

**THE STUDY OF LITURGY: THE ORDINAL
BOOK OF COMMON PRAYER**

2004

COMMENTARY PREPARED BY

REVD CANON M.C. KENNEDY, M.A., B.D. Ph.D.

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ORDINATION SERVICES ONE

Historical information

The Prayer Book of 1549 contained no Ordinal. The first Anglican Ordinal was published separately in 1550. It was bound in to the (revised) Prayer Book of 1552. This practice has continued to the present day, although reference to the title page of "The Book of Common Prayer" (2004) will show that the Ordinal is still notionally distinct from the Prayer Book itself. A similar view is implied in the Preamble and Declaration prefixed to the Church Constitution *2, BCP p.776-7.

Some alterations to the 1550 Ordinal were made in 1552; and there was a significant revision in 1662. Essentially, it is the 1662 Ordinal that appears in the Book of Common Prayer 2004 as "Ordination Services One" (and which in practice may be considered part of it) incorporating 'modifications appropriate to the altered situation of the Church of Ireland as a disestablished Church following the passing of the Irish Church Act of 1869 and reflecting further changes in the church's ministry' - including the authorization of the admission of women as deacons in 1984 and as priests and bishops in 1990. This rite remains fully authorised and, together with Ordination Services Two constitutes a liturgical expression of the doctrine of ministry held by the Church of Ireland. In practice its use has been superseded since at the time of writing Ordination Services Two are used exclusively in every diocese. The latter may be regarded as representing current thought.

Sources

The sources of the material in Ordination Services One are chiefly the pre-Reformation (Sarum) rites and Bucer's *De Ordinatione Legitima* with some phrases from Luther, as reordered by Archbishop Thomas Cranmer, who also made his own personal creative contribution to the 1550/1552 rite. This was not entirely a solitary effort on Cranmer's part, since he had the assistance of a committee of leading churchmen to assist him in drawing up the original orders, and was influenced to some extent by criticism and advice. Improvements in the 1662 service came from various contributors including Bishops Cosin, Wren, and Sanderson.

The Canonical Position

The Canons governing **Ordination** are to be found in Part III of Chapter Nine of the Church Constitution, no's 17-25.

17. The form of ordering of bishops, priests and deacons

That form of ordination which is prescribed in the Book of Common Prayer or elsewhere for the ordering of bishops, priests and deacons, and no other, shall be used.

This ensures that only a properly authorised form of service is used for the admission of candidates for holy orders. This is theologically significant since it is vital to establish that all ministers of the Church are validly ordained. The legal status of the minister is also important, for example, at a wedding, where in both the Republic of Ireland and in Northern Ireland marriages performed in Church of Ireland churches must be performed by Church of Ireland clergy if they are to be recognised by the State.

The wording is such as to allow for the use of a form of ordination other than that in the Book of Common Prayer. This covered the use of the form in Alternative Occasional Services (1993), although this has now been superseded and the current provision, as indicated above, is to be found in the Prayer Book of 2004.

The most historically correct legal designation of an Anglican deacon or priest is "clerk (*clericus*)

in holy orders".

18. Four solemn times appointed for the making of ministers

In accordance with the ancient customs of the Church whereby certain times were allotted in which alone holy orders might be given or conferred, it is hereby decreed that no deacon or presbyter shall be made or ordained but only upon the Sundays immediately following those days which are commonly called ember days, except as otherwise allowed in the preface to the Ordinal. And this shall be done in the time of Divine Service, in the presence of the archdeacon or his deputy, and of at least two presbyters. And no person shall be made a deacon and a presbyter on the same day.

The Ember Days are the Wednesday, Friday and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14th and December 13th. The Preface (BCP p.288) allows admittance to the diaconate "at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day". Because of university terms it is, regrettably, unusual for ordinations to take place at the traditional times, a Sunday in June being customary in most dioceses.

Ordinations are public events and are set within the context of the Eucharist. The Archdeacon presents the candidate deacons and priests. The presbyters are not only witnesses of the ordination but, when priests are being ordained, are also participants since they join in the laying on of hands on the candidates (who are being admitted into the corporate body of the presbyterate).

Nor are the congregation mere spectators of the act of ordination, but are involved in the liturgy as a whole, especially through receiving communion. A very unsatisfactory custom whereby only the officiating clergy, candidates and close family made their communion seems now to have disappeared.

19 Letters dimissory

No bishops shall admit into holy orders any person coming from outside his diocese, unless that person brings letters dimissory from the bishop from whose diocese he comes.

This was an important safeguard in the days when little might be known of an ordinand coming from outside the diocese in which he was to be ordained. It remains significant as an indication that there is no automatic right of transfer, and that moving from one diocese to another requires the permission of the bishop whose diocese one is leaving as well as an appointment from the diocese in which one hopes to serve. This consideration also applies to those already ordained, although it is highly unusual for a bishop to refuse permission to a clergyperson wishing to accept an incumbency or curacy in another diocese.

Certain dioceses in the Church of Ireland tended at one time to work on a "closed shop" basis, preference being given to applicants from within; but a shortage of clergy has tended to foster greater mobility throughout the Church. It is, in general, preferable that appointments be made on the basis of merit.

20. Conditions of admission of such as are to be ordained

Any person seeking to be admitted into holy orders shall first exhibit to the bishop of the diocese in which he seeks to be ordained a certificate that he holds a nomination to some curacy or ecclesiastical preferment then vacant or shortly to become vacant in that diocese, or to some church therein where he may attend the cure of souls and execute his ministry: Provided that the bishop may also admit into holy orders

- (a) any person, for general assistance or for missionary purposes in his diocese,
- (b) any person, for missionary purposes in foreign parts, and
- (c) any person, for general assistance in his diocese, who will continue to earn his living in a lay occupation or who will have some other source of income sufficient

for his needs, pursuant to any rules in that behalf made by the House of Bishops and approved by the General Synod.

This canon underlines the principle that ordination is related to and is expected to lead to ministry in a specific location. It is also intended to ensure that the person being ordained has the means to support themselves in their ministry. However, there is a certain amount of flexibility in the arrangements.

Under 20(a) "general assistance" would allow for the appointment of a diocesan curate, while "missionary purposes" would allow for the admission to holy orders of a deputation secretary of a missionary society.

20(b) allows the ordination of a person who is preparing to serve abroad with a missionary society such as CMS, Crosslinks, USPG or CMJ prior to their leaving for the mission field. However, under present-day conditions it might well be more suitable in most cases for the person to be ordained abroad under the auspices of the local Church.

20(c) provides a canonical basis for the non stipendiary ministry.

21. Qualifications of such as are to be ordained

A bishop will not admit any person into holy orders unless

- (1) he has been baptized and confirmed;
- (2) (a) desiring to be a deacon, he is twenty three years old, unless he has a faculty from the archbishop;
(b) desiring to be a priest, he is twenty four years old;
- (3) (a) he has taken a degree in some university in Ireland or at some recognized university elsewhere, or
(b) he has attended a course, of training approved by the House of Bishops, and
(c) he is able to yield an account of his faith according to the Articles of Religion received by the Church, and to confirm the same by sufficient testimonies out of the holy scriptures;
- (4) he shall produce letters of testimony of his conduct and character from the college where he has studied or from three or four senior ministers, and certificates of conduct from other persons of standing who shall have known him for the preceding three years at least.

21(1) ensures that all members of the clergy are (sacramentally speaking) fully incorporated into the life of the Church prior to ordination. A convert minister of a denomination in which there is no confirmation would have to be confirmed as well as ordained if he or she wished to practice their ministry in the Church of Ireland. It would appear that presbyteral confirmation as administered, for example, in the Presbyterian Church, would not suffice, although confirmation by a presbyter, using oil consecrated by the bishop, such as occurs within the Roman Catholic Church, would be regarded as acceptable for the purpose. A special case might arise in the case of those Lutheran Churches with which a relationship of mutual recognition has been established through the Porvoo declaration, since these are episcopal churches although confirmation is normally administered by presbyters.

2(a) the minimum age for a deacon is also laid down in the Preface (see below). A faculty modifying this requirement must be obtained from the archbishop of the Province.

2(b) There is no provision for permitting the ordination of a priest under the age of twenty-four.

3(a)(b) fall short of the actual requirements in practice of one who is to be admitted to the sacred ministry since the canon, as it stands, seems to suggest that either a university degree (in any subject) or a course of training approved by the House of Bishops will suffice. Currently a Master of Theology degree is required in the Church of Ireland irrespective of what previous academic qualifications are held by the candidate.

However 3(c) may be taken as implying the necessity of study of the Anglican tradition and its Scriptural basis.

(4) reinforces the emphasis on suitability of character, which is also one of the concerns of the Selection Conference that recommends candidates for training.

22. Ordination of Women

Men and women alike may be ordained to the holy order of deacons, of priests, or of bishops, without any distinction or discrimination on grounds of sex, and men and women so ordained shall alike be referred to and known as deacons, priests, or bishops.

In 1976 the General Synod passed a resolution favouring the admission of women to the priesthood, "subject to the enactment of the necessary legislation". In 1980 draft legislation failed by a small margin to get the two-thirds majority required in the House of Clergy. In 1984 women were admitted to the diaconate; and in 1990 legislation, the main part of which consisted of this canon, was passed admitting them to the orders of priests and bishops. No provision was made for dissidents apart from a declaration by the bishops respecting their consciences and stating that they would not be disadvantaged in their ministry, a statement which was "received" but not "affirmed" in 1991 by the General Synod. The equality of women and men in the Church's ministry, is, therefore, absolute. All references to the candidate deacon, priest, or bishop in the ordinal as "he" are to be understood inclusively.

23. The examination of such as are to be ordained

Before any person shall be admitted into holy orders, he shall be carefully examined by the bishop, and by the archdeacon (or in his absence by one appointed in his place). If the bishop shall think fit, he shall be further examined by one or more other clergymen appointed by him for that purpose: Provided that if the bishop is prevented from acting, it shall be sufficient that such person be examined by the said clergymen.

The significance of a "deacons' exam" or a "priests' exam" is much reduced since the establishment of certain minimum standards assessed at university or theological college level; and in some dioceses such exams have been done away with. However, the "examination" referred to in the canon seems to have been intended to assess the totality of the person's fitness for ordination; and it still remains essential for the bishop to be fully satisfied that the candidate is worthy in all respects to be ordained. The Archdeacon, under the bishop, has a special responsibility in this regard (see Commentary, below). The bishop's examining chaplains retain a certain role in post-ordination training.

