episcopus inquirere unumquemque si literatus, si bene doctus, si docibilis, si moribus temperatus, si vita castus, si sobrius, si domui bene præesse sciat, et ante omnia si Fidei documenta pleniter sciat. Et tunc demum in conspectu Episcopi vel Cleri sive populi polliceri debet quæ subter inserta sunt. Ut Sacras Scripturas quotidie meditetur et populum doceat; ut intentus sit lectioni assidua. Ut eleemosynarius, hospitalis, humilis, benignus, misericors, largus, ecclesiasticus prædica-

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, 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, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer.

I will so do, by the help of God.

Sar.

^a Finita litania, redeant sacerdotes electi ad loca sua, remanentibus Levitis ad consecrandum, et episcopus dicat eis sine nota, sedendo.

DIACONUM oportet ministrare ad altare, evangelium legere, baptizare, et prædicare.

The 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.

The Bishop.

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

Answer.

I will endeavour myself, the LORD being my helper.

tor, visitator infirmorum. Ut Ecclesiam suam in officiis divinis frequentare non negligat. Ut populum ad eam vel ad se venientem bene recipiat et instruat. Ut Canones pleniter discat et intelligat. Ut ecclesia una, i.e. sua cui ordinatus est, contentus sit. Ut sine jussione sui Episcopi extra suam ecclesiam non proficiatur." [MORIN, *de Sac. Ord.* pt. ii. p. 252, D.] By the 11th Council of Toledo, A.D. 675, c. x.: "Unusquisque qui ad ecclesiasticos gradus est accessurus non ante honoris consecrationem accipiat quam placitis sui innovatione promittat ut fidem Catholicam sincera cordis devotione custodiens, juste ac pie vivere debeat; et ut in nullis operibus suis Canonice regulis contradicat; atque ut debitum per omnia honorem atque obsequii reverentiam præminenti sibi unusquisque dependat." [LABBE, *Conc.* tom. vii. 568, B.] In 813 the Council of Chalons forbade the practice of Bishops exacting from candidates an oath that they were worthy, would not contravene the Canons, and would obey the Bishop who ordained them, and the Church in which they were ordained, this being prejudicial to diocesan rights. [c. xiii. Labbe, tom. ix. col. 362, C.]

It appertaineth, etc.] By the fifth Canon of the Council of York, 1195, "decrevimus etiam ut non nisi summa et gravi necessitate diaconus baptizet." [WILKINS, *Conc.* i. 501.] So by the Council of London, 1200, c. iii., "Ut non liceat diaconis baptizare, nisi duplici necessitate, viz. quia sacerdos non potest vel absens vel stulte non vult, et mors imminet puero." [*Ibid.* 505.] And a Provincial Constitution gives similar directions. [*Ibid.* p. 636.] This question in the Sarum Pontifical occurs as an address to the candidate after the Litany, when the Deacons to be ordained Priests have returned to their places [see above]. The admonition is much longer in the Winton Pontifical. [MASKELL, *Mon. Rit.* iii. 191.]

An instructive illustration of the traditional customs preserved in the Church of England is to be found in a Puritan work of Queen Elizabeth's time, entitled "One hundred points of Popery" in "A Pleasaunt Dialogue between a Souldier of Barwicke and an English Chaplain," written between 1559 and 1581. The thirteenth point is, "Deacons made to other purposes than scripture appoynteth." Then follows in the fourteenth point, "They may minister baptisme, but not the communion; they may minister the cup, not the bread."

the Curate] Towards the latter end of the sixteenth century Bishops restricted the word (which had been exclusively applied, as here properly, to parish Priests having cure of souls, in its subordinate and present sense) to their vicars. [Art. 1576, § 28. BANCROFT, *Vis. Art.* 1605, § 25.] These were formerly called "Substitutes." [Canons 1603, clxix. *Comp.* CARDW. *Conf.* ch. viii. p. 342. GRINDAL'S *Letters*, xiii. p. 246.] Sheldon, however, employs it in the sense of a deputy in 1665. [CARDW. *Doc. Ann.* No. cxxxix. clii.]

Will you apply, etc.] A hint for this question may probably have been taken from the following prayer in the Sacramentary of St. Gregory: "Exaudi, Domine, preces nostras et super hunc famulum Tuum Spiritum Tue benedictionis emitte, ut coelesti munere ditatus et Tue gratiam possit majestatis acquirere et bene vivendi aliis exemplum præbere."

your Ordinary] That is [1] the Bishop, as having ordinary jurisdiction in causes ecclesiastical, of common right, and of course; [2] Chancellors, Commissaries, Officials, and Archdeacons. So Lyndewood states that ordinaries are those "quibus competit jurisdictione ordinaria de jure privilegii vel consuetudine." [LYNDEW. *Prov.* l. tit. ii.]

Then the Bishop laying his hands, etc.] The Salisbury Pontifical [see above] enjoins the words, "Accipe Spiritum Sanctum." The Bangor MS. also enjoins these words, but the Winton Pontifical does not. The modern Roman form, which does not mention the office of the Deacon, is, "Accipe Spiritum Sanctum ad robur, et ad resistendum diabolo, et tentationibus ejus. In nomine Domini." It is interpolated in the long prayer which is called *Præfatio*, beginning, "Honorum dator." Martene says that this form is not earlier than the thirteenth century. It does not occur in the Winton Pontifical, nor in the Brit. Mus. Pont. [MS. Harl. 2906], and for the first time appears in the Bangor Use. A clause in the prayer called the Consecration, corresponding to the English Collect, "Almighty God, giver of all good things," does occur in the Harl. Pontifical, and in those of Egbert and Lacy, "Emitte Spiritum Sanctum," and has been distorted into "the form" by Catalani and Martene. The Greek Church uses this form, substituting Priest or Deacon in the several ordering of both, Ἡ Θεία χάρις ἡ πάντοτε τὰ ἀσθενῆ θεραπεύουσα καὶ τὰ ἐλλειπόντα ἀναπληροῦσα, προχειρίζεται τὸν δέοντα τὸν εὐλαβέστατον

¶ Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,

“Sar.

TAKE thou Authority to execute the Office of a Deacon in the Church of GOD committed unto thee; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

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

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

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

S. Luke xii. 35-38.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and

“Quibus inclinantibus, solus episcopus qui eos benedicit, manum super capita, singulorum ponat, dicens solus secrete, Accipe Spiritum Sanctum Tunc ponat singulis, super sinistrum humerum, stolam usque ad ascellam dexteram subtus, dicens sine nota :

IN Nomine Sanctæ Trinitatis, accipe stolam immortalitatis: imple ministerium tuum, potens est enim DEUS ut augeat tibi gratiam, Qui vivit et regnat

. . . . Post hæc tradat eis librum evangeliorum dicens sine nota :

IN Nomine Sanctæ Trinitatis, accipe potestatem legendi evangelium in ecclesia DEI, tam pro vivis quam pro defunctis in Nomine DOMINI. Amen.

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.

ἰποδιάκωνος ἐπὶ δίακωνος. [MORIN, *de Sacra. Ord.* pt. i. p. 79, D.]

laying his hands severally] As regards this rite, the words of the 4th Council of Carthage, c. iv. [Mansi, tom. iii. col. 951], are, “Diaconus cum ordinatur solus Episcopus qui eum benedicit manum super caput illius ponat, quia non ad sacerdotium sed ad ministerium consecratur.” [Morin, p. 260.] They are incorporated in the Sacramentary of St. Gregory, and the old *Ordo Romanus*. But in the Gelasian Sacramentary, and an English Pontifical of Rouen, this clause is inserted, “Reliqui omnes Sacerdotes juxta manum Episcopi caput illius tangant, quia non ad sacerdotium,” etc. Durand [*Ration.* l. ii. c. ix. § 14] observes, “We read in the Acts of the Apostles that they set them in the sight of the Apostles, and they prayed and laid hands on them. Hereby we see that not only the Bishop, but the Priests that stand by, ought to lay hands upon the Deacon at Ordination.” And Amalarius [*de Offic. Eccles.* l. ii. c. xii.] agrees with Durand in objecting to the imposition of the hands of the Bishop alone, founding his argument on the same text: but Menard answers the objection, saying, “As this was the first Ordination, and all the Apostles were assembled, it was right that they should all lay on hands, although an unnecessary act, as only one of them would have been sufficient.” [M. *Sacram. Greg. Note.* MIGNE, lxxviii. 484.] In the Harl. MS. 2906, fol. 3, b., the rubric is, “Et omnes qui ordinandi sunt oblationes deferant ad manus Episcopi cum ab eo ordinationem accipiant. Ordinatione Diaconi: Diaconus cum ordinatur, solus Episcopus qui eum benedicit manum super caput ejus imponit, quia non ad sacerdotium sed ad ministerium consecratur; et alloquitur populum his verbis: Commune votum.” The Royal MS. and Codex of Noyon, as Migne observes, required the Priests to touch the Deacon’s head.

the New Testament] “Tradat ei Episcopus sanctum Evangelium, dicens, Accipe istud volumen Evangelii, lege et intellige et aliis trade et opere adimple.” [*Ex. Anglic. Cod. Rotom. Eccles.* ann. dccc., MORIN, p. 232, E. Ord. ii. *Pont. Gemmet.* ante ann. dcccc., MARTENE, ii. col. 109, A. Ord. xi. *Pont. Becc.* ante ann. d., *ibid.* col. 179, B.]

“Accipite licentiam legendi Evangelium in Ecclesia Dei in nomine Domini.” [*Codex Bellovac.* ann. dcl., MORIN, p. 270, E. Ord. vi. *Pont. Sweas.* ante ann. dc., *ibid.* col. 140, E. Ord. xv. *Mogunt.* ann. circa cccc., col. 219, D. Ord. xvii. *Pont. Noviom.* ann. circa dccc., MARTENE, tom. ii. col. 137, D. Ord. vii. *Pont. Noviom.* ann. cccc., col. 209, C. Ord. xvii. *Pont. MS. Bibl. Colb.* col. 234, C. Ord. xiii. *Pont. Camerac.* ann. d., col. 190, D.]

Martene says, “The most ancient Pontificals written before the ninth century, with the exception of the English copies, do not mention the delivery of the Gospels in the Ordering of

Deacons. I say with the exception of English Pontificals, for the Pontificals of Archbishop Egbert of York, of the eighth century [tom. ii. col. 98, D.], of Jumieges of the ninth century [*Ibid.* 109, A.], of Rouen of the same date [Morin, p. 232, E.], which certainly were designed for the English use, expressly notice the delivery of the Gospels; so, therefore, this was a solemn rite in England, and found in all the rituals we have seen, it is clearly of English origin.” [*De Ant. Eccl. Rit.* l. 1, c. viii. art. ix. § 6, 7, tom. ii. col. 60, D., 61, A.] An earlier Pontifical of Bec, ante ann. d., also mentions it. [*Ibid.* col. 179, B.] Ivo of Chartres says, “Deacons receive the text of the Gospels from the Bishop, whereby they understand that they ought to be preachers of the Gospel.” [*De Reb. Eccles.* Sum. ii. *apud* HRRORF. col. 776, D.] Neither Rabanus Maurus, Isidore, Alcuin, nor Amalarius, mention the rite, but Durand says that as he wished to conform to the use of the other Churches, he wrote in the Ordinal of his church of Anicua, on the margin, that the book of the Gospels was to be given to the Deacon with a form of words. [*In IV. Sent.* dist. xxiv. qu. 3.] In Spain [IV. Counc. Toledo, c. 27] Deacons do not seem to have read the Gospel.

In the Syro-Nestorian Church this rubric occurs: “Afterwards the Archdeacon delivers the book of the Apostle to the Bishop, who gives it to each of those that are to be ordained, saying, ‘He is set apart, sanctified, perfected, and consecrated for the Ecclesiastical Ministry of a Deacon in the name of the Father,’ etc. The Bishop takes the book from the hand of each of them, and delivers it to the Archdeacon.” [Morin, pt. ii. p. 379.] The Nestorian Form enjoins the delivery of the Epistles to the Deacon, and the Gospel to the Priest. [*Ibid.* pt. iii. Exerc. ix. *de Diac.* c. i. § 16, p. 136.]

one of them . . . shall read the Gospel] In the Greek Church the Deacon or Priest read the Gospel [Const. Apost. l. ii. c. lvii.]: at Constantinople the Archdeacons. But Sozomen adds, in some Churches the Deacons, in others the Priests, read the Gospel. [H. E. l. vii. cap. xix.] In the time of St. Jerome in the Western Church the duty was reserved to Deacons [*Ep. xciii. ad Sabinian. Op.* tom. iv. col. 758], and by St. Gregory. [*Epist. App. v.* tom. ii. col. 1289, A.] The Council of Vaison, A.D. 529, c. ii., declared they were worthy to read it [Labbe, v. col. 822, C.], and Isidore [*de Div. Off.* l. ii. c. viii.] and Honorius [l. i. c. clxxx.] mention that they did so. [*Ap. Hittorp.* col. 208, D., 1226, E., 1238, D.] The Greek Church assigns the reading of the Gospel in the Holy Communion to them, but there is no mention of a delivery of the Gospel to them at Ordination in the Euchologium.

licensed by the Bishop] In the Sacramentary of St. Gregory, at the delivery of the stole to the Deacon, the Bishop says, “Imponimus ut præcones regis celestis irreprehensibiliter existere mereamini.” Archbishop Whitgift says, “Surely I

¶ Then shall the Bishop proceed in the Communion, and all that 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 these Collects following.

