

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.

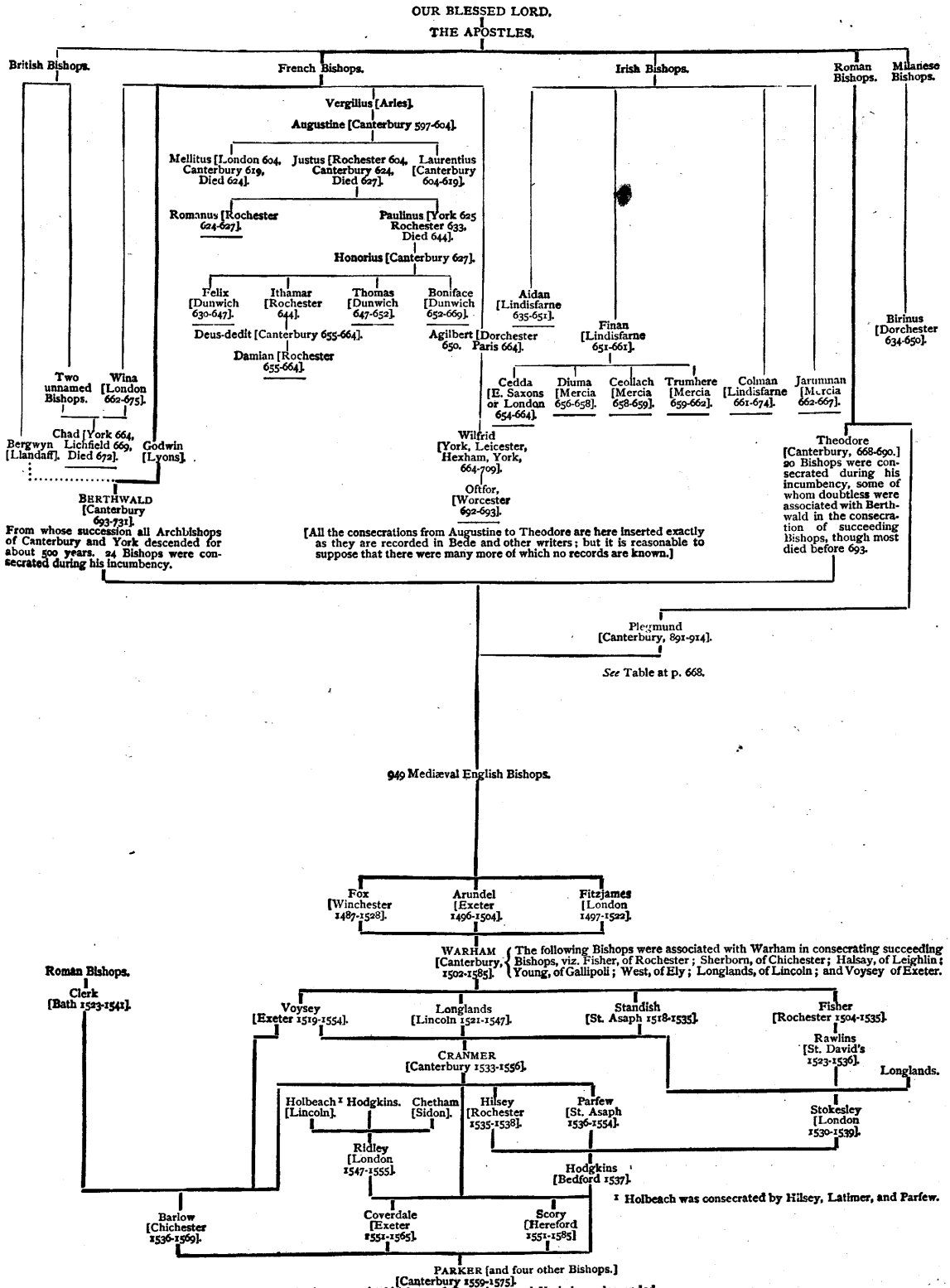
The three orders whose Scriptural and Divine origin has been indicated above are named in the earliest Christian records subsequently to the time of the Apostles which we possess: as by St. Ignatius in several of his Epistles, by St. Irenæus in his book on Heresies (where he gives a list of the Bishops 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



in Episcopo; et si qui cum Episcopo non sint in Ecclesiâ non esse." [ST. CYPR., Ep. lxvi. § 7.] "Ὅπου ἂν φανῆ ὁ ἐπίσκοπος ἐκεῖ τὸ πλῆθος ἔστω, ὡς περ ἔθου 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. xlii.], 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. xlii. 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. xlii.*]; 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 dioceses, 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 (e).

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

Ordination.

Benedictio—Oremus, dilectissimi (a).

Exaudi, Domine (j).

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 (j).

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 (e).

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 *Præface* 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 *Præface* 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].

After the
Veni, Creator,
1552.

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, Sander-son, 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 τελειούν, ἀγιάζειν [JOHNSON'S *Unbl. Sac.* ch. ii. sect. 1], and τελεσιουργία, καθιέρωσις [ZONARAS in *I. Can. Apost.*], and, by Dionysius, ἱερατικὴ τελείωσις, 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; ἐπίθεσις 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. l. 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