24 Suspension of Bishops contravening Canons 20 to

23 [Makes provision for this unlikely event]

25. To prevent simoniacal contracts

Every archbishop or bishop, before ordaining any person to holy orders, or installing, instituting or collating any person to any ecclesiastical dignity or cure of souls, shall require every such person to make and subscribe the following declaration against simony:

I have not made, by myself or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever (save that I will faithfully perform my duty) touching or concerning the obtaining of nor will I at any time hereafter perform

or satisfy, in whole or in part, any such (*the sacred order of* , *the chaplaincy of the curacy of* or *the benefice of* , *each to be specially stated by each declarant*); nor will I at any time hereafter perform or satisfy, in whole or in part, any such payment, contract, or promise made by any other person with or without my knowledge or consent.

"Simony" is the payment of money to obtain ecclesiastical preferment. It may be noted that the word "promise" does not necessarily apply to money only. For example it would appear to be unlawful for nominators to request an applicant to agree to a particular liturgical or pastoral policy as a precondition for appointment, although it would be entirely in order for opinions to be expressed.

Two other canons are also relevant to the ordained ministry,

33. The manner of life of ministers

A minister shall not give himself to such occupations, habits or recreations as do not befit his sacred calling, or may be detrimental to the duties of his office, or tend to be a just cause of offence to others. He shall be diligent in daily prayer and intercession, in the examination of his conscience, and in the study of the holy scriptures and such other studies as pertain to his ministerial duties, and to frame and fashion his life and that of his family according to the doctrine of Christ, and to make himself and them, as far as in him lies, wholesome examples and patterns to the flock of Christ.

The first sentence underlines the importance of the whole manner of life of the minister being suitable to his or her high calling. The duty (not option) of study of the holy scriptures and such other studies as pertain to ministerial duty is enjoined. The minister is expected not only to set a wholesome example in his or her own person, but the witness of the Christian life of the minister's family is indicated.

34. The occupations of ministers

(1) No minister who holds any ecclesiastical position shall engage in trade or any other occupation unsuitable to his sacred calling, or in such manner as to affect adversely the performance of that person's duties.

(2) If any question shall be raised as to whether any such engagement is unsuitable to his sacred calling or detrimental to the performance of his duties, the matter shall be referred to the ordinary for his decision and for necessary instructions to the minister, and any such instructions shall be obeyed.

(3) [Deals with the question of an appeal]

Some regulation to ensure that a person in holy orders does not engage in an occupation unsuitable to their sacred calling or in such manner as to affect adversely the performance of their duty would seem appropriate. However, it is not clear why "trade" should be singled out. A non-stipendiary minister may well be involved in their secular occupation with some form of trade, and it is hard to see why this should be regarded as inherently unsatisfactory. It would appear that this canon is in need of further revision.

Further relevant material in the Church Constitution is to be found under the heading of "Qualifications of Ministers" in Chapter IV, Part V.

Commentary

(1) **Title** (BCP p.518) "The form and manner of making, ordaining, and consecrating of bishops, priests, and deacons, according to the order of the Church of Ireland". In the Ordination Services One deacons are "made", priests are "ordained", and bishops are "ordained" or "consecrated". The emphasis on the threefold ministry contrasts with that of other Protestant churches, for example the

Presbyterians and Methodists, where there is just one order of ministry. Bishops, priests and deacons are regarded as the three orders of ministers in the (universal) Church: the manner of "making, ordaining, and consecrating" them is that of the Church of Ireland, which is regarded as part of the universal Church.

(2) **Preface** (BCP p.51 8). This is a very important declaration of intent. It is claimed that "it is evident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of ministers in Christ's Church; Bishops, Priests and Deacons". No-one took this ministry upon himself, but only executed any of the offices named if he were first called, tried and examined and was known to have such qualities "as are requisite to the same"; and also, "by public Prayer, with Imposition of Hands, was approved and admitted to it by lawful authority". And "to the intent that" these Orders might be continued and reverently used and esteemed in the Church of Ireland; no one might be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of Ireland, 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". Minimum ages are established as twenty-three for a deacon (unless a faculty has been obtained), twenty-four for a priest, and thirty for a bishop. The person's character must be virtuous, he must be learned in the Latin tongue and be sufficiently instructed in holy Scripture, and otherwise competently learned. He is to be ordained on a Sunday following the Ember Days or upon some other Sunday or Holy-day "in the face of the Church", using the prescribed forms.

The Preface thus sets its face against self-appointed ministers such as have been found in some of the sects from Reformation times onwards. It commits the Church to maintaining the historical threefold ministry which it believes go back to the Apostles' time. The latter point is reinforced by the statement in the Preamble and Declaration prefixed to the Church Constitution (BCP 776, 1:2), "The Church of Ireland ... will maintain inviolate the Three Orders of Bishops, Priests or Presbyters, and Deacons in the sacred Ministry".

The initial statement about the origins of the threefold ministry is not without its historical difficulty. Although the term "bishop" (Gk *episcopos*) is to be found in the New Testament (Acts 20:28, Phil 1:1, 1 Tim 3:2; Titus 1:7) with the meaning of "overseer", and the term "elder" (Gk. *presbuteros*, "priest" for short) with the meaning of "senior" (Acts 14:23; 16:4; 20:17; 21:18), and also the term "deacon" (Phil 1:1; 1. Tim 2:8; 3:12), it would appear that the "bishops" and "presbyters" were originally different names for the same sort of officers (compare Acts 20:17 with Acts 20:28). Moreover there are lists of ministers in the New Testament which do not mention either these or "deacons" (for example Ephesians 4:11 which speaks of "apostles, prophets, evangelists, pastors and teachers"). The first mention of a transmission of apostolic authority from one generation to another seems to be that in I Clement (a letter from the Church at Rome to the Church at Corinth c. A.D. 96) in which it is said, "They (the apostles), having received complete foreknowledge ... appointed the aforesaid ("bishops" and "deacons") and after a time *made provision that on their death* other approved men should succeed to their ministry ". The first explicit mention of the threefold ministry of "bishops", "priests" and "deacons" is that in the epistles of St Ignatius of Antioch written by him to various churches on his way to martyrdom in Rome c. 112 A.D. In his *Epistle to the Smyrnaeans* (*8) he said, "All of you follow the *bishop* as Jesus Christ followed the Father, and follow the *presbytery* as the Apostles; and respect the *deacons* as the commandment of God". It is not clear, however, that monarchical episcopacy was universal in the time of St. Ignatius. It is probably significant that in his letter to the Church at Rome he makes no mention of a single "bishop".

The intention expressed in the Preface to the Ordinal to continue "these Orders" is significant - in the context of the ongoing Anglican-Roman Catholic discussion about Anglican Orders. Pope Leo XIII in an encyclical letter *Apostolicae Curae* of 1896 alleged various defects in the Prayer Book

Ordinal sufficient to make it incapable of transmitting the grace of holy orders. Among these was that of lack of "intention" to ordain priests in the sense in which their function is understood in the Roman Catholic Church. However, the historic ministry which the Anglican churches are committed to maintain is understood in the Ordination Services One in a Scriptural sense and this is all that is required to ensure authenticity. So far as the intention of the ordaining bishop is concerned (or that of the ordinand) it does not seem necessary to go beyond the teaching of St. Thomas Aquinas (c. 1225-74) who said that all that was needed for the validity of a sacramental act was that the minister should "intend to do what the Church does". A defect of "form" was also alleged in the encyclical, and this will be discussed below in connection with changes made in 1662 to the wording of the ordination formulae.

It will be noticed that episcopal ordination is insisted upon for the exercise of ministry. The wording here was strengthened at the Restoration (in the 1662 revision) explicitly to exclude non-episcopally ordained persons. However, it must be said that this is a *domestic* rule of the Anglican Churches (as well as of the Roman Catholic and Orthodox Communion) and does not necessarily imply an unfavourable judgement on the validity or efficacy of the ministries of non-episcopal bodies. It may be noted that under certain circumstances some non-sacramental functions may be carried out in a Church of Ireland Church by visiting ministers of other (including non-episcopal) Churches - see Chapter Nine of the Church Constitution, Canon 10,

Canon 10 Visiting ministers of Churches not in communion with the Church of Ireland.

A minister or accredited preacher of such Christian denominations not in full communion with the Church as may from time to time be specified by the House of Bishops may, in such circumstances as may from time to time be prescribed by the House, and with the permission of the ordinary, which permission shall be without prejudice to the normal maintenance of the recognised rules of church order,

(a) deliver an address in any church or cathedral at any service,

(b) read the service of Morning or Evening Prayer or any other service (other than the Holy Communion) authorised under Canon 5 (1) (or such parts thereof as the ordinary may decide) either jointly with, or in the absence of, a minister of the Church of Ireland or a reader authorised by the bishop.

The ordinary shall satisfy himself, before giving such permission, that the participation of such visiting minister is acceptable to the incumbent and the churchwardens (if any) of any church concerned, and that it is not contrary to any provision of the civil law.

THE FORM AND MANNER OF MAKING OF DEACONS

(3) Sermon

The sermon at the beginning of the rite is a peculiar feature of the ordination of deacons and priests in the Book of Common Prayer. The function of the sermon is described as "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".

For the deacon's duties one may refer to the bishop's declaration incorporated into the Examination on pp291, 292,

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 administereth 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.

The deacon therefore has a liturgical role of assisting the priest, especially at Holy Communion, and with a particular emphasis on the reading of Scripture. He has a teaching role, particularly in catechizing, and he has a pastoral role, chiefly in relation to the sick.

Clearly this is a rather dated view of the role of the deacon, and it needs to be compared and contrasted with the definition to be found in the Book of Common Prayer (2004) pp555, 560. The reference to the Homilies relates to the Reformation era when many clergy were not trained to preach, and only those specially licensed by the bishop were permitted to do so. The permission to baptize only "in the absence of the priest" was intended to emphasize that this was essentially a part of the priestly ministry and was only to be performed by the deacon in case of necessity. The division of labour in pastoral work seems a little odd in that the deacon seems to have been expected to do the actual visitation and the role of the "Curate" (Incumbent of the parish) was to exhort the people to give alms for the relief of the needy. However, this does at least indicate that social concern was an essential ingredient of the ministry of the Church at least so far as the needs of individuals was concerned. The emphasis on charitable service ties in with the role of the deacon in the early Church when deacons were often "permanent" and did not necessarily become priests and with the supposed origin of the office of the deacon in Acts 5:2ff. Deacons, described as such in the New Testament, seem to have had a servant's role, as their name, derived from the Gk. *diakoneo* "to serve", clearly suggests.