ALMIGHTY God, giver of all good things, Who of Thy great goodness hast vouchsafed to accept and take these Thy servants unto the Office of Deacons in Thy Church; Make them, we beseech Thee, O LORD, to be modest, humble, and constant in their Ministration, to have a ready will to observe all 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.*

a *Sgr. Pontif. of Eng., Junieges, St. Dunstan, Arch-bishop Egbert, and Bishop Lacy.*

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

b *Sgr. Canon Missa ad S. Greg. Sabb. in xii. lect. mensis primi.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His SON JESUS CHRIST our LORD: And the blessing of God Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

c *MS. Leofric. Exon. fol. cccxxxii.*

¶ 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

¶ *a* *Ultimo concludendo ei qui lecturus est evangelium.*

DOMINE sancte, PATER omnipotens, æternæ DEUS, honorum dator, ordinumque distributor, ac officiorum dispositor . . . Super hos quoque famulos Tuos, quæsumus DOMINE, placatus intende, quos Tuis sacrariis servituros in officium diaconii suppliciter dedimus. . . . Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentia puritas, et spiritualis observantia disciplina. In moribus eorum præcepta Tua fulgeant, ut suæ castitatis exemplo imitationem sancta plebs acquirat, et bonum conscientia testimonium præferentes, in CHRISTO firmi et stabiles perseverent, dignisque successibus de inferiori gradu per gratiam Tuam capere potiora mereantur.

Terminando secreta: Per eundem DOMINUM nostrum, JESUM CHRISTUM, FILIUM Tuum, Qui Tecum vivit et regnat in unitate ejusdem.

b **A**CTIONES nostras, quæsumus, DOMINE, et aspirando præveni, et adjuvando prosequere; ut cuncta nostra operatio et a Te semper incipiat, et per Te cepta finiatur. Per.

BENEDICTIO DEI PATRIS et FILII, et SPIRITUS SANCTI et pax DOMINI sit semper vobiscum.

faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

think no man is admitted into the Ministry but he is permitted to preach in his own cure without further licence, except it be upon some evil usage of himself afterwards either in life or doctrine." [*Defence*, etc., Tr. xiii. vol. iii. p. 41.]

Ordination and Mission are distinguished in St. Mark iii. 14; St. Matt. x. 5; St. Luke vi. 13; ix. 2; and in the 23rd Article; the 36th and 50th Canons of 1604 require a licence. The Bishop under Christ being the fountain of spiritual power in his Diocese, by such an act or issue of his jurisdiction delegates a portion of his authority, not absolutely, but revocably, to the Clerk deputed to perform Ecclesiastical acts. A Rector or Vicar is intrusted with this Mission by Institution, "Missus a jure ad locum et populum cure suæ;" a Curate by licence. No power can deprive a

Clerk, or make his Orders void, in respect to the inward power conferred upon him by Ordination; but admission, suspension, or deposition is competent to the Ordinary in respect to the outward exercise of that power and ordinary ministration publicly in the Church, as well as in private, either for a set time, or during his life. Admission is given by a licence, the formal permission to perform certain sacred functions in specified places, to which an unbeneficed curate shall be appointed.

Almighty God, giver of all good things] This prayer is also to be found in an Anglican Pontifical of the Monastery of Junieges [ante ann. DCCCC.], and in another of St. Dunstan. [MARTENE, *de Ant. Eccl. Rit.* vol. ii. p. 39.] Also in Egbert's Pontifical, and in Lacy's.

THE FORM AND MANNER

OF

ORDERING OF PRIESTS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, 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.

¶ First, the Arch-Deacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say

¶ *Deinde (i.e. post Evangelium) dicat Archidiaconus: Recedant qui ordinati sunt diaconi; accedant qui ordinandi sunt sacerdotes.*

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 Arch-Deacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

Sermon or Exhortation] “Legebantur ordinandis Canones ecclesiastici qui de sacris ordinationibus agunt, aut Episcopus ipse sermonem ad eos exhortatorium habebat de dignitate officisque singulorum ordinum, nisi id jam prestitisset Archidiaconus, qui (ut prescribitur antiqui libri rituales) eos de omnibus in suo ordine agendis prius instruxisse debuerat.” [Martene, l. i. cviii. art. viii. § 3, tom. ii. p. 48.] In the Winton Pontifical is this rubric, “Hos [Sacerdotes] domnus presul de dignitate officii sacerdotalis diligenter instruens dicat.” Then follows an Exhortation, setting forth the duty and office of such as are to be ordained Priests. [MASKELL, *Mon. Rit.* ii. 213.]

First, the Arch-Deacon] In a Pontifical of Corbey of the twelfth century, the Archdeacon comes and presents him that is to be ordained Priest to the Bishop. In the Greek Church the rubric is: “He that is to be ordained is led up by the Archpriest, and the Archdeacon coming forward shall say, ‘Let us attend;’ then the Patriarch reads the citation or diploma of election.” [*Eucholog.* MORIN, P. ii. p. 63.] In a later Ordinal the Archpriest presents the Deacon for priesthood. By the Coptic Ordinal, when the candidate is presented the Priests first give testimony of his good works, and his knowledge of the word of doctrine, that he is gentle, kind, compassionate; that his wife is such as the law and Canon require; and that he is a Deacon. The Archdeacon says, “May the peace of our Lord be upon this man standing at Thy altar, and expecting Thy heavenly gifts, that he may be raised from the Order of Deacons to the Priesthood” [*Ibid.* p. 445, E.]; and by the Syro-Nestorian Ordinal the Archdeacon leads him by the right hand, saying, “We offer to Thy holiness, holy Father, elect of God, my Lord Bishop, this God loving man, who standeth here that he may receive the laying on of the Divine hand to pass from the Order of Deacon to the Priesthood.” [*Ibid.* p. 336.]

or, in his absence] “Every Archbishop, because he must occupy eight Chaplains at Consecrations of Bishops, and every Bishop, because he must occupy six Chaplains at giving of Orders, may every of them have two Chaplains over and above the number above limited to them.” [21 Hen. VIII. c. xiii. § 24.] The number of Chaplains was intended to add dignity to the presence of an Archbishop, and one of the Bishops might act as the deputy of the Archdeacon, besides assisting in the laying on of hands upon Deacons to be ordained Priests.

Decently habited] The Salisbury Pontifical directs, “Omnes etiam provideant de vestibus sacris sibi necessariis.” Also immediately before the Litany is the rubric, “Deinde accedentes qui ordinandi sunt Diaconi et Sacerdotes cum vestibus suis,” etc. The rubric in the Bangor Pontifical is, “Deinde accedentes qui ordinandi sunt Diaconi et Sacerdotes cum vestibus suis et titulis et stantibus cunctis,” etc. The Winchester Pontifical agrees with the Exeter in calling up the Deacons and Priests separately.

The rubric in the Churching of Women uses the words “decently apparelled,” and the Bishops in the Savoy Conference have explained the word *εὐσεβῶς*, in a fit scheme, habit or fashion, decently; and that there may be uniformity in those decent performances, let there be a *ῥῆξις*, rule or canon for that purpose.” [CARDW. *Conf.* 346.] “The Ministers” included “garments under the name of decency” [p. 338], and the Bishops answer, “Reason and experience teaches that decent ornaments and habits preserve reverence, and are therefore necessary . . . to the solemnity of religious worship. And in particular no habit more suitable than white linen, which resembles purity and beauty, wherein angels have appeared [Rev. xv.], fit for those whom the Scripture calls angels, and the habit was ancient. [CHRYS. *Hom.* lx. ad Pop. Antioch. p. 350.]”

¶ Then the Bishop shall say unto the people ;

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

^a [See below.]

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

¶ ^a Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrages there added, the word [*Deacons*] shall be omitted, and the word [*Priests*] inserted instead of it.

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

The Collect.

ALMIGHTY God, giver of all good things, Who by Thy HOLY SPIRIT hast appointed divers Orders of Ministers in the Church ; Mercifully behold these Thy servants now called to the Office of Priesthood ; and replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church ; through the merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, world without end. *Amen.*

^b Sar.

OREMUS, dilectissimi, DEUM PATREM omnipotentem, unum super hos famulos Suos, quos ad presbyterii munus elegerit, cœlestia dona multiplicet, et quod Ejus dignatione suscipiunt, Ipsius consequantur auxilio.

^c Sar.

[DEUUS, sanctificationum omnium auctor, Cujus vera consecratio plenaque benedictio est, Tu, DOMINE, super hos famulos Tuos, quos presbyterii honore dedicamus, munus Tuæ benedictionis effunde : ut gravitate actuum et censura vivendi probent se esse seniores, his instituti disciplinis quas Tito et Timotheo Paulus exposuit, ut, in lege Tua die ac nocte meditantes, quod legerint credant, quod crediderint doceant, quod docuerint imitentur ; justitiam, constantiam, misericordiam, fortitudinem, ceterasque virtutes in se ostendant, exemplo probent, admonitione confirmet, ac purum et immaculatum ministerii sui donum custodiant. . . .]

The Epistle. Ephes. iv. 7-13.

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

unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some,

Then the Bishop shall say] Martene [ii. 122] cites the following : " Allocutio ad populum ad ordinandum Presbyterum : Quoniam, dilectissimi fratres, conversatio illius, quantum noscere mihi videor, probata ac Deo placita est, et digna, ut arbitror, ecclesiastici honoris augmento . . . quid de ejus actibus aut moribus noveritis, quid de merito censeatis, Deo teste, consulimus. Sed ne unum fortasse vel paucos aut decipiat assensio aut fallat affectio, sententia expectanda est multorum." [Pont. Noyon. A.D. 800.] " Si quis autem habeat aliquid contra hos viros, pro Deo et propter Deum cum fiducia exeat et dicat." [Pont. S. Corn. ante A.D. 600.]

In the Harl. MS. 2906, fo. 11, is this Allocutio ad populum : " Fratres, rectori navis et navigio deferendis eadem est vel securitatis ratio vel timoris. Communis eorum debet esse sententia quorum causa communis existit. Nec frustra a patribus reminiscimur institutum ut de electione eorum qui ad regimen altaris adhibendi sunt consulatur et populus. Quia de actu et conversatione presentandi quod nonnunquam ignoratur a pluribus scitur a paucis ; et necesse est ut facilius quos obedientiam exhibeat ordinato cui assensum præbuerit ordinando. Fratrum nostrorum et Presbyterorum illorum conversatio quantum mihi videtur probata et Deo placita est, et digna, ut arbitror, ecclesiastici honoris augmento. Sed ne unum fortasse vel paucos aut decipiat aut fallat affectio, sententia est expectanda multorum. Itaque quid de eorum actibus aut moribus noveritis, quid de merito censeatis, Deo Teste,

consulimus. Debet hanc fidem caritas vestra habere quam secundum præceptum evangelicum et Deo exhibere debetis et proximo, ut his testimonium sacerdotii magis pro merito quam affectione aliqua tribuatis, et qui devotione omnium expectamus intelligere tacentes non possumus. Scimus tamen quid est acceptabilis Deo. Aderit per Spiritum Sanctum consensus unius animorum, et ideo electionem vestram debetis publica voce profiteri."

The appeal to the testimony of the people at the Ordination of Priests is alluded to by Lampadius, in the Life of Alexander Severus ; by St. Leo [Ep. lxxxviii.], who says : " Ut Sacerdos Ecclesiæ præfaturus non solum attestacione fidelium sed etiam eorum qui foris sunt testimonio muniatur ;" and by St. Cyprian [Ep. xxxiii.], who says that in Ordination he was wont to consult beforehand with the brethren, and weigh the merits and manners of each with common counsel. [Comp. Ep. lxviii., and Sr. BASIL, Ep. clxxxii.] The edict of Theophylact, patriarch of Constantinople [Can. vi.], required Ordinations to be held " ἐν μέσῃ τῇ ἐκκλησίᾳ, παρόντος τοῦ λαοῦ καὶ προσφωνούντος τοῦ ἐπισκόπου εἰ καὶ ὁ λαὸς δύναται αὐτῷ μαρτυρεῖν ;" and by the 3rd Council of Carthage [c. xxii.] no Clerk was to be ordained without examination by the Bishop and the witness of the people.

the Litany] No Litany was appointed in the Pontifical of Rheims. It first occurs in the Sacramentary of Pope Gregory. In the Greek Euchologium these petitions occur :—

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.

¶ After this shall be read for the Gospel part of the ninth Chapter of Saint *Matthew*, as followeth.

St. Matt. ix. 36-38.

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

¶ Or else this that followeth, out of the tenth Chapter of Saint *John*.

St. John x. 1-16.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake JESUS unto them: but they understood not what things they were which He spake unto them. Then said JESUS unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but

for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the FATHER knoweth Me, even so know I the FATHER: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and One Shepherd.

¶ Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And that done, he shall say unto them as hereafter followeth.

YOU 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 you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the LORD; to teach, and to premonish, to feed and provide for the LORD's family; to seek for CHRIST's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through CHRIST for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of CHRIST, which He bought with His death, and for whom

ὅτι ἐπὶ τοῦ δὲ τοῦ νυκτὶ προχειριζομένου πρεσβυτέρου καὶ τῆς συντηρίας αὐτοῦ τοῦ Κυρίου δεηθῶμεν.

ὅπως ὁ φίλων ἄνθρωπος ΘΕΟΣ ἀσπίλον καὶ ἀμόμητον αὐτοῦ τὴν ἱερωσύνην χαρίζεται δεηθῶμεν. [Assemani, P. iv. p. 109.]

the Service for the Communion] The rubric of 1549 directed: "When the Exhortation is ended, then shall be sung for the Introit to the Communion this Psalm: 'Expectans expectavi Dominum' [Ps. xl.]; or else this Psalm: 'Memento, Domine, David' [Ps. cxxxii.]; or else this Psalm: 'Laudate nomen Domini' [Ps. cxxxv.]" These were some of the Psalms recommended to be said secretly by the elect Bishop in old forms, whilst the congregation were praying for him.

The Collect] This Collect corresponds to the Consecratio of the Pontificals, and, in its opening, to the Benedictio, the reading "all good things" being a translation of a corrupt reading, "bonorum," noticed by the Ritualists, for "honorum," which denoted ecclesiastical orders. In the Pontificals of Egbert and Dunstan this Prayer is entitled "Consummatio Presbyteri." In the Greek Euchologium this Prayer occurs: Τέλειον ἀνάδειξον δοῦλόν σου ἐν πίστιν, εὐαρεστούνην σου καὶ ἀξίως πολιτευόμενον τῆς δωροδοκίας προγνωστικῆς δυνάμεως μεγάλης ταύτης ἱερατικῆς τιμῆς. [Assemani, *Cod. Lit.* tom. xi. p. 109.]

The Epistle and Gospel] "In Ordinatione Presbyterorum: Lectio Libri Sapientie, 'Sacrificium salutare est attendere mandatis; Sequenti, S. Evangelii secundum Matthæum, 'Vigilate ergo quia nocetis.'" [D. Hieron. *Comes ap. Pame-*

lium, ii. 60.] The Gallican Church read for the Epistle Titus i. 1-6. The Gospel St. John x. 1 was read in that Church in Natali Episcoporum. [Mabillon, l. ii. No. lxxviii., lxxi.] The Natalis of a Bishop was the commemoration of the day of his Consecration. [Ap. Migne, lxxiv. 206.] In the German Liturgy the Gospel was St. Matthew: "In illo tempore dixit Jesus . . . constituet eum;" or St. John: "In illo tempore loquente Jesu . . . opera Abraham facito." [Gerbert, 444.]

You have heard, Brethren, etc.] In a French Pontifical of the sixth century there is an Exhortation to the people at the Consecration of a Bishop which resembles this address in spirit: "In locum defuncti talis successor præparetur Ecclesie, cujus pervigili cura et instanti sollicitudine ordo Ecclesie et credentium fides in Dei timore melius convalescat. Qui præcipienti Apostolo in omni doctrina formam boni operis ipse præbeat, cuique habitus, sermo, vultus, incessus, doctrina, virtus sit. Qui ut pastor bonus fide instruat, exemplum patientie doceat, doctrinam religionis instituat, in omni bono opere confirmet caritatis exemplum . . . Sit in [populo] quasi unus ex illis, omnia iudicii Domini nostri, non pro se tantum sed et pro omni populo qui sollicitudini sue creditur, contremiscens, ut qui meminerit de speculatorum manibus omnium animas requirendas, pro omnium salute pervigilet, pastoralis, ergo creditas sibi oves Domini diligentie ejus semper se flagrantissimum adprobans." [Morin, p. 265.]

He shed His blood. The Church and Congregation whom you must serve, is His Spouse, and His Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of GOD, towards the Spouse and Body of CHRIST; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of GOD, and to that ripeness and perfectness of age in CHRIST, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew 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 you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed

and pondered these things with yourselves long before this time; and that you have clearly determined, by GOD's grace, to give yourselves wholly to this Office, whereunto it hath pleased GOD to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to GOD the FATHER, by the Mediation of our only SAVIOUR JESUS CHRIST, for the heavenly assistance of the HOLY GHOST; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of CHRIST, that ye may be wholesome and godly examples and patterns for the people to follow.

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

DO you think in your heart, that you be truly called, according to the will of our LORD JESUS CHRIST, and the order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer.

I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in JESUS CHRIST? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Compare also with the earlier portion of the Exhortation, the following: "Eja dilectissime frater, satage atque elaborare non desinas ad perficiendum opus quod inchoaturus es, ut oves tibi traditas tandem aliquando ad ovile Dominicum salubre et refectionis pabulo educatas representari te una cum eis merearis. Imploranda est et cum gemitibus crebrisque suspiriis Domini misericordia exoranda, ut opem ferat, quatenus oves quas vobis ad regendum tradidit, juxta Ipsius voluntatem in procella hujus seculi regere possimus, atque ad ovile Ipsius vitam rectam instituiamus, quæ via recta est una nobiscum, perducere valeamus. Si pastores ovium semetipsos labore inficiunt ut oves dominorum suorum absque damno custodiant, quid nos e contra in die districti iudicii dicturi sumus, quando apparuerit Pastor pastorum, Judexque vivorum, et ceperit rationem ponere cum servis Suis de talentis quæ tradidit?" [*Exhort. ad Episc. Cons., Pont. Bieunt. ad ann. circ. DC., MARTENE, ii. pp. 166-168.*]

to bring all such, etc.] Compare the concluding portion of the Consecratio in the Sarum Pontifical [see also *Pont. Egb. p. 23*], "et per obsequium plebis tuæ . . . et inviolabili caritate, in virum perfectum, in mensuram ætatis plenitudinis Christi in die justitiae et æterni iudicii, conscientia pura, fide plena, Spiritu Sancto pleni persolvant."

Forasmuch then as your Office, etc.] The hint for this may have been taken from the opening clause of a short admonition in the Sarum Pontifical, addressed by the Bishop to the newly ordained Priests, immediately after the final benediction:

"Quia res quam tractaturi estis satis periculosa est, fratres carissimi, moneo ut diligenter et honeste," etc.

as also to beware, etc.] "Cavere debent Presbyteri ne verbum Dei quod annunciant parvis actibus vel moribus corrumpant." [*Serm. ad Presb., MARTENE, ii. p. 51.*]

And seeing that you cannot! "Predicationi insta, verbum Dei plebi tibi commissæ affluenter mellifluæque atque distincte prædicare non desinas. Scripturas Divinas lege, immo si potest fieri, lectio sancta in manibus tuis, maxime in pectore semper inhæreat, ipsam vero lectionem oratio interruptat." [*Pontif. ap. MARTENE, l. ii. 166-168.*]

that, by daily reading, etc.] Compare the following clauses in the Consecratio of the Salisbury Pontifical: "Ut in lege Tua die ac nocte meditates, quod legerint credant, quod crediderint doceant, quod docuerint imitentur; justitiam, constantiam, misericordiam, fortitudinem, cæterasque virtutes in se ostendant, exemplo probent, admonitione confirmant, ac purum et immaculatum ministerii sui donum custodiant." [*See also Pont. Egb. p. 23. MS. Pont. Harl. 2906, fo. 13. MS. Pont. Claud. A. iii. 47, b.*]

Do you think, etc.] A short examination is cited by Martene, from a Pontifical "ad usum Ecclesiæ Suessionensis:—" "Vis Presbyterii gradum in nomine Domini accipere? R. Volo.

"Vis in eodem gradu quantum prævalet et intelligis secundum Canonum sanctiones jugiter manere? R. Volo.

"Vis Episcopo ad cuius parochiam ordinandus es obediens et

Answer.

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

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of CHRIST, as the LORD hath commanded, and as this Church and Realm 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.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick 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.

The Bishop.

WILL you be diligent in Prayers, and in reading of 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?

¶ Then shall the Bishop, standing up, say,

ALmighty God, Who hath given you this will to do all these things: Grant also unto you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through JESUS CHRIST our LORD. *Amen.*

* Zar.

Answer.

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

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of CHRIST; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of CHRIST?

Answer.

I will apply myself thereto, the LORD being my helper.

The Bishop.

WILL you maintain and set forwards as much as lieth in you, quietness, peace, and love, 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.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer.

I will so do, the LORD being my helper.

¶ * Sequitur prefatio sacerdotum, cum nota, stando.

OREMUS, dilectissimi, DEUM PATREM omnipotentem ut super hos famulos Suos, quos ad presbyterium munus elegit, celestia dona multiplicet, et quod Ejus dignatione suscipiunt, Ipsius consequantur auxilio.

consentiens esse, secundum justitiam et ministerium tuum? R. Volo." [MARTENE, *Pont. Suess.* A.D. 600, tom. ii. Ord. vii. c. 140, E.]

in your heart] That is, as if from his experience in the diaconate.

Are you persuaded] This question includes the fourth in the Ordering of Deacons, and differs from the third in this respect, that the Priest has to interpret the Holy Scriptures, whilst the Deacon requires a licence to preach. In the Roman Pontifical the candidates for Priesthood repeat the Creed, "stantes profitentur Fidem quam predicaturi sunt."

Will you then give, etc.] This and the question following it resemble the Fifth Question in the Ordering of Deacons. An illustration of them occurs in the following Canon: "Placuit, ut omnes Sacerdotes qui Catholicæ Fidei unitate complectimur nihil ultra diversum aut dissonum in ecclesiasticis Sacramentis agamus. Unus igitur ordo orandi atque psallendi nobis per omnem Hispaniam atque Galliam conservetur, unus modus in Missarum solemnitatibus, unus in Vespertinis Matutinisque officiis." [Conc. Tolet. IV. A.D. 633, c. 2. Labbe, tom. vi. col. 1450, B.]

Will you be diligent to frame, etc.] Priests and Deacons were required "professionem Episcopo suo facere ut caste ac pure vivant sub Dei timore ut dum eos talis professio obligaverit, vitæ sanctæ disciplinam retineant." [IV. Conc. Tolet. c. xxvii. Labbe, tom. vi. col. 1460, A.] By the Canons of the African Church [B. xiii. c. xxxvi.], and the 3rd Council of Carthage [c. xviii.], Bishops, Priests, and Deacons are not to be ordained until they have made every one in their house-

hold Catholic Christians. [Martene, l. i. c. viii. art. 2, § 17, tom. ii. col. 15, B. Ed. Rouen, 1700.] In the Legantine Constitutions of Cardinal Pole Clerks are required "curare ut domesticorum suorum vita honesta et probata sit." [Decr. v., CARDW. *Doc. Ann.* i. p. 185. *Comp. Art.* XXXII, and MASON, *de Min. Anglic.* l. ii. c. viii.]

Will you reverently, etc.] Ordinaries by Canon Law are those "quibus competit jurisdictio ordinaria de jure privilegii vel consuetudine." [LYND. *Prov.* l. i. tit. ii.] The Ordinary is [1] the Bishop, in the diocese; [2] the Dean, in the cathedral; [3] the Archdeacon, in the Archdeaconry. The "chief Ministers" are incumbents of parishes. St. Jerome says to Nepotian, "Esto subjectus Pontifici tuo et quasi animæ parentem suscipe" [Ep. xxxiv., *Op.* tom. iv. c. 261]; and St. Augustine, "Episcopo tuo noli resistere, et quod facit ipse, sine ullo scrupulo vel disceptatione sectare." [Ep. xxxvi. *ad Casul.* tom. ii. c. 81, E.]

The Council of Toledo decrees [Canon x.], "Placuit huic sancto concilio . . . ut debitum per omnia honorem, atque obsequii reverentiam præminentis sibi unusquisque dependat, juxta illud beati Papæ Leonis edictum: Qui scit se quibusdam esse præpositum, non moleste ferat aliquem sibi esse prælatum, sed obedientiam quam exigit, etiam ipse dependat." [Conc. Mansi, tom. xi. col. 143, *ap. MASK. Mon. Rit.* ii. 260.]

Almighty God] After the short examination cited above from Martene follows the prayer: "Voluntatem tuam bonam et rectam ad perfectionem sibi beneplacitam Deus perducere dignetur." [MARTENE, *Ecccl. Rit.* ii. 146.]

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

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

COME, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
Thou the anointing SPIRIT art,
Who dost Thy seven-fold gifts impart.

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

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

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.

a Sar.

¶ *“ Expleta autem hac oratione (i. e. the “Consecratio”, genuflectendo coram altare incipiat Episcopus hymnum.*

VENI, CREATOR SPIRITUS,
Mentes Tuorum visita:
Imple superna gratia
Quæ Tu creasti pectora.

Qui PARACLITUS diceris,
Donum DEI altissimi:
Fons vivus, ignis, caritas,
Et spiritalis unctio.

Tu septiformis munere,
Dextræ DEI Tu digitus:
Tu rite promissum PATRIS,
Sermonè ditans guttura.

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

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

Per Te sciamus da PATREM,
Noscamus atque FILIUM:
Te utriusque SPIRITUM
Credamus omni tempore.

Sit laus PATRI cum FILIO,
Sancto simul PARACLITO:
Nobisque mittat FILIUS
Charisma Sancti SPIRITUS.

Amen.

Or this,

COME, HOLY GHOST, eternal God,
Proceeding from above,
Both from the FATHER and the SON,
The GOD of peace and love.

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

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

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

Thou in Thy gifts art manifold,
By them CHRIST'S Church doth stand:
In faithful hearts Thou writ'st Thy law
The finger of GOD'S hand.

According to Thy promise, LORD,
Thou givest speech with grace;
That through Thy help GOD'S praises may
Resound in every place.

After which shall be sung] The rubric in Lacy's Pontifical is, “Episcopus cum ministris suis ante altare in medio genuflectat cantando Ympnum, ‘Veni, Creator Spiritus.’ Et chorus prosequatur. Et incipiat Episcopus cum suis ministris quemlibet versum illius ympni et chorus prosequatur.”