(4) Presentation

The ordinand is presented to the Bishop by the Archdeacon (or, in his absence, one appointed in his stead). This is part of his ancient office, as confirmed by the Church Constitution Chapter 2 *41, "It belongs to the office of an archdeacon to examine, or assist in examining, such persons as are to be promoted to holy orders, or to be instituted into ecclesiastical benefices, and to present persons, examined and approved, unto the bishop for imposition of hands and canonical institution".

The emphasis on the quality of those to be admitted to the diaconate is significant,

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.

In Anglican Christianity there has always been an ideal of a "learned" ministry, which, in the Reformed tradition is equipped for teaching and preaching. There is also a strong emphasis on the moral fitness of ordinands. The Bishop's warning at the beginning of the service takes up the concern of the Preface that a candidate deacon must be "a man of virtuous conversation, and without crime", and should also be "learned in the Latin tongue, and sufficiently instructed in holy Scripture and otherwise competently learned". To ensure that the candidate is suitably qualified not only is the Archdeacon required to declare this but the people are given an opportunity to declare any impediment or notable crime.

(5) The Litany

This is preceded by a rubric directing the bishop to commend the candidates to the prayers of the people. The Litany enables all present to fulfil this request. A special petition is inserted "That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, and to pour thy grace upon them: that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name". The Litany concludes at its true ending, the extraneous material (See BCP 1926 pp26, 27) being omitted as also in the standard version (in BCP 2004 pp 170-4).

[The Holy Communion]

- (6) **Epistle** There is a choice of epistle, that from 1 Tim 3:8 referring to the character and behaviour of deacons, that from Acts 6:2ff dealing with the presumed origin of the office in the choice of the seven.
- (7) **Collect** This not only begins the Communion Office but in a real sense sums up the prayer of the people that has been offered in the Litany. It recognises the diversity of Orders in the Church, and refers to the choice of Stephen the first martyr and "others" (the "seven" of Acts 6:3) to be the first deacons, and prays for those called to this Office and Administration that God may "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". The Collect is an original composition and first appeared in the 1550 Ordinal.

[The Ordination follows. It may be noticed that deacons are made between the Epistle and Gospel in the Prayer Book service, priests are ordained after the Gospel and before the Nicene Creed, whilst bishops are consecrated after the Nicene Creed and sermon]

(8) The Examination

The Bishop sits on his chair, near to the Holy Table. In the early Church (and also in bible times, see Mt 5:1) one who had authority as a pastor/teacher sat rather than stood. In Ordination Services One the bishop also sits to perform the act of ordination (in Ordination Services Two he stands).

Q.1 The sober tone of the entire examination is indicated by the initial question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration...?" Believing oneself to be called to ministry is a matter of faith ("trust") not absolute certainty. All the candidate is required to affirm is "I trust so".

Q.2. Equally significantly the next question asks simply whether the candidate "thinks" that he or she is "truly called to this Office and Ministration, according to the will of our Lord Jesus Christ, and the due order of this Church". The candidate is affirming that they think it is the Lord's will for them to be made a deacon, and that the diaconate is part of the "due order" of the Church of Ireland.

Q.3. This in its requirement that the candidate "unfeignedly" (without pretence) believes all the Canonical Scriptures of the Old and New Testament seems to reflect a pre-critical approach to the Bible. It is best to interpret this in the light of Article Six which speaks "Of the Sufficiency of the holy Scriptures for Salvation". The candidate deacon may be understood as affirming his or her commitment to the saving truths which are to be found only in the Scriptures.

Q.4. The emphasis on reading God's Word ties in with the deacon's traditional role as the liturgical (keeper and) reader of the Bible. A deacon especially is the one appointed to read the Gospel, and it is mistaken and wrong for a priest/celebrant regularly to do so when there is a deacon present to fulfil his or her office.

Q.5. This describes the office of a deacon at length. See *above*, p.10. Since fulfilment of this ministry requires the grace of God the response is, "I will do so, by the help of God". This part of the examination may be regarded as the equivalent of the charge in the Ordination of Priests.

Q.6. The concept of the minister of Christ as an example to the flock, which remains highly relevant in today's Church, is underlined in this searching question, in which the family life of the (married) person in holy orders is regarded as ideally establishing a pattern of Christian living.

Q.7. The obedience promised to the "Ordinary" (normally the bishop - in St. Patrick's Cathedral Dublin the immediate Ordinary is the Dean) and other clergy whom the deacon is to serve under (for example the incumbent of the parish where the deacon is licensed) is both external and

inward. It is not, however, unconditional, since it refers to the "lawful and honest commands" mentioned in the Declaration made prior to every act of ordination and when a person is admitted to an incumbency (BCP 1926 p.310 *5),

I will render all due reverence and canonical obedience to M., Archbishop (or Bishop) of X, and his successors, Archbishops (or Bishops) of X, in all lawful and honest commands. Authority in the Church of Ireland is constitutional in that it refers to matters which accord with the laws and customs and traditions of the Church.

(9) **The act of ordination.**

The "matter" (that is the *thing done*) is the laying on of hands by the bishop. The "form" (that is the *thing said*) is the declaratory formula which accompanies the laying on of hands. Declaratory formulae came in during medieval times, the more ancient practice (revived in modern ordinals) being that of supplication - the "ordination prayer".

It may be noticed that there is no mention of the laying on of hands within the formula itself, and this contrasts with the wording for the ordination of priests and for the consecration of a bishop.

The hierarchical nature of the ministry is indicated by the posture of the candidate who kneels before the bishop. Only the bishop lays his hands on the candidate deacon, a custom reflecting early Church tradition in accordance with which the deacons were, in a special way, assistants to the bishop.

It is customary at this point to vest the deacon, who up to this point has worn cassock and surplice, with his or her stole (or black scarf). The stole is worn by a deacon over the left shoulder and is fastened under the right arm. A scarf should be worn "up-and-down" by a deacon as by a priest. A scarf should *never* be worn sash-wise.

The wording of the Sarum (Salisbury) rite, which served as standard liturgical practice prior to the Reformation was,

*Accipe Spiritum Sanctum ... [at the laying on of hands]
In nomine Sanctae Trinitatis, accipe stolam immortalitatis: imple ministerium tuum,
potens est enim Deus ut augeat tibi gratiam, qui vivit et regnat...*

[Receive the Holy Spirit...

In the name of the Holy Trinity, accept the stole of immortality: fulfil your ministry, for God is powerful and will increase to you grace, who lives and reigns...]

The delivery of the New Testament together with the accompanying words indicates the special responsibility of the deacon to read the Gospel (and to preach if licensed, to do so by the bishop). The deacon should be given every opportunity to exercise his or her ministry by reading the Gospel at celebrations of the Holy Communion.

The wording of Sarum at this point was,

In nomine sanctae trinitatis accipe potestatem legendi evangelium in ecclesia dei tam pro vivis quam pro defunctis in nomine domini. Amen.

[In the name of the Holy Trinity accept the power of reading the Gospel in the Church of God as for the living so for the dead in the name of the Lord. Amen]

This custom is attested in the Pontificals of Archbishop Egbert of York: of the eighth century, of Jumieges of the ninth century, and of Rouen of the same date. 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".

(10) **The Gospel.**

The Order for Communion resumes at the Gospel which is read by the newly ordained deacon,

fulfilling his or her ministry. If more than one deacon has been ordained one of them is chosen to read the Gospel.

(11) Deacon's participation in the liturgy.

Not only is it customary for the newly-ordained deacon to read the Gospel, it is appropriate that he or she should continue to exercise their new ministry for the remainder of the liturgical celebration. Suitable functions are,

- (1) **Preparing the Gifts.** Depending on circumstances this could include putting the fair linen cloth on the altar if this has not already been done, placing the corporal; unveiling the chalice and paten; putting the chalice veil and purificator(s) to the left and right-hand side of the corporal respectively; bringing the bread from the credence and putting it on the paten; pouring the wine from the flagon into the chalice(s). It is also appropriate for the deacons to receive the alms of the people.
- (2) **Administering the chalice(s).** The newly-ordained deacon(s) must communicate, and should receive communion immediately after the celebrant and other sacred ministers in the sanctuary.
- (3) **Performing the ablutions** either immediately after the administration or after the blessing. Putting the corporal and chalice veil back into the burse and covering the vessels with the burse and coloured veil. Removing the (covered) vessels to the credence table.

(12) Post-communion

The first of the two post-communion prayers as printed presupposes that the diaconate is no more than a steppingstone to the priesthood, and admission to the latter appears in the light of promotion. The deacons are to "so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher ministries" of the Church. However, in the early Church deacons often remained in their office for life, and certain churches (including the Episcopal Church in America) have revived the "permanent diaconate".

The prayer was amended in 1984, as part of the legislation to admit women to the diaconate, but not to the priesthood or episcopate; all the words after "conscience" were deleted and the following substituted,

may continue stable and strong in this ministry; through thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. Amen.

As noted above women were admitted as priests (and bishops) by legislation passed by the General Synod in 1990.

THE FORM AND MANNER OF ORDERING OF PRIESTS

(15) Sermon

The sermon at the beginning of the rite is a peculiar feature of the ordination of deacons and priests in the Book of Common Prayer. The function of the sermon is described as "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."

For the priest's duties there is no "job description" as such in the BCP rite. However, certain passages give a clue as to the BCP understanding of the role of a priest,

- (1) **The Charge** (BCP p.296). "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."

(2) **The Examination** (BCP p.297). "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

(3) **The formula of ordination** (BCP p.298) "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..."

(4) **The formula at the delivery of the Bible** "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".

(16) **Decently habited**

The ordinands appear as deacons, in cassock and surplice, with their stoles worn over their left shoulder and fastened under their right arm. If a scarf is worn it is worn "up-and-down" (a scarf should never be worn sash-wise). After the act of ordination the stoles are worn "up-and-down".

(17) **The Presentation**

The ordinand is presented to the bishop by the archdeacon (or, in his absence, one appointed in his stead). This is part of his ancient office, as confirmed by the Church Constitution Chapter 2 *41, "It belongs to the office of an archdeacon to examine, or assist in examining, such persons as are to be promoted to holy orders, or to be instituted into ecclesiastical benefices, and to present persons, examined and approved, unto the bishop for imposition of hands and canonical institution".

[The archdeacon, as the name implies, was originally merely the chief of the deacons who assisted diocesan bishops in their work. He was in deacon's orders and gradually acquired what was almost a right of succession to the episcopal throne.

The transition from this to the present position of archdeacons in the Western Church was accomplished by the ninth century, but the steps by which it came about are not clear. His right of presentation of a candidate for priest's orders is mentioned in a Pontifical of Corbey of the twelfth century. Since 1662 in the Church of England an archdeacon must be in priest's orders, and this would probably hold good as precedent for the Church of Ireland, although no such qualification is laid down in the Church Constitution. The Eastern Church has "archpriests" as well as "archdeacons".]