Come, Holy Ghost] The short version of this hymn was added in 1662, and is first found in Bishop Cosin's *Private Devotions*, 1627. This hymn was probably introduced into the service late in the eleventh century, when it occurs in the Pontifical of Soisson. [Martene, Ordo vii. tom. ii. col. 141,

C.] Two centuries later, in the Pontifical of Mayence, there is this rubric, “Episcopus incipiat Clero prosequente ‘Veni, Creator Spiritus’ item chorus cantet sequentiam ‘Sancti Spiritus adsit,’ etc., et si multitudo ordinandorum requirit, addatur hymnus, ‘Veni, Creator.’” [*Ibid.* Ordo xvi. col. 221, B. ASSEMANNI, *Cod. Liturg.* Ordo ii. P. i. p. 308.] It is found in all English Pontificals with the exception of that of Winchester; and in two Pontificals, one printed by Morin [*de Sacr. Ord.* P. p. ii. 281, D., 279, E.], the other by Assemani [*Codex Liturg.* Ordo iv. tom. i. p. 367, Rome

O HOLY GHOST, into our minds
Send down Thy heav'nly light ;
*Kindle our hearts with fervent zeal,
To serve GOD day and night.*

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

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

And grant that Thou being, O LORD,
Our leader and our guide,
*We may escape the snares of sin,
And never from Thee slide.*

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

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

Grant us the grace that we may know
The FATHER of all might,
*That we of His beloved SON
May gain the blissful sight,*

And that we may with perfect faith
Ever acknowledge Thee,
*The SPIRIT of FATHER, and of SON,
One GOD in Persons Three.*

To GOD the FATHER laud and praise,
And to His blessed SON,
*And to the HOLY SPIRIT of grace,
Co-equal Three in One.*

And pray we, that our only LORD
Would please His SPIRIT to send
*On all that shall profess His Name,
From hence to the world's end.*
Amen.

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

Let us pray.

ALMIGHTY GOD, and heavenly FATHER, Who, of Thine infinite love and goodness towards us, hast given to us Thy only and most dearly beloved SON JESUS CHRIST, to be our Redeemer, and the Author of everlasting life ; Who, after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy holy Name : For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee ; and we humbly beseech Thee, by the same Thy blessed SON, to grant unto all, which either here or elsewhere call upon Thy holy Name, that we may continue to shew ourselves thankful unto Thee for these and all other Thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy SON, by the HOLY SPIRIT. So that as well by these Thy Ministers, as by them over whom they shall be appointed Thy Ministers, Thy holy Name may be for ever glorified, and Thy blessed kingdom enlarged ; through the same Thy

^a Sar. Sac. Greg.

^a DOMINE sancte, PATER omnipotens, æterne DEUS : honorum dator, et distributor omnium dignitatum. . . . Unde et sacerdotales gradus, atque officia Levitarum, sacramentis mysticis instituta creverunt, ut cum pontifices summos regendis populis præfices, ad eorum societatis et operis adjumentum, sequentis ordinis viros et secundæ dignitatis eligeres hac providentiâ, DOMINE, apostolis FILII Tui Doctores fidei comites addidisti ; quibus illi orbem totum secundis prædicationibus impleverunt. . . .

1755], there are the following rubrics : "Deinde Episcopo incipiente cantatur hymnus 'Veni, Creator Spiritus.'" "Pontifex flexis genibus incipit alta voce, schola prosequente, 'Veni, Creator Spiritus.'" Dean Comber [*Discourse*, etc. chap. vi. § i. p. 341] observes that the composition of this hymn was ascribed to St. Ambrose. It is not, however, claimed by his Benedictine editors. In the Salisbury Breviary it occurs as a hymn for Pentecost, "Ad Tertiam."

[*Almighty God, and heavenly Father*] This Prayer corresponds to the Consecratio of the elder Pontificals. In MS.

Harl. 2906, fo. 12, it forms part of the "Vere dignum et justum est," as it does also in the Salisbury Pontifical. A very similar Prayer is to be found in the Syro-Nestorian Ordinal : "Domine Deus fortis et omnipotens, elegisti Ecclesiam Sanctam Tuam, et posuisti in ea Prophetas et Apostolos et Doctores et Sacerdotes, et in opus ministerii et in edificationem corporis Ecclesiastici. Tu ergo respice etiam nunc in servos Tuos . . . ornet quoque et illustret operibus justis filios Ecclesiæ sanctæ Catholicæ ad laudem Nominis Tui Sancti." [*Syr. Nest. Ord. P. ii. p. 336.*]

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 upon their knees, and the Bishop saying,

* Sac.

¶ *Benedicente eos Episcopo postea, et manum super capita eorum tenente, et nihil eis dicente, et una manu tangente, et omnes presbyteri qui presentes sunt, manus suas super capita eorum levatas teneant. . . .

Antequam dicatur postcommunio, ponat Episcopus manus suas super capita singulorum, dicens :

ACCIPERE SPIRITUM SANCTUM: quorum remiseris peccata, remittuntur eis: et quorum retinueris, retenta erunt.

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

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

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

ACCIPERE potestatem offerre sacrificium DEO, missamque celebrare tam pro vivis quam pro defunctis.

When this Prayer is done, etc.] The rubric in the Pontifical of Egbert is, "Et benedicente eum Episcopo, manus super caput ejus teneat. Similiter et presbyteri, qui presentes sunt, manus suas juxta manum Episcopi super caput illius teneant." It occurs also in the Sacramentary of Pope Gregory. In MS. Harl. 2906 [fo. 11], the rubric is, "Eo inclinato imponat manum super caput ejus et omnes presbyteri qui adsunt cum eo pariter," etc. In the MS. Pontifical of the tenth century, Claud. iii. 45, b., the word "ponant" occurs instead of "teneant." In several French MSS. the word used was "teneant;" in the Ordo Romanus, and an English Pontifical cited by Menard, it is "ponant." In the Roman Pontifical, the Bishop and Priests lay both their hands on the head of the candidates, after which they hold their right hands extended over them. The 3rd Canon of the 4th Council of Carthage directs: "Presbyter cum ordinatur, Episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes presbyteri qui presentes sunt, manus suas juxta manum Episcopi super caput illius teneant." [MASKELL, *Mon. Rit.* iii. 205.] The Church of England has now prescribed only one imposition of hands, and confers explicitly in her form the power [1] of Preaching; [2] of Consecrating the Holy Eucharist; and [3] of Absolution of Penitents. The Greek Church does not give such a commission formally, but uses Invocation of the Holy Ghost, a Prayer of Consecration, a Benediction, and a Prayer that "the Priest may be presented unblameable at the altar of God, to preach the Gospel of His salvation, to minister the Word of His truth, to offer oblations and spiritual sacrifices, and to renew His people by the laver of regeneration." [*Græc. Ord. ap. MORIN. P. ii. p. 55.*] The Commission to consecrate the Holy Eucharist was never given until the tenth century, when this rubric occurs [MORIN, P. ii. 262; P. iii. Exerc. vii. c. i. § 16, p. 105]: "Let him take the Paten with the oblation and the Chalice with the wine, and say, 'Receive power to offer sacrifice to God and celebrate Mass.'" In England it appears in the Bangor Pontifical before the close of the thirteenth century. [MASKELL, *Mon. Rit.* iii. 213.] Compare the Pontificals of Beauvais, Mayence, Noyon, Besançon, Cambrai, Apamea, given by Morin [pp. 271, 277] and Martene [tom. ii. pp. 138, 174, 192, 197, 221].

the Receivers humbly kneeling] The candidate kneels because in the presence of the ambassador and representative of our Blessed Lord, executing his office in His Name, and by His authority; and also, as invoking the confirmation of His servant's words by the Saviour Himself.

Receive the Holy Ghost] Archbishop Whitgift says, "Christ used these words: 'This is My Body,' in the celebration of His Supper, but there is no special commandment that the Minister should use the same, and yet must he use them because

Christ used them; even so, when Christ did ordain His Apostles Ministers of the Gospel, He said unto them, 'Receive the Holy Ghost,' which words, because they contain the principal duty of a Minister, and do signify that God doth pour His Holy Spirit upon those whom He calleth to that function, are most aptly also used of the Bishop, who is God's instrument in that business in the ordaining of Ministers. St. Paul, speaking to Timothy, saith: 'Neglect not the gift that is in thee, which was given unto thee by prophecy with the laying on of the hands of the Eldership.' In which words the Apostle signifieth that God doth bestow His gifts and Spirit upon such as be called to the Ministry of the Word, whereof Ordination is a token, or rather a confirmation." [*Defence, Tr. iv. vol. i. p. 490.*] So Calvin, "Unde colligimus non inane fuisse ritum, quia consecrationem quam homines impositione manuum figurabant, Deus Spiritu Suo inflavit." [*Comm. in Epist. i. ad Timoth. c. iv. 14, tom. vii. p. 458.*]

All sacerdotal power is derived from the Holy Ghost; the Church, therefore, holds that the reception of the Holy Ghost is necessary to constitute a Christian Priest, and that this gift can be conferred only through the hands of a Bishop. The priesthood is a grace of the Holy Spirit. "The Holy Ghost," says Bishop Cosin, "is then given to them, partly to direct and strengthen them in their ways, and partly to assume unto Itself for the more assurance and authority those actions which belong to their place and calling." [*Serm. vi.*] Being the very words employed by our Lord when He ordained His Apostles, they are the original Charter of the institution of the Ministry, from which alone the limits and extent of its authority are to be known. In the Office of Holy Baptism, the Priest says, acting in the Name and Person of Christ: "I baptize thee in the Name," etc. In the Holy Eucharist he repeats the very words of the Lord, and applies them to the Sacred Elements. In Absolution of the Sick he says, "By His authority committed to me, I absolve thee;" and in the Office of Matrimony, "I pronounce that they be man and wife together in the Name," etc. So here, because He gives a portion of His Spirit to those whom He sends, the Bishop, in His Name, says, "Receive the Holy Ghost;" that is, the enabling gift, the power, the qualifying grace (*χάρις διακονίας*) for the ministrations of Divine things. [Eph. iii. 8; 2 Tim. i. 6; Eph. iv. 7, 11, 12.] As St. Cyprian says: "Intelligimus non nisi . . . Dominica ordinatione fundatis licere baptizare et remissionem peccatorum dare" [Ep. lxxiii.]; and St. Jerome: "Acceperunt Apostoli Spiritus Sancti gratiam qua peccata remitterent et baptizarent." [*Ad Hebr. Ep. cl.*] All the efficacy that there is in the administration of any Ecclesiastical office depends wholly upon the co-operation of the Holy Ghost; "whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as dis-

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

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

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

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

* Sar.

¶ *Tunc vertat Episcopos, et dicat offeritorium. . . . Dum cantatur offeritorium, ponantur tot hostiæ quot sufficiant presbyteris ordinandis ad communicandum. . . .*
Post communionem Episcopi, Sacerdotes accedant ad communicandum.

BENEDICTIO DEI PATRIS✠, et FILII✠, et SPIRITUS ✠ SANCTI, descendat super vos, ut sitis benedicti in ordine sacerdotali, etc.

posers of God's mysteries, all words, judgements, acts, and deeds are not ours, but the Holy Ghost's" [HOOKER, *Eccl. Pol. b. v. c. lxxvii. 5, 8*]; and the gift is the spirit of power, of love and soberness, the spirit of confirmation, and of ghostly strength.

It will be observed that the form is in the words of Scripture, "Receive ye . . . retained" [John xx. 22, 23]; and the words, "Be thou a faithful dispenser of the Word of God, and of His holy Sacraments," are simply a clearer rendering of "Ministers of Christ, and stewards of the mysteries of God" [1 Cor. iv. 1], being equivalent expressions denoting the Priest to be invested with the holy ministry of the Gospel committed unto him, the Word of God and His holy Sacraments forming wholly the mysteries of God. An objection having been made to the ancient form, as not sufficiently distinguishing between a Bishop and a Priest, on the advice of Bishops Gunning and Pearson [PRIDEAUX, *Valid. of the Orders, p. 72*], the words, "for the office and work of a Priest in the Church of God, now committed to thee by Imposition of our hands," were inserted in the Form.

Whose sins thou dost forgive] The form for conveying the power of Absolution is comparatively modern. The actual words, "Receive the Holy Ghost; whose sins ye remit," etc., are first found in a book belonging to the Cathedral of Mayence, of the thirteenth century. [Morin, 279, E.; Martene, ii. 327.] Martene cites the following passage from the life of a Bishop of Cambrai, who lived in the tenth century, where the writer is speaking of that Bishop being ordained Priest, and, among other circumstances, remarks, "Cumque ad manus impositionem pontificalis diceretur novo presbytero, 'Accipe Spiritum Sanctum, quorum remisit peccata,'" etc. Martene, however, adds most justly, "Verum quid unicum testimonium tot pontificalibus libris opponendum." [Martene, tom. ii. 23.] It appears in the Bangor MS. of the thirteenth century, and in a Pontifical of Rouen of the fourteenth century. [Morin, P. iii. Exerc. vii. cap. ii. § 2, p. 107, A.] It is not in the early English MSS. of Egbert or Dunstan, or the Winchester Use; it is not in any of the foreign orders printed by Martene before the twelfth century; it is not in the old Sacramentaries of St. Gregory or Gelasius; nor, lastly, does one of the ancient ritualists, Isidore, Amalarius, Strabo, Alcuin, Micrologus, or Ivo Carnotensis, allude to it in the most distant terms. [MASEKELL, *Mon. Rit. iii. 220.*]

the Bible into his hand] In 1549 the Chalice also was directed to be delivered to the Priest by the Bishop, thus following the rubric in the Salisbury Use, which directed, "Quo facto, accipiat patenam cum oblatis et calicem cum vino, et det

singulis, inter indices et medios digitos, cuppam calicis cum patena," etc. This rite of delivery of the sacred vessels was quite justifiably abandoned, for it had no prescription in antiquity, as Menard shews. [Migne, lxxviii. 493.] It is not mentioned by Dionysius, or the Apostolical Constitutions, in the Pontificals of Rheims, St. Eloy, and others of ancient date, nor by the 4th Council of Carthage, or 4th Council of Toledo, nor by the early fathers, or ritualists, such as Isidore, Rabanus, etc.

in the Congregation] In the Prayer Books of 1549, 1552, it is *this* Congregation. The change to "*the*" is important. The Commission, hitherto, was limited to the single diocese in which the Priest was ordained, but now was made general throughout the Church, in whatsoever part he was lawfully called to minister.

The words "In the Church and Congregation whom you must serve," have just been used in the exhortation as synonymous, just as in the 24th Article, where in the title, "the Congregation," and in the body of it, "the Church," is used. In the early translations of the Bible, the word *ἐκκλησία*, now translated "Church," appears as "Congregation" [Matt. xvi. 18; Acts ii. 47; vii. 3; xii. 1; Eph. i. 22, 23], and in the Bishops' Bible, published in 1568, six years after the date of the Articles, although "the Church" is the general translation, yet, in the words of the Saviour to St. Peter, the passage is turned, "On this Rock I will build My Congregation;" in 1603 the word also appears, "the whole Congregation of Christian people dispersed throughout the world." In the Latin version of the Articles XIX., XXIII., XXIV. "Congregation" is rendered by "Ecclesia." Dr. Reynolds, in 1662, took exception to the words "in the Congregation," as implying that any man without lawful calling might preach and administer Sacraments out of the Congregation, but the Bishops replied that, by the doctrine and practice of the Church of England, none but a licensed Minister might preach, nor either publicly or privately administer the Eucharist. [CARDW. *Doc. Ann. No. cii. § 2.*] Probably the word Congregation was used to avoid misapprehension, owing to the popular but mischievous appropriation of the word Church to designate the Clergy [TWYSDEN'S *Answ.*, p. 13], or its application in the sense of an assembly or place of assembly. [FULKE'S *Defence*, ch. iv. § 2.]

Most merciful Father] This Prayer corresponds to the Consummatio of the elder Pontificals, and the Benedictio of the Harl. MS. 2906, fo. 13. To the Benedictio in the Exeter Pontifical this rubric is added: "Et moneantur attente audire."

The Ordering of Priests.

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

a Sar.

"BENEDICTIO DEI omnipotentis, PATRIS ✠ et FILII ✠ et SPIRITUS ✠ SANCTI, descendat super vos et maneat semper. 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 Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be *Ephes. iv. 7-13*, as before in this Office. Immediately after which, they that are to be made Deacons shall take the

Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of *S. Matt. ix. 36-38*, as before in this Office; or else *S. Luke xii. 35-38*, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.

And if on the same day] Lacy's Pontifical [p. 84] has the following rubric: "Aliqui prælati faciunt simul vocare eos qui ordinandi sunt Diaconi et Sacerdotes, quibus sigillatim vocatis et introductis, Episcopus cum ministris prosternat se

ante altare dum Letania a choro cantatur. Aliqui vero dicunt Letaniam solum in ordinatione Presbyterorum. Finita Letania redeant Sacerdotes electi ad loca sua, remanentibus Levitis ad consecrandum."

THE FORM OF ORDAINING OR CONSECRATING

OF AN

ARCH-BISHOP, OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.*

¶ When all things are duly prepared in the Church, and set in Order, after Morning Prayer is ended, the

a Incipit Consecratio Electi in Episcopum, quae est agenda die Dominica, et non in alia festivitate, antequam missa celebretur. Ssr.

Arch-Bishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be

The form of Ordaining, etc.] The distinction of the Order of Bishops from that of Priests was definitely asserted for the first time in 1661, by the addition of the words in the Preface to the Ordinal, "Episcopal Consecration, or Ordination," and "every man which is to be ordained or consecrated a Bishop;" and in the heading, "form of ordaining or consecrating a Bishop," although previously implied in the Preface, which speaks of "these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." It was not until the close of the sixteenth century that the distinction between the Orders of Bishops and Priests was asserted. On February 9, 1589, Dr. Bancroft, in a sermon, maintained the superiority of Bishops *jure divino*; the doctrine was completely acknowledged during the primacy of Laud, and enforced by Bishop Hall in a well-known treatise on the subject. Many writers have held that although the Episcopate is distinguished from the Presbyterate *jure divino*, yet they together form but one order, because both hold the administration of the Word of God and Sacraments, and have the common trust of the power of the keys, and the Episcopate includes within it the Priesthood of the second degree, being its extension, consummation, and completion, i.e. being the highest Priesthood. Epiphanius condemned Aeriis for asserting the identity of the orders. [*Hær. lxxv. Comp. St. AUGUST. de Hær. c. liii.*] St. Jerome says, "In Episcopo et Presbyter continetur." [*Ep. cii. ad Evamy. tom. iv. c. 803.*] St. Ambrose, or rather Hilary the Deacon, observes, "In Episcopo omnes ordines sunt; quia primus sacerdos est, hoc est, princeps est sacerdotum." [*In Ephes. c. iv. 11, tom. ii. col. 241, D. App.*] "Episcopi et Presbyteri una ordinatio est. Uterque enim sacerdos est." [*In 1 Ep. ad Timoth. c. iii. 10, col. 295, ed. Par. 1690.*] Anicetus, in the same sense, called the Priesthood "bipartitus ordo" [*Ep. iii. § 1; Labbe, tom. i. c. 529, c.*]; and so do Ælfric's Canons, A.D. 1052, § xvii.; Spelman's Conc. p. 576; Theodulf's Capitulars, A.D. 791, c. i.; Labbe, tom. ix. c. 185, A.; and our own Reformers, the Bishop of St. David's, with Doctors Thirleby, Redman, and Coxe, held, that, in the beginning, Bishops and Priests were identical [BURNER'S *Hist. of Reform. B. iii. v. ii. p. 211*], there being, as the Bishops held, no mention in the New Testament, but of two degrees or distinctions in orders, but only of Deacons or Ministers, and of Priests or Bishops. [*Ibid. Add. p. 300.*] Thorndike admits that the name of Priest [Sacerdos] is common to both estates, as in regard of the offices of Divine Service, which are performed by both, so in regard of the government of the Church, common to both. [*Prim. Gov. of Churches, ch. vii. vol. i. P. i. p. 33. Comp. BP. TAYLOR'S Episc. Asserted, § 28.*] Bellarmine says, "Septimus ordo Sacerdotum est: at Ecclesia Catholica distinctionem agnoscit, ac docet jure divino Episcopatum Presbyterio majorem esse, tum ordinis potestate, tum etiam jurisdictione. Sic enim loquitur Conc. Trident. [Sess. xxiii. c. iv. can. vi. vii.] Eandem sententiam docent et defendunt Theologi doctores apud Magistrum in libro iv. Sent. dist. xxiv., et S. Thom. in ii. 2, qu. clxxxiv. art. vi. de clericis." [*Cap. xiv. col. 265, A. C. Colon. 1620.*] As Dodwell observes, "Philo sometimes reckons the High Priest in the same order with the common

Priests, sometimes he makes him a distinct order by himself." [*One Priest, etc., ch. xii. s. vi. p. 348, Lond. 1683.*] Fulke timidly says, "The Orders of Bishops, Elders, and, as they be commonly called, Priests and Ministers, is all one in authority of ministering the Word and Sacraments. The degree of Bishops, as they are to be taken for a superior order unto Elders or Priests, is for government and discipline specially committed unto them, not in authority of handling the Word and Sacraments." [*Defence, etc., ch. xv. § i. p. 461, ed. Camb. 1843.*] The Anglo-Saxon Church distinctly held that there were three orders. [SOAMES, *Hist. p. 271, ed. Lond. 1844.* BP. LLOYD, *Anc. Gov. of Brit. Church, ch. iii. § 8. Comp. BECON, Catech. P. vi. p. 319, ed. Camb. 1844.*] So Bishop Jewel says, that the doctrine of the English Church is that there are three orders. [*Apol. Eccles. Ang. pp. 10, 11, ed. Camb. 1847, comp. pp. 271-274. Def. of Apol. P. ii. p. 271, vol. iii. Camb. 1848.*] Isidore calls the Episcopate an order [*Ætymol. l. vii. c. xii. p. 62, H. col. 1617. Comp. HALLIER, de Sacr. Ord. P. ii. cap. i. § 1, 14, tom. ii. p. 14,* and Estius agrees that it is so truly and properly. [*L. iv. dist. xxiv. § 28, col. 37, B.*] The distinction between the Episcopate and Priesthood lies in the special function of the former, the power of giving Ordination and administering of Confirmation: the Priest's authority to minister is derived from the Bishop who ordains him thereunto. [BP. COSIN, *Serm. vi. vol. i. p. 100. HOOKER, Eccles. Pol. b. vii. c. 6, § 3. BP. TAYLOR, Episc. Asserted, § 31, 3. 5. § 37, § 28. PRIDEAUX, Val. of Orders, p. 46, ed. Lond. 1716.*] Besides, the Bishop receives an Ordination by laying on of hands of Bishops, in order to receive his Consecration to the Episcopate, having already received Ordination to the Priesthood by the laying on of hands of a Bishop and Priests. [BP. Pearson, *Det. i. vol. i. p. 277.*]

Sunday or Holy-day] Inferior orders were conferred at stated times; but Consecration of Bishops could be held on all Sundays. [III. Carthag. c. xxxix., A.D. 397.] Leo the Great wrote to Hilary of Arles, saying, "Nec sibi constare status sui noverit fundamentum, qui non die Sabbati vespere, quod luceat in prima Sabbati, vel ipso Dominico die fuerit ordinatus;" adding, that this was the ancient rule, "majorum disciplina." Hugo de St. Victor [*Theol. de Sacr. Erud. l. ii. P. ii. c. xx.*] says, "The Sacred Canons permit Consecrations of Bishops on Sundays only." [*Comp. Surius, A.D. 1035, tom. vii. c. xv. Maii iv.*] Alcuin Flaccus, of the ninth century, declares that Bishops being vicars of the Apostles, as of Christ, are consecrated on Sundays, because on that day the Lord, by the gift of the Holy Ghost, vouchsafed to illuminate the hearts of the Apostles. [*De Div. Off. Sabb., in xii. lection.*] As Bishops are successors of Apostles, the proper day was extended to festivals of Apostles, and then to holydays in general. Thus Pelagius II. was consecrated on St. Andrew's Day [in *Vita ab ANASTASIO*], and Udalric, Bishop of Aosta, on the Holy Innocents' Day. [Surius, Julii iv.]

in the Church] The usual custom was for a Bishop to be consecrated in his own cathedral, as St. Cyprian says [Ep. lxxviii.], "Diligenter de traditione Divina et Apostolica observatione servandum est et tenendum, quod apud nos

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 JESUS CHRIST our LORD. Amen.

† And another Bishop shall read the Epistle.
1 Tim. iii. 1-7.

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.

† Or this, for the Epistle.
Acts xx. 17-35.

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

quoque et fere per provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem, cui Præpositus [al. Episcopus] ordinatur, Episcopi ejusdem provincie proximi quique convenient, et Episcopi deligatur plebe præsentem." Julius I., in his *Epistola ad Orientales*, preserved in the second Apology of St. Athanasius, objects that George was not duly, according to the Canons, appointed and made Bishop at Alexandria, by the Bishops of the province. "Non oportuit creationem novi Episcopi illegaliter præter Canonem Ecclesiasticum fieri, sed in ipsa Ecclesia." So St. Augustine requested the Primate of Numidia to come and consecrate the new Bishop of Fussala. [Ep. cclxi.] By the 4th Council of Toledo, c. xviii., "Episcopus ibi consecrandus nisi ubi Metropolitanus eligeret; Metropolitanus tamen non nisi in civitate Metropoli;" and Thomassin [Discipl. P. ii. l. ii.] gives numerous infractions of the rule of consecrating in a Bishop's own church.

after *Morning Prayer* is ended] The ancient time was the third hour, in memory of the descent of the Holy Ghost at Pentecost, and was appointed by Pope Anacletus. [Gratian, dist. lxxv. Honorius, l. i. c. clxxxix. *Glossa, Juris Canon. Ordin. dist. lxxv.*] The part of the Service where the Office of Consecration began varied, but, as Martene shews, invariably preceded the Gospel; thus the Pontificals of Noyon, Autun, and Rouen prescribe it at the Secret Prayer, but those of Besançon, after the Use of Tours and Rheims (a MS. 600 years old), at the Preface. In the Greek Church the Consecration took place before the Epistle. [GOAR, *Rit. Græc.* p. 302.] In some instances in the Western Church, it immediately joined with the Canon in the Liturgy. [Martene, ii. p. 329.]

the Arch-Bishop] A Bishop ought to be consecrated by his Metropolitan, or by the licence of the latter. That Metropolitans existed in the early centuries of the Church is shewn by the Apostolical Canons, c. xxvi., P. Clement I. Ep. i., P. Stephen, Epist. iii., and P. Anacletus, Ep. i., who says, "Reliqui comprovinciales Episcopi, si necesse fuerit, cæteris consentientibus, a tribus, jussu Archiepiscopi, consecrari possunt Episcopis; sed melius est, si ipse cum omnibus eum

elegerit, et cuncti pariter sacraverint pontificem." The Metropolitan was at first designated πρώτος επισκοπος, or, *πρόεδρος τῶν λοιπῶν*. [Const. Apost. l. viii. c. iv.] The metropolitan cities are defined by Tertullian [*de Præsc.* c. xx.] to be, "Ecclesias apud unamquamque civitatem, a quibus traducem fidei et semina doctrinæ; cætera exinde Ecclesiæ mutuatae sunt, et quotidie mutantur ut Ecclesiæ fiant." Hallier [P. iii. s. v. c. iv.] traces through successive centuries the indefeasible right of the Metropolitan to consecrate his suffragans. The Bishops of the same province were to assist at Consecrations, as Anacletus says [Epist. ii. dist. lxi. c. Ordin.], "Ordinationes Episcoporum auctoritate apostolica ab omnibus qui in eadem provincia Episcopi sunt celebranda." [Comp. St. CYPRIAN. Ep. lxxviii. EUSEB. l. vi. c. x. RABANUS MAURUS, *de Inst. Cleric.* l. i. c. iv. ISIDORE, *de Eccles. Off.* l. ii. c. vi. I. Council. Nicæa, c. iv. Laodicea, c. 365, c. xii. Antioch, 341, c. xix. Sardica, 347, c. v. IV. Carthage, 397, c. xxxix. Riez, 439, c. i. Chalcedon, 451, c. xxv. Orange, 441, c. xxi. Orleans, 538, c. iii. II. Council. Auvergne, 533. II. Council. Tours. III. Paris, 557, c. iii. Constantinople, 691. Rome under Sylvester. Aix, c. ix. Vienne, and Anjou, etc.]

or some other Bishop] The rubric immediately following the Gospel is more explicit: it says, "some other Bishop appointed by lawful commission." In the absence of the Archbishop, the Bishop senior, according to consecration or in point of rank [Hallier, u. s. § viii.], was consecrator. A Metropolitan was consecrated by [1] Bishops of his province, or [2] the nearest Metropolitan, or [3] by the Patriarch or Primate. [*Ibid.* art. ii. § i. II. Council. Orleans, c. vii. III. Orleans, c. iii.] In case of two Bishops only acting at a Consecration, they and the Bishop elect were deposed. [Morinus, P. iii. Exerc. iv. § ii. v.]