"Reverend Father in God" (for an Archbishop, "Most Reverend Father in God") was replaced by "Bishop" in 1990 under the legislation permitting women to be admitted to priesthood and episcopate. It is still appropriate, however, except in the case of a woman bishop.

For the quality of those to be admitted to the priesthood see above under deacons (p.9).

(18) **The Litany**

This is preceded by a rubric directing the bishop to commend the candidates to the prayers of the people. The Litany enables all present to fulfil this request. The Litany should be sung (the wording "sing or say" clearly indicates a preference for singing), and there is much to be said for the ordination to be within the context of a Sung Eucharist. Ideally, at least the following parts should be sung - the Collect, the Veni Creator Spiritus, Sursum Corda through to the end of the Prayer of Consecration, the Post-Communion, the Gloria and the Blessing. The form of the Litany is identical to that for the making of deacons except that the word "priests" is substituted for "deacons" in the special petition.

[THE HOLY COMMUNION]

(19) **The Collect**

This not only begins the Communion Office but in a real sense sums up the prayer of the people that has been offered in the Litany. It recognises the diversity of Orders in the Church, and makes a general prayer that God may "mercifully behold these thy servants now called to the Office of Priesthood", and, as with the deacons, that He may "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". This Collect is an original composition and first appeared in the 1550 ordinal, although it was only moved to its present position before the Epistle in 1662.

This Collect corresponds to the Consecration of the Pontificals, the term *Consummatio Presbyteri* being found in one or two orders.

(20) **Epistle**

Ephesians 4:7f This underlines the diversity of the gifts of ministry and lists some of the biblical offices - apostles, prophets, evangelists, pastors and teachers, whose work is "for the perfecting of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ" until all come to unity, knowledge of God, and perfection. The NRSV omits the comma after "saints" and translates, "to equip the saints for the work of ministry".

(21) **The Gospel**

Either Matthew 9:36f, the missionary charter, "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" or John 10:1f, the Good Shepherd, indicating the *pastoral* role under Christ which is crucial to the Anglican concept of ministry.

(22) **The Charge** This was influenced by Bucer's document *de Ordinatione legitima*. It also contains numerous scriptural echoes. The structure of the Charge is as follows:

1. **The Dignity of the Priesthood**

From "You have heard..." to "saved through Christ for ever".

2. **Points for Reflection**

(1) The Treasure committed to their Charge.

(2) The Consequent Call to Diligence.

From "Have always therefore..." to "viciousness in life".

3. **Qualifications for the Work**

(1) Prayer for the Holy Spirit

(2) Study of the Scriptures.

From "Forasmuch then as..." to "all worldly cares and studies".

4. **Reminder of the need for self-consecration**

From "We have good hope..." to "for the people to follow"

5. **Preface to the Church's Challenge**

From "And now..." to "touching the same".

There is nothing corresponding to this Charge in the rites for the Consecration of Bishops.

(23) **The Examination**

The bishop remains seated in his Chair, near to the Holy Table. In the early Church (and also in Bible times, see Mt 5:1) one who had authority as a pastor/teacher sat rather than stood. In Ordination Services One the bishop also sits to perform the act of ordination (in Ordination Services Two he stands).

Q.1. The word "think" is significant, "do you **think** in your heart that you be truly called.." Absolute certainty is not required as the candidate may well have all sorts of doubts and hesitations and even feelings of unworthiness. It is made clear to which Order the person is being admitted - "to the Order and Ministry of Priesthood".

Q.2. This echoes the language of Article Six "Of the sufficiency of the holy Scriptures for Salvation". The careful wording elicits an affirmation by the candidate of persuasion that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ, a resolution to instruct the people committed to his or her charge out of the same Scriptures and not to teach anything as required of necessity for eternal salvation, but that which the candidate may be persuaded may be concluded and proved by Scripture. While those who are admitted to the diaconate make a simple affirmation of faith in the canonical Scriptures it is clear that the priesthood involves interpretation of the Scriptures and teaching in accordance with what may be found in them.

Article Six (BCP p.337) says in part,

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation.

Q.3. This refers to ministration of the "Doctrine and Sacraments and the Discipline of Christ" - three aspects of the pastoral ministry - with the aim of teaching people to live in obedience to God's commandments. The emphasis on "discipline" along with doctrine and sacraments is characteristic of Reformed teaching, and is found especially in Calvinism.

Q.4. This refers to driving away all erroneous and strange notions contrary to God's Word, and the use, to this end, of both public and private "monitions" (= "admonitions" - warnings, exhortations, reminders) to both sick and whole in the Cure. The growth of cults in today's world, and the widespread sectarianism encountered by most Church of Ireland clergy underline the relevance of this question and answer.

Q.5. No less than **four** questions in this series use the word "diligent". There has to be unremitting application to prayers, to the reading of the Holy Scriptures, and to "such studies as help to the knowledge of the same". At the time these questions were framed (and, in the Church of Ireland, up to 1878) there was a formal requirement to read Morning and Evening Prayer daily. The provision of the orders for Morning and Evening Prayer "daily throughout the year" in the Book of Common Prayer suggests that this discipline, although no longer obligatory, is to be taken as normative. A distinct Anglican spirituality will be based on the use of the Divine Office, and this, in turn, will provide a foundation for constant prayer "in the Spirit" (Ephesians 6:18).

Q.6. This relates to the example to be set by the priest and his or her family, in the Church. The qualifier "as much as in you lieth" is important.

Q.7. This involves an undertaking to set forward "quietness, peace and love among all Christian people, especially among those committed to one's charge". The Declaration (BOP p.346) draws on this ordination promise or vow, and applies the wording to the relationship between the Church of Ireland and other churches,

The Church of Ireland ... will set forward, so far as in it lieth, quietness, peace, and love

among all Christian people.

Q.8. The wording of this promise, to obey the Ordinary (usually the bishop) and other superiors differs slightly from the corresponding deacon's promise, in that there is a reference to "chief Ministers" rather than "ministers", and, to the reference to their "godly admonitions" is added "submitting yourselves to their godly judgements". "Chief ministers" in this context may be taken to include Deans in their Cathedrals, Archdeacons in their archdeaconries, Rectors in their parishes (in relation to their Curates Assistant). With regard to the bishop, St. Augustine said,

Episcopo tuo noli resistere, et quod facit ipso, sine ullo scrupulo vel disceptatione sectare

[Do not resist the bishop, and whatever he does, without any scruple or discussion, follow!] *Ep. xxxvi. ad Casul. tom. ii.c.81.F*

Obedience is not unconditional, since it refers to the "lawful and honest commands" mentioned in the Declaration made prior to every act of ordination and when a person is admitted to an incumbency (BCP 1926 p.306, §5),

I will render all due reverence and canonical obedience to M, Archbishop (or Bishop) of X, and his successors, Archbishops (or Bishops) of X, in all lawful and honest commands.

Authority in the Church of Ireland is *constitutional* in that it relates to matters which accord with the laws and customs and traditions of the Church.

This section concludes with a collect said by the bishop in which he prays that grace will be given to the candidates to keep their promises.

(24) **Silent Prayer** (of the People).

This is a very ancient feature, being found in what may be the earliest surviving text of an ordination, the *Apostolic Tradition*, attributed to Hippolytus and conventionally dated to c.215 A.D. although it shows signs of being a composite document parts of which may come from a much later period.

(25) **Veni Creator Spiritus**

This is the hymn "Come Holy Ghost, our souls inspire", composed in the ninth century A.D., probably by Rabanus Maurus, and used here in Bishop Cosin's version. It is traditional at ordinations, and in Ordination Services One is sung responsorially at the ordination of priests (and the consecration of bishops), preferably to plainsong.

(26) **Pre-ordination Prayer**

It is not clear what the role of this prayer is, since it is essentially a prayer for the worshippers and for those whom the candidate priests will minister to, at a point in the service where should expect to find an ordination prayer proper. The first part of this prayer derives from the pre-Reformation *Sarum Pontifical*. The prayer first appeared in the BCP Ordinal in 1550, and was slightly amended in 1662.

(27) **The laying on of hands**

This is performed by the bishop and the priests present. Although, sacramentally speaking, the participation by the priests adds nothing to the act of ordination, it is nonetheless highly significant as a sign of the ancient relationship of solidarity between bishop and presbytery. In a deacon's ordination the laying on of hands is by the bishop alone. On the other hand, when a bishop is consecrated, at least two other bishops (and in practice all bishops who are present) join in the act. The laying on of hands is the essential "matter" or *things done* of ordination.

(28) **The formula of ordination**

In the ancient Church (and in modern revised ordinals) the laying on of hands is accompanied by an *ordination prayer*. In Ordination Services One there are declaratory formulae (based on medieval models) appropriate to the order being conferred. In the 1662 revision the formulae were

made more explicit, naming for the first time the order concerned. This was to stress the distinction of orders (as against the Puritan view that basically there was only one order, and that presbyters and bishops were essentially the same). The words in italics are those added to the Ordering of Priests in 1662, *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

Notes on the Ordination Formula

(1) The person is ordained to the Office and Work of a Priest in the *Church of God*, that is, the universal Church, not just of the Church of Ireland.

(2) The sentence "Whose sins thou dost forgive..." comes from the risen Lord's commissioning of his disciples in John 20:22 along with the words "Receive the Holy Ghost". These words are found in medieval rites of ordination, for example in a book belonging to the Cathedral of Mayence, of the thirteenth century, and in a Pontifical of Rouen of the fourteenth century.

(3) The ministry is that of the Word and Sacraments. Traditionally Anglicanism has paid equal attention to both of these; and this has been represented architecturally in the balance between pulpit and altar in Anglican Churches.

(4) The wording of the ordination formula is general and comprehensive. The much narrower definition to be found in the pre-Reformation rites and omitted by the Reformers was,

Accipe potestatem offerre sacrificium deo missaque celebrate tam pro vivis quam pro defunctis. In nomine domine iesu christi...

[Receive power to offer sacrifice to God and to celebrate mass both for the living and the dead. In the name of the Lord Jesus Christ...] These words were said at the *porrectio instrumentorum* (see next section, below).

The *form* (that is the essential "thing said") at least as used from 1550-1662 was alleged to be inadequate in the papal encyclical of Pope Leo XIII *Apostolicae Curae* in 1896 on the grounds that there was not a "precise signification of the order of priesthood, or its grace or power". This assumes that such a "precise signification" is necessary to the validity of an act of ordination. Anglican theologians would regard the addition of the words "for the office and work of a priest" in 1662 as an *improvement* of a rite that was perfectly adequate prior to the revision for the essential purpose of the transmission of valid orders. In any case that this rite was for the purpose of the "ordering of priests" was quite clear from 1550 onwards from the title and from a number of references within the order of service itself (in the presentation, in the collect, in the examination, and in some of the rubrics).