The Collect] This Collect is identical with that for St. Peter's Day, omitting the Apostle's name, and with some slight verbal differences, and the insertion of the clause, "and duly administer the godly discipline thereof."

And another Bishop] Three Bishops are thus required, the Consecrator, the Epistoler, and Gospeller. In a Greek ritual

watch, and remember, that by the space of three years I ceased not to warn every 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.
S. John xxi. 15-17.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, LORD; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, LORD, Thou knowest all

things; Thou knowest that I love Thee. JESUS saith unto him, Feed My sheep.

¶ Or else this.
S. John xx. 19-23.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the LORD. Then said JESUS to them again, Peace be unto you: 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.
S. Matt. xxviii. 18-20.

JESUS came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rotchet) shall be presented by two Bishops unto the Arch-Bishop of that province (or

* Sar

¶ "Ipsæ vero electus sacerdotalibus vestibus induatur, præter casulam, et pro casula induatur capa, et sic duo comprovinciales episcopi deducant eum per manus coram metropolitano examinandum,

of the fifteenth century three Bishops present the Bishop elect. [Assemanni, xi. 160.]

The Epistle and Gospel The Epistle [1 Tim. iii. 1] is given by Morin [P. ii. 264], from a MS. more than 700 years old in his time. It is given also in the Syr. Maronit. Ord. [*Ibid.* P. ii. 356.] It occurs also in the Ordo Romanus and a Pontifical of Compiègne, according to the Use of Soissons [Catalani, § xiv. p. 191], and in the Sacramentary of Leofric. [Bodl. Lib. fo. 278.]

It was used also in Germany. [Gerberti, p. 416.] The Gospel was—

St. Matt.—"In illo tempore circuibat . . . infirmitatem."

St. Mark.—"In illo tempore circuibat . . . sanabantur."

St. Luke.—"In illo tempore convocatis Jesu discipulis . . . curantes ubique."

The following Epistles and Gospels are given in the *Comes Hieronymi* [Pamelius, ii. 60, 61]:—

"In ordinatione Episcoporum. Lectio Epistolæ B. Pauli Apost. ad Timotheum."

"Carissime, fidelis sermo, Si quis Episcopatum desiderat."

"Sequentia S. Evangelii secundum Johannem, Nisi granum frumenti."

"Sequentia S. Evangelii secundum Matthæum, Vigilare ergo quia nescitis."

"Item Lectio Epistolæ B. Pauli Apost. ad Titum, Oportet Episcopum sine crimine esse."

"Sequentia S. Evangelii secundum Marcum, Circuibat Jesus in circuitu docens."

"Item Sequentia S. Evangelii secundum Matthæum, Convocatis Jesus duodecim."

"Item Sequentia S. Evangelii secundum Lucam, Designavit Jesus duodecim."

"Item Sequentia S. Evangelii secundum Johannem, Ego sum Pastor bonus."

The Gospel in an old Pontifical printed by Morin [p. 246]

is from St. Luke xxii. 24-30; but from St. Mark in the Pontifical of Compiègne according to the Use of Soissons of the sixth century, quoted by Catalani [i. p. 191], and in the Ordo Romanus." In the Salisbury Pontifical the Epistle is from Hebrews, "Fratres, omnis Pontifex . . . Melchisedec;" and the Gospel from St. John, "In illo tempore dixit Jesus discipulis suis . . . unus Pastor."

The Gospel from St. John xx. 19 occurs in the Syro-Nestorian Use. [Morin, ii. 395.]

vested with his Rotchet By the Sarum Pontifical the elect was to wear his Priest's habit, except having a cope instead of a chasuble. A Pontifical of Rouen of the eleventh century requires an albe, stole, and cope. By the Prayer Book of 1549 he was "to have upon him a surplice and cope," the presenting Bishops "being also in surplices and copes, and having their pastoral staves in their hands." The rochet was prescribed for the use of Bishops by the Council of Arenda, 1473 [c. iii.]. The word rochet is derived from the Anglo-Saxon *roc* by Somner and Spelman, but Meursius, Gerard Voss [*de Vit. Serm.* l. ii. c. xvi.], and Ferrarius, derive it from the German *rock*. According to Ceccoperius, the French form of the name was adopted at Avignon when the Popes resided there. The rochet differs from the albe in reaching only to the knees, and from a surplice in having strait sleeves. In 1298 rochets are mentioned in an inventory of St. Paul's. [*Monast.* iii. p. 331.] Cardinal Baronius, Gavanti and Georgius, think the "linea" worn by St. Cyprian was the rochet. Until the thirteenth century it was known as the linea, or camisia Romana, and corresponds to the mantle. [*Car. Rom.* l. i. c. i.] Chaucer uses the word "rokette" [*Romaunt of the Rose*, 1240], and Bishop Latimer, in his sixth Sermon before Edward VI., mentions that he travelled in his rochet. [*Comp. St. Elphege's dress, Act. Sanct.* ii. 130.]¹

shall be presented by two Bishops] "Episcopus qui ordinan-

¹ "Item. two albes wch were translated, the one made a surplice for the preiste, the other made a rochet for the clarke." [PEACOCK'S *Ch. Furn.* 150.]

to some other Bishop appointed by lawful Commission) the Arch-Bishop sitting in his chair near the holy Table, and the Bishops that present him saying,

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

“ Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the Queen's Supremacy, shall be ministered to the persons Elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due obedience to the Archbishop, as followeth.

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitan Church of *N.* and to their successors: So help me God, through JESUS CHRIST.

“ Sar.

¶ This Oath shall not be made at the Consecration of an Archbishop.

¶ Then the Archbishop shall move the Congregation present to pray, saying thus to them

BRETHREN, it is written in the Gospel of S. Luke, That our SAVIOUR CHRIST continued the whole night in prayer, before He did

ipso metropolitano sedente in loco examinationis, dorso verso ad majus altare. . . .

IN DEI Nomine. Amen. Ego N. talis ecclesie electus, et a te, reverende pater, nomine N. Cantuariensis archiepiscopi, totius Angliæ primas, consecrandus antistes, tibi et sanctæ Cantuariensi ecclesie metropolitanae, tuisque successoribus in dicta ecclesia Cantuariensi canonice substituendis, debitam et canonicam obedientiam, reverentiam et subjectionem me per omnia exhibiturum profiteor et promitto . . . sic me DEUS adjuvet, et sancta DEI evangelia. Et prædicta omnia subscribendo propria manu confirmo.

ADESTO supplicationibus nostris, omnipotens DEUS, ut quod nostræ humilitatis gerendum est ministerio, Tuæ virtutis impleatur effectus.

das est duo Episcopi per manum de Secretario . . . deducant ante altare.” [Morin, 250. 234. *Comp. Martene*, ii. p. 340.]

It appears by old Pontificals of Salzburg, Besançon, and Bec, that the consecrator sat in a throne before the Altar, the two assistant Bishops facing him, and the elect in front of all. Simeon of Thessalonica [*de Sacr. Ord. c. vii.*] represents the assistant Bishops seated on either side of the consecrator. The Bishop, when presented, will be in the centre, with the senior Bishop on his right hand: in the old Pontificals he is required to bend the head, as a mark of subjection to the consecrator, and of humility in receiving the gift of God. In old Pontificals of Besançon [ann. dc.], Mayence [dc. ann.], Lyons [ccc. ann.], and the Use of Tarento, the consecrator inquired of the presenters whether they knew the elect to be worthy; they answered, “Scimus et credimus illum esse dignum, quantum humana fragilitas-nosse sinit;” and all said, “Deo gratias.” But this custom was abandoned when the Popes took elections and confirmations into their own hands. [Catal. i. p. 178.]

[*Most Reverend Father in God*] In many ancient Pontificals the form ran, “Reverende Pater,” but in the acts of the Council of Chalcedon the title “Reverendissime” is used. The ancient Bishops were called Fathers by their juniors [Jo. FILUSAC, *de Sac. Episc. Ordin.* cap. x. § iv.]; and in the 1st Council of Toledo Bishop Dutinius says, “I am of the same opinion as my lord and father, Bishop Symphosius.” St. Augustine calls the elder Bishops fathers, and the juniors brothers. [Epist. cx. So Paulinus, Epist. xxiv.] St. Epiphanius [*Hæc. lxxv.*], says, “Episcoporum ordo ad gignendos patres Ecclesie præcipue pertinet. Hujus enim est Patrum propagatio.” [See also BINGHAM, *Ant. B. ii. c. ii. § viii.*]

[*the Queen's Mandate*] Estius, l. iv. dist. xxiv. § xxxi. xxxii., proves that the lay people have a voice in the election of a Bishop. However, in lapse of time, as Van Espen [*Jus. Eccles. P. i. tit. xiii. c. ii.*] says in the twelfth century, “Elections of Bishops passed to the Cathedral Chapters, owing to the tumults and factions raised among the laity in such circumstances.” [See JUVENIUS, *de Sacr. Ord. Diss. ix.*

qu. i.] John XXI. in 1322 [Raynauld, tom. xv. in app.] first reserved to himself the elections of Bishops in the provinces of Aquileia, Milan, Genoa, Pisa, and Naples, owing to the riots which had taken place, but added that he only took this step until, the storm being past (he alludes to the rival Pope at Avignon), full security in elections could be secured to churches. In 1448, by concordat between Pope Nicholas V. and the Emperor Frederick III., elections were to be made in cathedrals and abbey churches; and by concordat between Pope Leo X. and Francis I. at Bologna in 1516, it was agreed that elections should no longer take place in metropolitan or cathedral churches of the kingdom, Dauphiny, or the provinces of Die and Valence, but that on a vacancy the king should nominate a Doctor or Licentiate in Divinity or Law, of the age of twenty-seven years, within six months after such a vacancy, and the Pope should issue his bull. In Spain, by concordat between Charles V. and Pope Adrian VI., it was agreed that the nomination of all Bishops and Abbots should be vested in the Crown [Mariana, lvi. c. v.]; and in Naples Clement VII. gave to Charles V. the right of nomination to twenty-four sees. [See also THOMASSIN, *de Vet. et Nov. Eccles. Disc. l. ii. c. xxxv. CATALANI, de Cons. Elect. i. tit. xiii.*] In some instances the king sent a precept signed by his own hand, or an indulus without the privy seal, nominating a Bishop; and in Spain [XII. Toledo, c. vi.] the Archbishop of Toledo acted as the king's delegate. [Hallier, P. vii. S. v. § vii.] Thomassin [P. ii. l. ii. c. 34, § 8] shews that in the sixth and seventh centuries the kings of France issued mandates for Consecration.

[*Oath of due Obedience*] In the Greek Church the oath of allegiance to the Emperor is required. [KING'S *Rites of Greek Church*, pp. 295-299.] By the 11th Council of Toledo, A.D. 675, an oath of obedience to his superior was exacted from a Bishop elect [Thomassin, P. ii. l. ii. ch. 41]; and in the ninth century Gaulish Bishops made professions of obedience to their Metropolitans. [*Ibid.* P. iii. l. ii. ch. 36.] An ancient form was as follows: “Ego ille Sanctæ N. Ecclesie nunc ordinandus Episcopus subjectionem et reverentiam a sanctis Patribus constitutam secundum præcepta Canonum, S. sedis

choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our SAVIOUR CHRIST, and His Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the HOLY GHOST hath called him.

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¶ And then shall be said the Litany, as before in the Form of Ordering Deacons; Save only, that after this place *That it may please Thee to illuminate all Bishops, etc.*, the proper Suffrage there following shall be omitted, and this inserted instead of it;

THAT it may please Thee to bless this our brother Elected, and to send Thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of Thy Church, and to the honour, praise and glory of Thy Name;

Answer.

We beseech Thee to hear us, good LORD.

¶ Then shall be said this Prayer following.