(29) The delivery of the Bible.

A complete bible is given at the ordering of priests. It may be noticed that authority is given not only to preach the Word of God but also "to minister the holy Sacraments in the Congregation". In the 1550 Ordinal the ministering of the sacraments was represented symbolically by the delivery of chalice and bread (in addition to the Bible) to the newly-ordained priest. This was a continuation of medieval practice, the *traditio instrumentorum* or *porrectio instrumentorum*. This ceremony was dropped in 1552, but is to be found as an optional extra in some modern Anglican rites including the Church of England's Common Worship. There it takes place before the Peace so that the vessels may be used in the Liturgy of the Eucharist that follows.

[In the Middle Ages some theologians mistakenly regarded the *traditio instrumentorum* as the essential "matter" of ordination. The traditional Book of Common Prayer ordinal as embodied in Ordination Services One marks a shift back towards the biblical and patristic principle of the laying on of hands with prayer, although the declaratory formulae, which were medieval in character, were retained and used as part of the act of ordination. Modern liturgical revision has restored the ordination prayer in the proper sense. The *porrectio* or *traditio instrumentorum* can be seen for what it is - a meaningful additional ceremony in no way essential to the validity of the rite].

(30) Resumption of Communion

Holy Communion continues from the Nicene Creed. The newly-ordained remain in the place where they have been ordained until their reception of communion, which is an integral part of the total rite. Nowadays it is recognised that the entire congregation should receive communion, and a liturgically corrupt practice of giving communion only to the officiating clergy and the newly-ordained and their families no longer occurs in the Church of Ireland.

(31) Post-communion collects

These are special to the occasion, although one of them is the well-known "Prevent us, O Lord..."

(32) Additional directions

These cover the arrangements that have to be made when deacons and priests are ordained on the one occasion.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP

This order must be performed on a Sunday or Holy-Day, as directed in the 1662 Ordinal, but not in the Ordinals of 1550 or 1552. In the early Church, as witnessed to by directions of Leo the Great and by Alcuin, the custom was to ordain bishops on Sundays only. Later this was extended to the festivals of the Apostles (bishops being regarded as their successors) and then to holy days in general.

A significant change was made to the title in 1662, which previously had read "The Form of Consecrating of an Archbishop or Bishop". The reference to *ordination* here and in the Preface to the Ordinal was intended to make clear that bishops are a distinct order.

It is customary in the Church of Ireland for a bishop who is to serve in a northern diocese to be consecrated in St. Patrick's Cathedral, Armagh, as the Metropolitan Cathedral of the United Provinces of Armagh and Tuam (comprising Armagh, Clogher, Derry and Raphoe, Down and Dromore, Connor, Kilmore, Elphin and Ardagh, Tuam, Killala and Achonry), and for a bishop who is to serve in a southern diocese to be consecrated in Christ Church Cathedral, Dublin, as the Metropolitan Cathedral of the united Provinces of Dublin and Cashel. Installation and enthronement subsequently takes place in the new bishop's cathedral church (or in each of his cathedrals if he is to be bishop of a united diocese). An Archbishop of Armagh is always already in episcopal orders since he is chosen from among the existing bishops. An Archbishop of Dublin is consecrated in Christ Church Cathedral.

[Early Church tradition, witnessed to by St. Cyprian in the third century and St. Augustine in the fifth century, was for the newly-elected bishop to be consecrated in the Church which he had been chosen to serve in]

(33) The Communion

All acts of ordination are set within the context of the celebration of the Holy Communion as the supreme act of Christian worship. Unlike the forms for the making of deacons or the ordering of priests the sermon does not occur at the beginning, but (as in traditional Prayer Book celebrations) after the Gospel and the Nicene Creed. The liturgy begins therefore with the Lord's Prayer and the

Collect for Purity, followed by the Summary of the Law.

The liturgy is celebrated and the rite of episcopal ordination administered by the Archbishop of the Province assisted by at least two other bishops. In the unavoidable absence of the archbishop another bishop may be appointed to preside.

(34) The Collect

No collect is to be found in the form for the consecration of a bishop in 1550 or 1552 (it is not clear whether the collect of the day was used or whether the service began with a reading). However, the original form of this collect is found in the 1549 Prayer Book as a collect for St. Peter's Day. It read,

Almighty God, which by thy son Jesus Christ hast given to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock; make, we beseech thee, all bishops and pastors diligently to preach thy holy word and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord.

In 1662 this was altered to,

Almighty God, who by thy Son Jesus Christ didst give to thy 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.

This is a good example of the manner in which Cranmer's "incomparable prose" was significantly improved by the 1662 revisers, to produce classic "BCP" forms.

(35) The Epistle. From 1550 this has been 1 Tim. 3:1f, with Acts 20:17f as an alternative from 1662. The 1 Timothy reading is attested in a wide variety of medieval MSS. In the BCP the epistle is read by one of the assisting bishops.

(36) The Gospel From 1550 this has been John 21:15f, with John 20:19f and Matt. 28:18f as alternatives from 1662. It is followed by the **Nicene Creed** and **the Sermon**.

(37) The Presentation The bishop-elect (vested with his rochet) is presented to the Archbishop of the province by two bishops. The words "Most Reverend Father in God" were deleted in 1990 and the word "Archbishop" substituted as part of the legislation to admit women to the episcopate.

The bishop-elect is described as "godly" and "well-learned" indicating two areas in which he or she is expected to excel - spirituality and scholarship (including the capacity to think theologically).

(38) Certification and Declaration The certificate of the Bench of Bishops of the election and fitness of the person to be consecrated is read. There follows the declaration of obedience to the Archbishop.

In the Name of God, Amen. I, N, chosen Bishop of the Church and See of N, do solemnly profess and promise all due reverence and obedience to the Archbishop of N, and to his successors.

This declaration is based on that of Sarum, which spoke of *debitam et canonicam obedientiam reverentiam et subiectionem* - "due and canonical obedience, reverence and subjection". This declaration is not made in the case of an Archbishop.

(39) Exhortation to pray

(40) The Litany, with a special petition,

That it may please him 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.

This is followed by a prayer for the bishop-elect. The prayer from Sarum at this point referred to the bishop as the one called *ad summi sacerdotii ministerium* - "to the ministry of high priest", a thought that is to be found in relation to the bishop's office as early as St. Cyprian (d.258).

(41) Interrogation,

This is conducted by the Archbishop, seated on his Chair. The Preface is derived to some extent from Sarum, the interrogation itself partly from Sarum, and partly from Martin Bucer.

[An examination was appointed by the Fourth Council of Carthage (525 A.D.) and by the Second Council of Nicaea (787 A.D.), and is described in *Ordo Romanus Primus* (at the beginning of the eighth century)]

Q.1.This relates to the sense of vocation, "are you persuaded that you be truly called to this ministration?" As with deacons and priests certainty is not required, although conviction is, "I am so persuaded".

Q.2.This relates to the bishop-elect's understanding of the holy Scriptures as containing sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ. As might be expected with a bishop, there is an emphasis upon the teaching office,

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?

The emphatic response is from Sarum, "I am so persuaded, and determined, by God's grace".

Q.3.This relates to perseverance in the study of the Scriptures and prayer for a right understanding so that the bishop-elect may be able, through the Scriptures to "teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers".

Q.4.This develops the thought of the bishop as one who maintains right teaching and drives away "all erroneous and strange doctrine contrary to God's Word".

Q.5.This is a searching question about the bishop-elect's own manner of life and the example of good works he must set to others.

Q.6. This takes up the theme of "quietness, peace, and love" and applies it to the work of the bishop in his diocese, referring to those who are "unquiet, disobedient, and criminous" so that he might "correct and punish" according to such authority as he will have by God's Word and as he should be committed by the Ordinance of this Church.

The word "Church" at the end of the sentence was originally "realm", and was altered in 1878 to reflect the changed conditions resulting from disestablishment. The entire question reflects a state of society in which bishops as officers of State as well as officers of the Church exercised authority. A bishop, through his Diocesan Court, still does have disciplinary power, mainly over the clergy.

Q.7. This question, relating to the need for faithfulness in ordaining others, was introduced in 1662 and reflects the disturbed state of the Church at the Restoration.

Q.8.This relates to the bishop's practical charity towards the needy, a significant item prior to disestablishment when episcopal emoluments were such as to make charitable giving an integral part of his ministry in the diocese.

The interrogation concludes with the same prayer used in the ordering of priests in which it is asked that strength and power shall be given to perform the undertakings that have been given.

(42) The Episcopal Habit,

The remainder of the episcopal habit is put on (usually in a side chapel or Chapter Room or vestry), consisting of (scarlet) chimere and stole.

[The chimere is an ecclesiastical garment that is also used academically as part of Convocation dress or habit. Doctors of the superior faculties wore red chimeres whereas Masters of Arts and Bachelors of Divinity wore black. From the sixteenth century black was worn even by doctors. Anglican bishops took to wearing black chimeres, although they seem to have retained red in Convocation or when Convocation was sitting. More recently the use of scarlet has become general, although nowadays few bishops hold higher doctorates. There is no authority for the custom of wearing scarlet on normal occasions but reverting to black for funerals.]

(43) Veni Creator Spiritus,

Traditionally this is sung antiphonally. This hymn to the Holy Spirit was probably composed in the Frankish Empire in the ninth century and has been attributed to Rabanus Maurus. It was used as the Vespers Hymn of Whitsuntide from the tenth century, and from the twelfth century came to be substituted during the Octave of the feast for the usual hymn of Terce. As well as being inherently suitable to the Feast of Pentecost it is widely used for other occasions, most notably the ordination of priests and the consecration of bishops and also at the consecration of churches. The version used here is that of Bishop John Cosin, included since 1662 to replace the earlier version in the 1550 Rite. Other versions of the *Veni Creator* are due to J. Dryden, R. Mant, F. W. Faber, and E. Caswall.

(44) Pre-ordination prayer

This prayer acknowledges the spiritual gifts bestowed by the ascended Christ for ministry and asks that the bishop-elect may be given grace to use the grace (of episcopal orders) aright. The sources of the prayer are Ephesians 4:8-12 and Sarum.

(45) The Act of Ordination

The archbishop and bishops present (of whom there must be at least two in addition to the archbishop) lay their hands on the head of the bishop-elect. The Archbishop says,

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.