ALMIGHTY GOD, giver of all good things. Who by Thy HOLY SPIRIT hast appointed divers Orders of Ministers in Thy Church; mercifully behold this Thy servant now called to the work and Ministry of a Bishop; and replenish him so 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; through the

“Oremus, dilectissimi nobis, ut huic viro ad utilitatem ecclesie provehendo, benignitas omnipotentis DEI gratie sue tribuat largitatem. Per DOMINUM.

¶ Et statim a duobus episcopis incipiatur: Kyrie eleison, Cum litanis . . . et dicatur litanis sicut in ordinibus, et cum ventum fuerit ad versum qui pro domino episcopo cantatur, surgat consecrator, et dicat conversus ad electum sic:

UT hunc electum bene~~dicere~~ dicere digneris.
Resp. Te rogamus.
 Ut hunc electum bene~~dicere~~ dicere et sancti~~ficare~~ ficare digneris.
Resp. Te rogamus.
 Ut hunc electum bene~~dicere~~ dicere, sancti~~ficare~~ ficare et conse~~crare~~ crare digneris.
Resp. Te rogamus.

. . . DOMINE sancte, PATER omnipotens, æterne DEUS: Honor omnium dignitatum, quæ gloriæ tuæ sacris famulantur ordinibus . . . Et idcirco huic famulo tuo, quem ad summi sacerdotii ministerium elegisti, hanc, quæsumus DOMINE, gratiam largiaris, ut quicquid illa velamina in fulgore auri . . . signabant, hoc in ejus moribus actibusque clarescat. Comple, DOMINE, in sacerdote tuo ministerii tui summam . . .

N. Ecclesie rectoribusque ejus in presentia domini Archiepiscopi perpetuo me exhibiturum promitto et super sanctum altare propria manu firmo.” [Ex. Pont. Turon. ann. dcc. ætat. superante, MARTENE, II. 415.] In the Roman Pontifical the oath of obedience to the Pope is here made by the elect. [Catal. i. 178, 179.]

In the Sarum Pontifical the profession given above is preceded by the question, “Vis sanctæ Cantuariensis Ecclesie et mihi, meisque successoribus subjectionem, et obedientiam per omnia exhibere, secundum canonicam auctoritatem, et decreta sanctorum pontificum? Resp. Volo.” The same question occurs with slight variations in the Winton and Bangor Pontificals. In that of Exeter is this remarkable addition, “Vis beato Petro Apostolo, cui a Deo data est potestas ligandi atque solvendi, ejusque vicariis, Romanis pontificibus, atque sanctæ ecclesie Cant.” etc. All three Pontificals omit the form in which the profession itself is to be made.

Brethren, it is written] In the Gallican Liturgy is an “Exhortatio ad populum cum Episcopus ordinatur:” it ends, “Nunc igitur, dilectissimi fratres, testimonii boni operis electum, dignissimum sacerdotio consonantes laudibus clamate et dicite dignus est.” [Migne, l. xxii. p. 325.] The elect was at this part of the service recommended in some old forms to say in private or secretly the Penitential Psalms, and Ps. cxv., “Credidi;” Ps. lxxxiv., “Benedixisti;” Ps. lxxxvi., “Fundamenta;” Ps. lxxxv., “Inclina;” Ps. cxxxi., “Memento;” Ps. lxxxvii., “Domine;” Ps. lxxxiii., “Quam dilecta.”

The Litany] The Litany was enjoined by the Ordo Romanus and a Pontifical of Lyons of the third century [Catalani, i. 194]: “Tunc duo Episcopi incipient Litaniam, et inter alia dicant, Ut fratrem nostrum electum pontificem in vera religione conservare digneris.” [MORINUS, 275. ASSEMANI, e Cod. DC. ann., Cod. Liturg. viii. 180.] The Litany always formed part of the Greek Ordinations. [GOAR, Rit. Gr. p. 303. ASSEMANI, Cod. Liturg. x. p. 13. MARTENE II., 362, 372, 404. MORIN, 361.] The Greek petitions were, “Τὸ πρὸς τοῦ δουλοῦ τοῦ Θεοῦ τοῦ δέοντος, τοῦ νυνὶ προχειριζομένου Ἐπισκόπου καὶ τῆς σωτηρίας αὐτοῦ τοῦ Κυρίου δεηθῶμεν. Ὅπως ὁ φιλόδηρος

Θεὸς ἀσπίλον καὶ ἀμώμητον αὐτοῦ τὴν ἀρχιερωσύνην χαρίσθηται τοῦ Κυρίου δεηθῶμεν. [GOAR, p. 303.] The Litany in the Church of Constantinople occurs in a later part of the Office [GOAR, 303]; in the Syro-Nestorian ritual, after the Gospel [Assemani, x. 13]; in some Western uses before [Martene II., 362, 372], in others after the Epistle. [Ibid. p. 404.]

THE EXAMINATION.

An examination was appointed by the 4th Council of Carthage, c. i., and by II. Nicæn, c. xi. See also MARTENE, de Ant. Rit. l. i. c. viii. Art. X. n. viii. The following form is from an Italian Pontifical, and one of the eighth century: “Sedeat dominus Papa in sua sede, facto ibi silentio fiat examinatio talis. Antiqua S. Patrum institutio docet et præcipit, ut is qui ad ordinem Episcopatus eligitur, maxime, ut legitimus in Canone Carthaginensi, antea diligentissime examinetur cum omni caritate de fide SS. Trinitatis, et interrogetur de diversis causis vel moribus quæ huic regimini congruunt, et necessaria sunt retineri, secundum Apostoli dictum “Manus cito nemini imposeris,” et ut etiam is qui ordinandus est antea erudiatur, qualiter sub hoc regimine constitutum oportet conversari in Ecclesia Dei . . . eadem itaque auctoritate et præcepto interrogamus te, dilectissime frater.” [Pont. of Bari, CATALANI, i. tit. xiii. App. pp. 228, 229. MORIN, p. 263, ex. Cod. dcc. ann. MARTENE, e Cod. dccc. ann. ii. p. 386.] In the Vatican MS. of Gregory’s Sacramentary the rubric runs, “Examinatio in ordinatione Episcopi ante Litaniam facienda.” [Migne, lxxviii. 223.] In the Sarum Pontifical the Examination is much longer than in the Prayer Book, and includes a series of questions on the Creed and Articles of the Faith. In the Greek Church the Bishop elect is also examined in the Creed and Articles of the Faith. [Assemani, P. iv. 233, etc.]

In the very ancient Ordo Romanus [MABILLON, Mus. Ital. i. p. 87], the Bishop of Rome, sitting in his chair, calls to him Bishops or Priests, and bids them sit with him. The whole Clergy standing, he bids his chaplain desire the people of the city to enter. While he goes to bring them in, the

merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, world without end. *Amen.*

¶ Then the Archbishop, sitting in his Chair, shall say to him that is to be Consecrated,

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

ARE you persuaded that you be truly called to this Ministration, according to the will of our LORD JESUS CHRIST, and the Order of this Realm?

Answer.

I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity to 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 required of necessity 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.

The Archbishop.

WILL you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye 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 Archbishop.

BE you ready, with all faithful diligence, to banish and drive away all erroneous and

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... ipso metropolitano sedente in loco examinationis Tunc dicat metropolitanus :

ANTIQUA sanctorum patrum institutio docet et præcipit, ut is qui ad ordinem episcopatus eligitur, antea diligentissime examinetur cum omni caritate, de fide sanctæ Trinitatis, et interrogetur de diversis causis vel moribus, quæ huic regimini congruunt, et necessaria sunt retineri, secundum apostoli dictum, manus cito nemini imposueris; et ut etiam is qui ordinandus est antea erudiat, qualiter sub hoc regimine constitutum oporteat conversari in ecclesia DEI, et ut irreprehensibiles sint etiam, qui ei manus ordinationis imponunt.

EADEM itaque auctoritate, et præcepto, interrogamus te, dilectissime frater, caritate sincera, si omnem prudentiam tuam, quantum tua capax est natura, divinæ Scripturæ sensibus accommodare volueris?

Resp. Ita volo, ex toto corde, in omnibus obedire et consentire.

Interrogatio. Vis ea quæ ex divinis Scripturis intelligis, plebem cui ordinandus es, et verbis docere et exemplis?

Resp. Volo.

Bishop chooses one of the Priests to answer his questions. When they are brought in they are inquired of by the Bishop, "Quid est, fratres, quod vos fatigastis?" They answer, "Ut nobis concedas patronum. Habetis vestrum? R. Habemus. Quo honore fungitur? R. Diaconus," Presbyter, or what he is. "Quantos annos habet in Diaconatu aut Presbyteratu? R. —. De ipsa Ecclesia est an de alia? De ipsa," (but if of any other Church) "Dimissoriam habet de Episcopo suo? R. Habet." They produce the letter. "Conjugem habuit? Disposuit de domo sua? R. Disposuit. Quid vobis complacuit de eo? R. Et castitas, hospitalitas, benignitas, et omnia bona quæ de eo sunt prolata. Videte, fratres, ne aliquam promissionem fecisset vobis. Scitis quod simoniacum et contra Canones est. R. Absit a nobis. Vos videritis. Habetis decretum? R. Habemus." It is then read by the chaplain, and when it has been read the elect is brought in. The Bishop says, "May God protect us;" and then says to

the elect, "What seekest thou, brother?" to which he replies, "That of which I am not worthy; my fellow-servants led me on." "What honour have you fulfilled? R. Deacon or Priest," etc. "How long have you been in the Diaconate?" etc. He states the time. He is then asked, "Had you a wife," and "Have you disposed of your household?" whether he has made a simoniacal covenant, "What books are read in your church?" "Do you know the Canons?" to the last the elect replies, "Teach us, sir?" to which the answer is, "Ordain at the proper seasons, January, April, September, December." The petition from the people is then read, and the Consecration deferred to the morrow, Sunday. On that day the Bishop, with Bishops, and Priests, and Clerks enter the church, and, after the Introit, follow a prayer and the Epistle from 1 Timothy, "Fidelis sermo." While the gradual is sung, the elect is vested by the Archdeacons, sub-Deacons, and Acolytes with dalmatic, chasuble, and staff, and brought

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.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew your self 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.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the Ordinance of this Realm?

Answer.

I will so do, by the help of GOD.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer.

I will so be, by the help of GOD.

The Archbishop.

WILL you shew 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 shew myself, by God's help.

¶ Then the Archbishop standing up shall say,

ALMIGHTY GOD, our heavenly FATHER, Who hath given you a good will to do all these things, Grant also unto him the Episcopal chair, to rule the Church and all the people." The Litany follows, and the elect receives the benediction. After the Alleluia follow the Gospel and Mass, and the newly-consecrated Bishop communicates the people.

In another Ordo of St. Gall [p. 91], at night, after the Introit, the Bishop of Rome says Gloria in Excelsis; and there is a prayer; then one Priest and one Deacon, going from the Altar, lead in the elect, having clothed him with albe (linea) and girdle, "analogium," the little dalmatic, brschiale, stole, and great dalmatic, whilst the choir sing "Immo Deo," the tract "Qui seminat," and the Gospel, "Misit illos binos ante faciem suam." He is then led up by a Priest on the right, and Deacon on the left. They then take off his chasuble, and the Bishop reads the brief, "Our

a Zar.

a Interrogatio. Vis mores tuos ab omni malo temperare, et quantum poteris, DOMINO adjuvante, ad omne bonum commutare?

Resp. Volo.

Interrogatio. Vis semper esse divinis negotiis mancipatus, et a terrenis negotiis vel lucris turpibus esse alienus, quantum te humana fragilitas concesserit posse?

Resp. Volo.

Interrogatio. Vis humilitatem, et patientiam, in temetipso custodire, et alios similiter docere?

Resp. Volo.

Interrogatio. Pauperibus et peregrinis, omnibusque indigentibus vis esse, propter Nomen DOMINI, affabilis et misericors?

Resp. Volo.

Tunc dicat ei pontifex :

HÆC omnia et cætera bona tribuat tibi DOMINUS, et custodiat te, atque corroboret, in omni bonitate.

Respondeant omnes astantes: Amen.

Hæc tibi fides augeatur a DOMINO ad veram et æternam beatitudinem, dilectissime frater in CHRISTO.

Et respondeant omnes: Amen.

in: the Bishop says, "The Clergy and people of . . . have chosen . . . to be consecrated Bishop; let us pray that our Lord God Jesus Christ may grant unto him the Episcopal chair, to rule the Church and all the people." The Litany follows, and the elect receives the benediction. After the Alleluia follow the Gospel and Mass, and the newly-consecrated Bishop communicates the people.

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citizens have chosen this man as their pastor, let us pray that Almighty God will pour down on him the Spirit of His grace, and that he may be worthy to govern in the Episcopal chair." The choir sing the Kyrie and Litany. The elect bows his head before the altar, and the Bishop, laying his hand upon him, says a prayer like a collect, and sings another as the Preface (contestata) is chanted. The newly-ordained Bishop kisses the Bishop's feet, and receives the kiss of peace.

Will you then faithfully exercise, etc.] The study of holy Scriptures is required by the Council of Tours, 813, c. ii. iii. iv.

Will you shew yourself gentle, etc.] This kindness to the poor and strangers is enjoined by the Council of Tours, A.D. 813, c. iv. v. vi.

Almighty God] Assemanni [P. iv. 241] gives the following benediction as in use in the Greek Church: 'H χάρις τοῦ παν-
αγίου Πνεύματος ἐπὶ μετὰ σοῦ φωτίζουσα, στήριζουσα, καὶ σωτηρίζουσα
σε πάσας τὰς ἡμέρας τῆς ζωῆς σου.

¶ Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, [*Veni, Creator Spiritus*] shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.

COME, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
Thou the anointing SPIRIT art,
Who dost Thy seven-fold gifts impart.