[Sections in italics date from 1662. The prayer originally began "Take..." The sources are John 20:22; 2 Timothy 1:6, and the 1662 revision]

(46) Giving of the Bible with Exhortation

The words of the Exhortation are derived partly from 1 Timothy 4:16; Ezek 34:3,4, 16; 1 Peter 5:4, and partly from Sarum.

(47) Porrectio instrumentorum

The custom of handing to the new bishop the symbols of his office - pastoral staff, pectoral cross, and ring, has been restored in practice although it is not formally provided for. Following tradition going back to Sarum and retained in the 1550 Ordinal (but removed in 1552) the pastoral staff is given at the words "Be to the flock of Christ a shepherd, not a wolf..." The pectoral cross is given at the words, "Be so merciful..." The ring is given at the reference to "the never-fading crown of glory".

(48) The Communion

The celebration of Holy Communion continues presided over by the Archbishop. The newly consecrated bishop (with the other bishops) and the whole congregation communicates.

(49) Post Communion

This includes a special prayer for the newly-consecrated bishop.

ORDINATION SERVICES TWO

The 1992 Act of the General Synod authorizing a revised Ordinal, alternative to that in the Book of Common Prayer, marked an important stage in the process of Liturgical Revision which had begun through the setting up of the Liturgical Advisory Committee in 1962. Insofar as the theologically most significant aspects of liturgy are those relating to Initiation (Baptism and Confirmation), Eucharist, and Ministry (Ordination) and that these are interdependent, it could not be said that the first stage of revision was in any way complete until this had happened. Revision of the Ordinal began in 1982, and received an impetus from a request by the House of Bishops that this should proceed and that the Church of England's new ordinal in the *Alternative Service Book* (1980) was to be taken as a general guide. *The Ordinal* (1992) was essentially the Church of England's rites in the *Alternative Service Book* as adapted (and to some extent improved) for Church of Ireland use. The ASB Ordinal in turn had been influenced by the new ordination rites of the (united) Church of South India (1958), and was to a large extent based upon the Anglican-Methodist Ordinal of 1968 (produced in connection with an unsuccessful attempt to bring about unity between the Church of England and the Methodist Church). It may be taken to have been the fruit of wide ecumenical consultation, and was described by a leading Roman Catholic theologian Fr B. Leeming as "immune from the objections which Catholics found in the 1552 Ordinal".

The 1992 Ordinal (as incorporated into *Alternative Occasional Services* 1993) in practice superseded the traditional Prayer Book rites (now Ordination Services One). However, in preparing modern language rites for the *Book of Common Prayer* 2004 careful consideration had to be given to developments in the theology and practice of ordination which came to the fore from the mid - 1990s onwards. Particularly important, from this point of view, was the ongoing work of the International Anglican Liturgical Consultation (on which the Church of Ireland's Liturgical Advisory Committee was represented). Especially significant in this regard were two documents, *Anglican Orders and Ordinations: Essays and Reports from the Interim Conference at Jarvenpaa, Finland, of the IALC - 4-9 August 1997* and *Anglican Ordination Rites - The Berkeley Statement: To Equip the Saints. Findings of the Sixth International Anglican Liturgical Consultation, Berkeley, California, 2001*. Contact with the Church of England's Liturgical Commission was also important, including drafts of the Common Worship Ordinal. Ordination Services Two may be said to be a new Ordinal incorporating many of the new insights of the period since *Alternative Occasional Services* appeared whilst consolidating the gains associated with the Church of Ireland's 1992 Ordinal.

The main differences between Ordination Services One and Two may be summarized as follows:

(1) In the traditional Prayer Book Ordinal (OS-1) deacons are "made", priests "ordained", and bishops "ordained or consecrated". In Ordination Services Two (OS-2), as in *Alternative Occasional Services* (AOS) the term "ordination" is extended to deacons, though still keeping "consecration" for bishops as an alternative.

(2) The modern rites are brought into line with the (Preamble and) Declaration which refers to "Priests or Presbyters" (*Book of Common Prayer* 2004 p.776). The title in the OS-2 p.563 is "The Ordination of Priests, also called Presbyters". Historically, the word "priest" is a contraction of "presbyter", which in turn reflects the Greek *presbuteros*, "elder" (Acts 14:23; 20:17).

(3) In the traditional Prayer Book Ordinal (OS-1) the structure of the service for each of the three Orders differs. In the 2004 Order (OS-2) the structure of the services is similar. The ordinations are to take place after the Nicene Creed in the Service of Holy Communion, and system of having the sermon at the beginning of the rites for deacons and priests has disappeared. There is a simple and logical sequence for each Order, the following being the basic shape or format:

The Gathering of God's People (including a preface modified by the mention of the particular order being conferred)

Proclaiming and Receiving the Word

The Rite of Ordination

Prayers (including an authorized Litany)

The Ordination Prayer (one of two) with the **Laying on of hands**

Celebrating at the Lord's Table

Going out as God's People

[For a more detailed analysis of the structure underlying all three rites, see below p. 29]

(4) The declaratory formulae of ordination in the traditional Prayer Book (OS-1), derived from medieval models ("Take thou authority...", "Receive the Holy Spirit...") are replaced, following ancient practice, by impetratory forms (that is by forms of supplicatory prayer within which the laying on of hands takes place).

(5) There is a much greater explicitness than in the Book of Common Prayer with regard to the distinctive functions of each of the three Orders of Ministry - Deacons, Priests, and Bishops.

The Notes

The Notes which appear at the beginning of OS-2 are described as "Notes for the whole Ordinal" and so apply equally to OS-1

1. The threefold ministry.

The Church of Ireland maintains the historic threefold ministry of bishops, priests and deacons. Its ministers are ordained by bishops according to authorized forms of service with prayer and the laying on of hands (see the Preamble and Declaration to the Constitution of the Church of Ireland, the Preface to the Ordinal (1662), and the Constitution itself).

The phrase "Preamble and Declaration to the Constitution of the Church of Ireland" is mistaken. It is a reference to the Preamble and Declaration *prefixed* to the Constitution of the Church of Ireland referred to with legal exactness in various documents as the "Declaration prefixed to the Statutes of the Church of Ireland, passed at the General Convention, in the year of our Lord One Thousand Eight Hundred and Seventy" (the Preamble being an integral part of the document). The document, drawn up at the time of Disestablishment and reproduced in the 2004 Prayer Book on pp776-7 is vitally important as an indication of the basic principles adhered to by the Church of Ireland. All members of the clergy have to affirm their approval and agreement to this document at their ordination and when entering upon office as curates assistant and rectors of parishes. For the present purpose the relevant part states,

In the Preamble and Declaration (BCP p.776) it states,

The Church of Ireland ... will maintain inviolate the three orders of Bishops, Priests or Presbyters, and Deacons in the Sacred Ministry".

In the Preface to the 1662 Ordinal (BCP p.518, see above) it states,

It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons... And therefore, *to the intent that these Orders may be continued,* and reverently used and esteemed, in the Church of Ireland; no man shall be accounted or taken to be a lawful

Bishop, Priest, or Deacon in the Church of Ireland 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.

The Constitution Chapter 9, Part 3 (Canon 17) states,

That form of ordination which is prescribed in the Book of Common Prayer or elsewhere for the ordering of bishops, priests and deacons, and no other, shall be used.

2. **Consecration of Bishops**

Bishops must be consecrated by at least three other bishops, joining together in the act of laying on of hands, of whom one shall be the archbishop of the province or a bishop acting as deputy. Two assisting bishops should accompany the archbishop throughout. Such consecration should take place on a Sunday or Holy Day.

A consecration may appropriately take place in the metropolitan cathedral or in a cathedral of the vacant see. In the latter case it is appropriate that, once consecrated, the new bishop receives the pastoral staff, is placed in the episcopal seat and subsequently presides at the eucharist.

The regulation about consecration by a minimum of three other bishops is derived, ultimately, from the canons of the Council of Nicaea (A.D. 325). Canon 4 of Nicaea said,

It is most proper that a bishop should be constituted by all the bishops of the province: but, if this be difficult on account of some urgent necessity, or the length of the way, that at all events three should meet together at the same place, those who are absent also giving their suffrages and their consent in writing, and then the ordination be performed. The confirming, however, of what is done in each province belongs to the Metropolitan of it.

It may be seen that the original purpose of this was to express the solidarity of the episcopate and the corporate nature of the Church. Only later was the presence of three bishops regarded as a guarantee of the validity of the episcopal consecration (covering any technical defects in the orders of any of the bishops and thus preserving the apostolic succession). Because of the special role of the Metropolitan, bishops are normally consecrated in his Cathedral. Bishops for the Province of Armagh are normally, though not invariably, consecrated in Armagh, those for the Province of Dublin in Christ Church Cathedral, Dublin. In the event of the consecration taking place in a cathedral of a vacant see what is now the installation and the enthronement would be incorporated into the ceremony. Consecration on a Holy Day provides a special association and anniversary for the bishop being consecrated.

3. **Ordination of Priests and Deacons**

Priests (or presbyters) share with the bishop in laying hands on the heads of those ordained to the order of priest. The bishop alone lays hands on the heads of those ordained to the order of deacon.

The ultimate reason for this seems to be that the new priest is being admitted the college of priests, while the deacon from ancient times has been regarded as a personal assistant of the bishop.

4. **The Declarations**

The declarations as required by the Constitution of the Church of Ireland are taken prior to the service of ordination of deacons and priests.

In Chapter IV of the Constitution, Section 67 it is stated,

All persons admitted to Holy Orders of deacons or priests, or licensed as curates assistant, or instituted to the office of vicar, or instituted to a cure of souls in the Church of Ireland, shall make and subscribe before such ordination, licence, or institution, in the presence of the bishop or of his commissary, the declaration in the roll contained in the schedule hereunto annexed,

and none other.

This Declaration for Subscription reads,
I, A.B., do hereby solemnly declare that -

- (1) I approve and agree to the Declaration prefixed to the statutes of the Church of Ireland passed at the General Convention in the year of our Lord one thousand eight hundred and seventy.
- (2) I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of Ireland, as therein set forth, to be agreeable to the Word of God; and in public prayer and administration of the sacraments I will use the form in the said Book prescribed, and none other, except so far as shall be allowed by the lawful authority of the Church.
- (3) I have not made, by myself or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever (save that I will faithfully perform my duty) touching or concerning the obtaining of [the sacred order of the chaplaincy of the curacy of the office of vicar within the benefice of, or the benefice of each to be specially stated by each declarant]: nor will I at any time hereafter perform or satisfy, in whole or in part, any such payment, contract, or promise made by any other person with or without my knowledge or consent.
- (4) I declare that I do not hold office as an incumbent, rector, vicar, or licensed curate elsewhere than in Ireland, and that I do not hold any other ecclesiastical office which I have not made known to the Archbishop (or Bishop) of
- (5) I will render all due reverence and canonical obedience to
Archbishop (or Bishop) of _____ and his successors, Archbishops (or
Bishops) of _____, in all lawful and honest commands.
- (6) I promise to submit myself to the authority of the Church of Ireland, and to the laws and tribunals thereof.