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

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

Teach us to know the FATHER, SON,
And Thee, of both, to be but One.
That through the ages all along,
This may be our endless song;

Praise to Thy eternal merit,
FATHER, SON, and HOLY SPIRIT.

¶ Or this :

COME, HOLY GHOST, eternal GOD,

Etc. as before in the Form of Ordering Priests.

¶ That ended, the Archbishop shall say,
LORD, hear our prayer.

Answer.

And let our cry come unto Thee.

Let us pray.

ALMIGHTY GOD, and most merciful FATHER,
Who of Thine infinite goodness hast given
Thine only and dearly beloved SON JESUS

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a . . . et dicat ordinator : *Veni, Creator, ut supra in ordinibus.*

b [For the original of this hymn, see Form for Ordination of Priests.]

Then shall the Bishop elect] After the benediction ("Adesto supplicationibus nostris," etc.), the Salisbury Pontifical has this rubric: "Interim autem, dum hæc fiunt, innuat dominus metropolitanus Archidiacono, et ipse descendens cum acolytis et sub-Diaconis vadat extra chorum, ubi expectat qui ordinandus est, et accipiens vestimenta induat eum cum sandaliis, alba, stola, manipulo, tunica, dalmatica, et casula, sine mitra et absque baculo vel annulo." By the Sarum Pontifical two Bishops vested in copes lead the elect up to the consecrator; by the Bangor, two Bishops in chasubles. By the Winchester Pontifical the Archdeacon leads the elect up to the Altar where the Metropolitan is standing, and presents him. The Winchester rubric with regard to the vesting of the elect Bishop is simply . . . "et accipiens vestimentum induat eum," omitting the list of vestments given in the Salisbury Pontifical. [MASKELL, *Mon. Rit.* iii. 253, 254.] By the first Prayer Book of Edward VI., confirmed by Act 2 & 3 Edw. VI. c. i. [*comp. Cranmer's Memorials*, c. xxiv. 363, 364], whosoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him beside his rochet a surplice or albe, and also a cope or vestment [i. e. cope or chasuble], and also his pastoral staff in his hand, or else borne or holden by his chaplain. Bishop Goodrich, of Ely, 1554, Bishop Bell, of Worcester, 1556, Bishop Puraglove, of Hull, 1579, and Archbishop Harsnet, 1631, are represented on their brasses in mitre, cope, and rochet, and holding the pastoral staff. The mitres and pastoral staves of Trelawny and Mews are preserved in Winchester Cathedral; Laud's staff is in St. John's College, Oxford, and there is one of Caroline date in the vestry of York Minster. Mitres were worn at a coronation in the last century; pastoral staves are now carried before

several of our Bishops; copes are worn at coronations, and royal marriages and christenings. The Primate wore his cope in Convocation in 1562 and 1640, and Bishop Cosin wore a white satin cope without embroidery. The *chimere* is a dress of black satin with lawn sleeves [Soames, iii. 560], the latter properly belonging to the rochet. Hody says, that in the reign of Henry VIII. and Edward VI. the Bishops wore their Doctor of Divinity scarlet habit with their rochet, the colour being changed for the present ugly and unauthorized black satin chimere late in the time of Queen Elizabeth. The following notices occur of the chimere, but the derivation of the name is unknown: "Chimeres and Rochets." [ARCHBISHOP PARKER'S *Works*, p. 475.] *Chimere*, a robe made of velvet, program, or satin, used also in riding [*Archeol.* xxx. 17], a gown cut down the middle, generally used by persons of rank and opulence [Halliwell]. "A scarlet episcopal gown." [3 *Zur. Lett.* 271.] "His upper garment a long scarlet chimere, down to the feet, and under that a white linen rochet." [Foxe, vi. 641.]

Veni, Creator Spiritus] In the Ordo preserved by Morin [p. 265] here follows the Sermon. In the Bari Pontifical, after the Vere Dignum, the *Veni, Creator Spiritus* is added in a later hand. [Catalani, i. p. 230.] This hymn does not occur in the Sacramentary of St. Gregory, the ancient Ordo Romanus, or the early Pontificals; but it appears from the Use of Lyons, that in certain churches a Mass of the Holy Ghost was sung, and in others that this hymn was used. In the Euchologium of Allatius, after the profession of faith by the elect, the consecrator said, "Gratia Spiritus Sancti sit tecum." [§ xxi. tom. i. p. 201.] By the Pontifical of Mayence, about the twelfth century, the Mass of the Holy Ghost was ordered to be sung, and also by the Pontifical of

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 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 JESUS CHRIST our LORD, Who, with Thee and the HOLY GHOST, liveth and reigneth, one GOD, world without end. Amen.

^a Sar.

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,

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

¶ Then the Archbishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things con-

“ . . . Sint speciosi, munere Tuo, pedes ejus ad evangelizandum pacem, ad evangelizandum bona Tua. Da ei, DOMINE, ministerium reconciliationis, in verbis et in factis, in virtute signorum et prodigiorum. Sit sermo ejus, et prædicatio, non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione spiritus et virtutis. Da ei, DOMINE, claves regni cœlorum, ut utatur, non gloriatur, potestate quam tribuis in ædificationem, non in destructionem. . . . Sit fidelis servus et prudens, quem constituit Tu, DOMINE, super familiam Tuam ; ut det illis cibum in tempore opportuno. . . . Terminando secreta : Per DOMINUM nostrum JESUM CHRISTUM FILIUM TUUM, Qui Tecum vivit et regnat, in unitate SPIRITUS SANCTI, DEUS. Per omnia sæcula sæculorum.

Et respondeant omnes : Amen.

¶ Postea det eis codicem evangeliorum, dicens :

ACCIPE evangelium et vade, prædica populo tibi commisso.

Lyons, written in the fourteenth century. [Catalani, § xiv. p. 191.] Thomassin has printed this hymn in his collection of very ancient hymns of the ancient Church. [Op. tom. ii. p. 375. See also *Brev. Sarisb. Pars hiemalis*, fo. 97, MS. Sarisb. fo. 71.] The first English version (added in 1662) has been attributed to John Dryden.

Receive the Holy Ghost] None of the old English Pontificals, except the Exeter, contain this “Form ;” and Martene acknowledges, “Verba illa . . . toti antiquitati ignota fuerunt : adeo ut vix in ullo Pontificali annos 400 attingente reperiantur. Nam ex omnibus quæ percurrimus, tria tantum illa habent, Arelatense, Andegavense, et Gulielmi Durandi.” The “Form” occurs in the Roman Pontifical. In the Greek Church the form is, Ἡ θεὰ χάρις, ἡ πάντοτε τὰ ἀσθενῆ θεραπεύουσα, καὶ τὰ ἐλείποντα ἀναπληροῦσα, προχειρίζεται τὸν δέινα, τὸν θεοφλέστατον Πρεσβύτερον, Ἐπίσκοπον. [GOAR, *Rit. Gr.* p. 302.]

shall deliver him the Bible] St. Dionysius, in *Eccles. Hier.* c. v., explains the delivery of the Gospels to imply the necessity of knowing, preaching, and meditating on them. [See also DURANDUS, l. ii. c. xi. SYM. THESS. c. vii. P. DAMIAN, *Serm. i. de Dedic. AMAL. FORT.* l. ii. c. xiv., and HABERT in *Obs. ad Pont. Græc.* p. 79.]

The 4th Council of Carthage, c. ii., directs, “Episcopus cum ordinatur, duo Episcopi ponant et teneant Evangeliorum codicem super caput et cervicem ejus : et uno super eum fundante benedictionem, reliqui omnes Episcopi, qui adsunt, manibus suis caput ejus tangant.” In the first Prayer Book of Edward VI., 1549, this old tradition was observed, for the Archbishop was required to “lay the Bible upon his (the elected Bishop’s) neck.”

The Roman Pontifical requires the open Gospels to be laid without a word on the neck of the elect, and Catalani says,

that with this agree the Greek and Syrian rituals, a Pontifical of Mayence, and Roger Wendover, s. a. 1093.

A MS. of Arles quoted by Martene [*de Ant. Eccles. Rit.* l. i. c. viii. Art. X. n. xv.] leaves it indifferent whether open or closed, and so do Latin rituals, except the Ordo Romanus and that of C. Cajetan, which prescribe it to be closed ; but the Apost. Const. [l. viii. c. iv.], Symeon of Thessalonica [c. vii.], and the Greek Maronite and Jacobite rites prescribe it to be open. Two old Pontificals require the Gospels to be laid between the shoulders and on the neck, the Greek rituals and Symeon of Thessalonica say it was to be laid on the back of the head and neck (τῇ κεφαλῇ καὶ τῷ τραχήλῳ), and the Nestorians, on the back. Three Deacons held the book [Const. Apost. l. viii. c. iv.]; but the Ordo Romanus [IV. Conc. Carth. c. ii.], the Sacramentary of Gregory, and other rituals, appoint Bishops for the act. From the words of the Gospel which chanced to open, the superstitious of the Middle Ages drew auguries, and this custom seems to have led to the direction that the book should be shut. Amalarius Fortunatus [*de Off. Eccles.* l. ii. cxiv.] says of this ceremony, “Neque vetus auctoritas ;” Alcuin [*de Div. Offic.*] agrees with Amalarius. This statement must be somewhat corrected, as we find the rite enjoined in the Pontifical of Egbert, the Sacramentary of St. Gregory, and the 4th Council of Carthage. Hallier makes this, with the laying on of hands, two forms, as he notes two matters of Consecration, “Receive the Holy Ghost,” and, “Take the Gospel.” [P. iii. s. viii. c. ix. Art. 3.] Probably the custom of the delivery of the Bible was derived from the old English custom of giving the Gospel to the Deacons, mentioned 900 years ago, as Martene shews. [Tom. ii. p. 314.]

Give heed unto reading, etc.] The following passages may

tained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them : 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 out-casts, 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.*

¶ Then the Archbishop shall proceed in the Communion-Service ; with whom the new Consecrated Bishop (with others) shall also communicate.

⁊ Sar.

⁊ Quum datur baculus dicat ordinator :

Accipe baculum pastoralis officii : et sis in corrigendis vitiis pie sæviens, iudicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens.

¶ Et dominus metropolitanus, vel consecrator, peragat missam.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

MOST merciful FATHER, we beseech Thee to send down 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 the righteous Judge, Who liveth and reigneth one GOD with the FATHER and the HOLY GHOST, world without end. *Amen.*

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life ; through JESUS CHRIST our LORD. *Amen.*

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge 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.*

be cited as illustrating this charge : “Sint speciosi munere Tuo pedes horum ad Evangelizandam pacem, ad Evangelizandum bona Tua. Da eis, Domine, ministerium reconciliationis . . . Utantur nec gloriantur potestate, quam tribuis, in edificationem, non in destructionem. Sint servi fideles et prudentes quos constitutas Tu, Domine, super familiam Tuam, ut dent illis cibum in tempore necessario.” [MORIN, P. ii. 216. MS. Leofrici, fo. 280. *Pont. EGBERTI EBORACENS. MARTENE*, p. 341. *GELASII Sacram. MURATORI, Lit. Rom. Vet.* tom. i. pp. 625, 626.]

“Cum baculus datur.—Accipe baculum sacri regiminis signum, ut imbecillos consolides, titubantes confirmes, parvos corrigas, rectos diriges in viam salutis æternæ.” [MORIN, P. ii. 266, ex. Cod. ann. DCC. ætat. superante.] In the Greek ritual occurs, λάβε ταύτην τὴν βακτηρίαν ἢ ἐφ’ ἣ στήριζόμενος θεοφιλῶς τὸ ποιμῖνόν σου, ὅτι καὶ λόγον μέλλεις ἀποδοῦναι ὑπὲρ αὐτοῦ τῷ Θεῷ ἐν ἡμέρᾳ κρίσεως. [Assemani, P. iv. p. 231.]

“Pascite gregem Dei, qui creditus est manibus vestris, et visitate illum spiritualiter, non violenter sed sponte, non propter lucra turpia . . . ut sitis bonum exemplar, ut cum apparebit Princeps Pastorum, accipiat ab eo coronam

quæ non marcescit.” [MORIN, *Ord. Syr. Maron.* P. ii. p. 355.]

[*Most merciful Father*] This prayer is an adaptation of the “Benedictio super populum,” by the newly-ordained Bishop, in the Salisbury Pontifical :—

“Deus, qui me indignum et peccatorem ad Pontificale officium dignatus est promovere, sua vos illustret atque sanctificet benedictione. Amen.

“Donet mihi per gratiam suam bene operandi facultatem : et vobis sui famulatus promptissimam obeditionem. Amen.”

“Sicque vos doctrinis spiritualibus et operibus bonis repleti in præsentī vita concedat : ut ad pascua vitæ æternæ cum cæteris ovibus suis vos pariter introducat. Amen.”

A somewhat similar prayer is to be found in Assemani’s collection [P. iii. pp. 55, 88, 89] at the delivery of the Episcopal ornaments, and in the Prayer of Consecration [P. iv. 165], Ποίησον γίνεσθαι τοῦ Ἀληθινοῦ Ποιμένος, ὁδηγὸν τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, φωστῆρα ἐν κόσμῳ, ἵνα, καταργήσας τὰς ἐμπιστευθείσας αὐτῷ ψυχὰς ἐπὶ τῆς παρουσίας ζωῆς, παραστή τῷ βήματι τοῦ ἀκαταισχύντως, καὶ τὸν μέγαν μισθὸν λήψῃται δι’ ἐτοιμάσας τοῖς ἀθήλασιν ὑπὲρ τοῦ κηρύγματος τοῦ εὐαγγελίου τοῦ.