Notes on the above

- (1) The [Preamble and] Declaration are to be found prefixed to the Church Constitution (First Schedule) and are also printed in the Book of Common Prayer 2004 pp776-7. They set forth basic principles drawn up by the General Convention of the Church of Ireland in 1870 between the passing of the Irish Church Act (1869) and its coming into effect (1st January 1871). Although in theory the Preamble and Declaration could be modified by the General Synod in practice they constitute the most basic and "irreformable" part of the Constitution.
- (2) The "assent" given to the Thirty-nine Articles of Religion is of a *general* character. Commenting on the change in the form of subscription made in 1865 (giving us the current wording), F. J. Bicknell comments in his *Thirty-nine Articles*, 3rd Ed. revised, p.21,
The change of language in the form of subscription was deliberate. We are asked to affirm today, not that the Articles are all agreeable to the Word of God, but that the doctrine of the Church ... as set forth in the Articles is agreeable to the Word of God. That is, we are not called to assent to every phrase or detail of the Articles but only to their general sense.
- (3) This is directed against the offence of *simony* the purchase or sale of ecclesiastical preferment. The word is derived from the name of Simon Magus (Acts 8:9ff). It may be noted, however, that this declaration relates to any promises made towards the obtaining of an ecclesiastical position. For example, it would be a breach of this declaration for a person being interviewed by parochial nominators to give an undertaking that, if appointed, he or she would either use or not use any particular form of service authorised in the Church of Ireland.
- (4) This is intended to prevent a person simultaneously holding posts, for example in Ireland and England and being paid for both positions. A deacon or priest entering the service of the Church of

Ireland from another part of the Anglican Communion must therefore resign prior to their being licensed or instituted.

(5) "All due reverence" - the respect due to the office of the bishop, and "canonical obedience" - that is obedience in matters required by the laws of the Church of Ireland - "in all lawful and honest commands". The good faith of the bishop must normally be assumed.

It is important to note that in the Church of Ireland the authority of the diocesan bishop is strictly a constitutional authority, and this applies to the collective authority of the House of Bishops as well. In relation to the regulation of public worship it says in the volume *Ecclesiastical Law* in Halsbury's Laws of England (Third Edition), p.82

A clergyman is bound by the oath of canonical obedience to obey all such commands as the bishop by law is authorised to impose, but the bishop has no power personally to compel the incumbent to adopt one of two alternatives both equally legal...

The precedent for the latter part of this statement dates from 1792, and being pre-Disestablishment forms part of ecclesiastical case-law relevant still to the Church of Ireland.

(6) Every Church of Ireland clergyman or woman is bound to recognise both the legal and moral authority of the Church. For ecclesiastical tribunals, offences, sentences, faculties, registries, see Chapter VIII of the Church Constitution. The Court of the General Synod has the final say in legal matters within the Church, and has "original jurisdiction" in any charge involving a question of doctrine or ritual or the deposition from holy orders of any clergyman.

5. **Form of Service**

Questions concerning the form of service to be used, and other matters concerning the conduct of the service, are to be determined by the bishop who presides at it, in accordance with the rubrics of the service and having regard to tradition and local custom.

This safeguards the bishop's authority in relation to what is, like confirmation, essentially an episcopal service.

It is regrettable that the sentence stating "it is appropriate that the newly-ordained should be invited by the bishop to exercise their new ministry in the course of the service" (AOS p.97) has been deleted from this section. However, the principle, whether explicitly stated or not, is still valid.

6. **Readings**

The Readings will normally be those indicated in the service. On occasion the readings of the day may be used or readings may be selected from those provided in the Table of Readings page 70.

The readings indicated in the service have been chosen because of their particular appropriateness. It may be noticed, for example, that although the words "Whosoever sins you forgive" etc. are no longer part of a formula of ordination for priests they are included in the Gospel reading (BCP p.564) where they are of considerable theological importance in relation to the ministry of absolution. Readings of the day may be particularly appropriate when an ordination occurs on a holy day (mandatory for the consecration of a bishop). The list of readings on p.70 includes those for Bible Sunday, Ember Days (when it is appropriate for ordinations to occur), the Guidance of the Holy Spirit, Peace, Mission, and Unity, those provided, or readings of the day. On certain days of the year the liturgical provision may not be displaced by any other observance (BCP p.18).

This would mean that an ordination occurring on, for example, The Presentation of Christ, The Ascension Day, The Day of Pentecost, or Trinity Sunday must have the propers (including the readings) only of those days.

7. **Vesture**

The ordinand may be vested in the vesture of the order before the service begins, or at the appropriate point after the laying on of hands. Deacons and priests are vested with a scarf or stole according to individual choice, and bishops in their episcopal habit (see Canon 12).

Canon 12, **Ecclesiastical apparel**, reads,

(1.) Every archbishop and bishop at all times of his public ministrations of the services of the Church shall use the customary ecclesiastical apparel of his order.

This would normally be taken as including purple cassock and rochet (the white garment - rochet, surplice, and alb are all essentially the same vestment), scarf and hood or stole. However, there seems no reason under this canon why an archbishop or bishop should not wear a cope and mitre, which is certainly "customary" throughout the Anglican world.

(2) Every presbyter and deacon at all times of his public administration of the regular services of the Church in a church building

(a) may wear a cassock,

(b) shall wear a plain white surplice with sleeves and the customary black scarf or a stole, and

(c) may wear bands, and the hood pertaining to his university degree or other academic qualification:

Provided that any minister shall be at liberty to wear a plain black gown while preaching.

No minister shall wear any other ecclesiastical vestment or ornament.

It may be noted that the right of the individual priest or deacon to choose whether to wear a scarf or a stole is absolute, and this is confirmed by Note 7 to the Ordinal (1992). This choice is not subject to the permission of bishop - or rector - either at the ordination or at any other time. The distinction between a scarf and stole should also be observed. A scarf should never be worn sash-wise by a deacon. It is *always* worn up-and-down. Only a stole is worn over the left shoulder.

8. **The Presentation**

Before the service, the ordinand is appropriately seated with those who will present *him/her* to the bishop; while, after the presentation, it is appropriate that all those being ordained should be seated together.

This reflects a renewed emphasis on the concept of "a particular ministry within a specific Christian community". Paul Bradshaw writing on "Ordination as God's Action through the Church" in *Anglican Orders and Ordinations* Alcuin/Grow 1997 pp9-10 says, "The early Church knew nothing of the idea of ordinations at large", and one could not be ordained 'absolutely' as a bishop, presbyter or deacon in the universal Church, but had to be appointed to a specific, vacant ministerial role within an individual Christian community. The Berkeley Statement *To Equip the Saints*, Grove Books 2002, p.11 suggests,

Regardless of how the candidates enter the building, they should be seated with those with whom they are closely linked, such as their family, those who have nurtured them in the community of faith, those who will present them for ordination, or those among whom they will serve.

While this is provided for in Note 8 it will be noticed that OS-2 does not go with a further suggestion in the Berkeley Statement, 'Care should be taken to ensure that the ordinands continue to sit with this supportive group until they are called forward for the Questions'.

On the contrary, the candidates (assuming there is more than one) give one another mutual support following the Presentation.

THE STRUCTURE OF THE RITES

A brief indication of the fundamental "shape" of the rite is given above. A more detailed analysis follows.

The structure of all three rites (for the ordination of deacons, priests, and bishops) is essentially the same,

The Gathering of God's People

Hymn, canticle or psalm
Greeting
Baptismal versicles and responses
Preface Presentation
Affirmation (by Archdeacon (Deacons and Priests)
Question and Answer
Collect

Proclaiming and Receiving the Word

The First Reading
The Psalm
The Second Reading
[Canticle, hymn, or anthem]
The Gospel Reading The Sermon
The Nicene Creed

The Rite of Ordination.

The Presentation (Bishops only)
The "Declarations":
Duties of the office to which the ordinand is being admitted
Charge (in the case of priests)
Declarations relating to the faith and commitment of the ordinand, in Question and Answer form.
Affirmation by the People.
Prayers:
An Ordination Litany
Silence
Veni Creator (priests and bishops only). An appropriate hymn of invocation of the Holy Spirit for deacons.
The Ordination Prayer with the Laying on of Hands (one of two forms, the second interactive)
Vesting (if not already done)
Giving of the Bible
Welcome/Greeting of new deacons, priests or bishop
The Peace

Celebrating at the Lord's Table

Greeting
Sursum Corda
Gratias agamus
Eucharistic Prayer (with Proper Preface for Prayer One)
The Lord's Prayer
The Breaking of the Bread
The Communion

The Great Silence

Going Out as God's People

[Hymn]
Post-communion prayers
Blessing
Dismissal
Exhortation (Priests, Bishops)
Departure with Bible (and Pastoral Staff - Bishops only),
accompanied by representative persons.

COMMENTARY:

The Gathering of God's People

The Ordination is set within the context of a celebration of the Holy Communion, and there is an integral relationship between the two, the Eucharist not being a kind of "add-on" to something which would be complete without it. The bishop presides over the entire rite, in this way maintaining the unity of the Word and Sacrament and their common relationship to the act of ordination. It may be noted that neither the Collect for Purity nor the Gloria in Excelsis are to be found as part of the Preparation. Although the Collect for Purity is, historically speaking, a distinctive feature of the Anglican Communion office (derived from the priest's private prayer before the Eucharistic celebration in the Sarum rite) it is not essential. The Gloria in Excelsis was originally a canticle used at Mattins in the Greek Church, and has been in use in celebrations of the Eucharist on at least festive occasions in the West from the sixth century onwards (although the spread of its use appears to have been gradual). There is no liturgical necessity for its invariable use as in the BCP; and it is properly omitted here. If it were considered desirable to have it, it could be used instead of a hymn during the entry of the ministers or in its customary place prior to the collect.

It is appropriate for the first part of the service to take place at the chancel step. Depending on the layout of the Cathedral the actual ordination may take place there or at the sanctuary step. It is desirable for the act of ordination to be fully visible to the congregation (who are there as participants not merely as spectators).

The Greeting

This comprises "The Lord be with you" and its response without an alternative. The Church of England's *Common Worship* has

Blessed be God, Father, Son and Holy Spirit
Blessed be his kingdom, now and for ever. Amen.

Common Worship also has an alternative Greeting for the Easter to Pentecost season. There seems no reason why that to be found on p.201 may not be used in this order.

Christ is risen!
The Lord is risen indeed. Alleluia!

Responsorial Sentences

These are significant as representing the baptismal ecclesiology emphasized in some recent writings on ordination. The call to particular ministry is to be understood within the context of common membership of the church to which all belong by virtue of baptism and within which there is an "every-member" ministry.

Preface/Introduction

This is in two parts, the first a direct quotation from Romans 12:5, 6 from the Revised English Bible (chosen as the version which most effectively and euphoniously conveyed the meaning) indicating the universality of the gifts of God's grace within the one Body of Christ. The second part is a careful affirmation of the order of ministry which is to be conferred and the means of its bestowal (through prayer and the laying on of hands). There is an emphatic reaffirmation that through the Church's practice of ordination the threefold ministry of bishops, priests or presbyters and deacons is being maintained. The preface, which corresponds to that in Ordination Services One [BCP p.518] but differs in that it is read publicly as part of the order of service, reflects the commitment of the Church of Ireland as expressed in the Preamble and Declaration [BCP p.776] to "maintain inviolate the three orders of bishops, priests or presbyters, and deacons in the sacred ministry".

This statement, which was drawn up with great care, may be compared with the similar passage for the ordination of deacons in the Church of England's *Common Worship*,

God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvelous light.

The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God's love and to work for the coming of his kingdom.

To serve this royal priesthood, God has given a variety of ministries. Deacons are ordained so that the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission; as he washed the feet of his disciples, so they must wash the feet of others.

The Presentation

In specifying that the presentation is to be performed by "sponsors" it seems to have been overlooked that the Archdeacon of the Diocese has an ancient right, written into canon law, to present ordinands to the bishop. To reduce this to a bare statement by the Archdeacon "They are satisfied", relating to those responsible for their selection and training, is inadequate. One possible solution is for the Archdeacon to be accompanied by other representative persons and to speak either with them or on their behalf. Given the importance of the local congregation as an embodiment and representation of the church universal it is desirable that some mention be made of where the ordinands are to serve, in such a form in each case as "Bishop..., we present ... to be ordained deacon. *He/she* is to serve in the parish of X."

With regard to the choice of sponsors, the Berkeley statement says (*Anglican Ordination Rites* p.13)

The particular process through which candidates have come to ordination ought to determine who will present them. For example, in some cases they may be presented by those who have discerned and nurtured the individual's call to - and preparation for - ordained ministry, in others it may be representatives of the local church among whom the new ministry is to be exercised. While the role played by family and friends may rightly be recognized at some point within an ordination service, the presenters should represent the wider community of the baptized rather than the personal choice of the candidates.

In the *Book of Common Prayer* 2004 the candidate says for himself or herself, "I believe that God has

called me" which is more direct and personal than the Church of England's question and answer,

Do they believe them to be duly called to serve God in this ministry?

They do.

The Collect

This sets the ministry of those who are to be ordained within the context of the ministry of all the faithful (who are also prayed for). This collect is of a general character, and does not have quite the same significance as the collect in the Ordination Services One, which, prior to the additions and modifications made in 1662, served as an important indication of the difference between the three orders of ministers in the Church.

The prayer was produced by the Revision Committee of the Church of England's General Synod, and is an adaptation of the second ASB prayer for Good Friday, itself drawn from the *Gelasian Sacramentary*.

The Collect may be introduced by the use of such words (from *Common Worship*) as,

Let us pray for N and N, and for the ministry of the whole people of God

A period of silent prayer would be appropriate after the collect is introduced and before it is said.

On a principal holy day or festival the Collect of the Day may be used - preferably in addition to rather as a substitute for the collect given above with its emphasis upon setting the particular ministry to which the person is to be admitted within the context of an "every-member" ministry in the whole Church.

Proclaiming and Receiving the Word

The Ministry of the Word is more comprehensive than that in the traditional Prayer Book rite (Ordination Services 1), which merely provides for an Epistle and Gospel. Here, there is the full liturgical apparatus of Old Testament Reading, Psalm, Epistle, (Canticle or Anthem or Hymn), Gospel, and Sermon. These readings have been chosen to indicate appropriate aspects of the various ministries. For an explanation of the rather more comprehensive selection of readings provided in the Church of England's *Common Worship* Ordinal see Paul Bradshaw, Ed., *A Companion to Common Worship*, SPCK, Vol 2, Alcuin Club Collections 81, 2006, p231-2.

Preference is given to the readings indicated in the order of service. This means that attention is given to passages with a bearing on ministry rather than to a general exposition of passages which may or may not be particularly relevant to the ordination. This is in contrast to the emphasis in the Berkeley Statement "To Equip the Saints" in which it is stated that "the ecclesial nature of ordination may be underscored if the eucharistic readings of the day are used, when they are appropriate, rather than those that focus more narrowly on the particular order being conferred." Given how rare it is for most members of the church to have an opportunity to attend an ordination it seems reasonable to draw attention to readings that help people to understand the nature of the ministry to which candidates are being admitted

DEACONS

The **Old Testament reading** is Isaiah 6:1-8 - Isaiah's vision of God in the Temple - appropriate at the commencement of ministry.

The **Psalm** is 119:33-38, "Teach me O Lord the way of your statutes", also appropriate in the "learning" situation of beginning one's ministry.

The **Epistle** is Romans 12:1-12, drawn from the Anglican-Methodist ordinal, which speaks of personal consecration and also of mutual service in the Body of Christ - the deacon's ministry being above all that of commitment and service.

The **Gospel** is Mark 10:35-45. This sets before the ordinand the ultimate pattern of service, which is that of Jesus, "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many".

[The special role of the deacon, liturgically speaking, is to read the Gospel, and this is witnessed to by St. Jerome (c.342-420) and St. Augustine (354-430). This being the case it has been the custom for a newly-ordained deacon to read the Gospel immediately after the act of ordination. However, to have retained this custom in a modern rite would have involved a considerable restructuring of one service: and this would have undermined the uniformity of structure which has been a feature of revised versions of the Ordinal, being found, among others, in that of the United Church of South India, the Anglican-Methodist Ordinal and the new Roman Pontifical as well as in the Church of Ireland's Alternative Occasional Services (1993). However, if a deacon is present it would be appropriate for him or her to read the Gospel and to perform other diaconal duties. In the Notes attached to the *Common Worship* Ordinal the following are suggested as appropriate functions for the "deacon of the rite",

- to carry the Book of the Gospels into the assembly,
- to read the Gospel,
- to sing or say the Ordination Litany
- to prepare the table and the gifts,
- to assist with the Breaking of the Bread and the distribution,
- to supervise the ablutions,
- to dismiss the assembly.

PRIESTS

The **Old Testament reading** is Isaiah 61:1-3a "The Spirit of the Lord is upon me..." an eschatological passage quoted by Jesus with reference to his own ministry in Luke 4:14-30.

The **Psalm** is 145:1-7,21. "I will exalt you O God my King" - in which the psalmist declares his intention of singing God's praises and declaring his mighty deeds".

The **Epistle** is 2 Corinthians 5:1.4-21 - the ministry of reconciliation which lies at the heart of priesthood, as of the Christian life in general.

The **Gospel** is John 20:19-23. This contains the significant words to be found in the act of ordination in the Book of Common Prayer, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained". In the BCP Ordinal this was used as one of the Gospels at the Consecration of a Bishop.

BISHOP

The **Old Testament reading** is Numbers 27:15-20,22,23 - the commissioning of Joshua as the successor to Moses with full authority as leader through prayer and the laying on of hands.

The **Psalm** is 119:165-174. The Law of God is celebrated.

The **Epistle** is 2 Corinthians 4:1-10. A reminder that "we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us".

The **Gospel** is John 21:15-17, addressed to Peter the Shepherd, and so, symbolically, to all bishops. "Feed my sheep", the words of the Risen Christ. This was appointed as one of the readings in the traditional Prayer Book consecration of bishops in Ordination Services One, and was also in the Anglican-Methodist ordinal.

It may be noticed that of the passages chosen in the traditional Prayer Book Ordinal only two are appointed here - John 20:19-23 (but applied here to priests rather than bishops) and John 21:15-17. Ephesians 4:7ff is not appointed as a reading but is central to the thought of the ordination prayer for priests and for bishops.

The Sermon

No limitation as to content is made. However, the rule in Ordination Services One (for deacons' and priests' ordinations) gives an idea of the lines along which addresses at ordinations may reasonably proceed, "declaring the Duty and Office of such as come to be admitted Deacons/Priests, how necessary that Order is in the Church of Christ; and also, how the people ought to esteem them in their Office". It is hard to see the relevance in the recommendation in the Berkeley Statement, "The sermon should be an exposition of the word of God which has been read, in relation to the ministry of the whole church, and not be an address solely to candidates, which belongs rather to a "(set) Exhortation given by the bishop elsewhere in the rite". Setting the ordination within the context of the every-member ministry of the whole Church is one thing; ignoring the particularity of the occasion is another. Nor is it clear that nothing useful can be said about the ministry of bishops, priests or presbyters and deacons which is not contained in the exhortations.

The Nicene Creed

The "standard" order of modern Eucharistic liturgies has been followed, the principle being that God's Word is read and expounded and this in turn leads to a reaffirmation of faith. The significance of the use of the Nicene Creed in the ordinal is that it allows all concerned to identify their faith with that of the universal Church into whose ministry the ordinands are being admitted. The baptismal link is indicated by the introductory expression, "Mindful of our baptism... Contrary to the recommendation in the Berkeley document the Creed in Ordination Services Two is the Nicene Creed not the Apostles' Creed. The latter is a Creed of the Western Church only, whereas the Nicene Creed is truly universal. The corporate emphasis "We believe..." (the original wording of the Nicene Creed) stresses that this is the confession of faith of the whole Church. The "I believe..." of the Apostles' Creed is more individualistic and less suitable for this reason. The Nicene Creed is also the form of the Creed normally used at the Eucharist. There is a Eucharistic ecclesiology waiting to be more fully explored to complement the Baptismal ecclesiology exclusively recommended in the Berkeley statement and supporting documents.

The Rite of Ordination

Although what is termed "The Rite of Ordination" begins here it may be noticed that in contrast to the Ordinal in Alternative Occasional Services (1993) there has been an anticipation of part of the rite in the presentation of the candidates to the bishop within The Gathering of God's People and so far from this unit being self-contained there are also parts of the rite that appear in the post-communion, especially part of the priests' charge which in AOS appeared as a single unit.

Introducing the Church of England's counterpart to this part of the service Paul Bradshaw says (in *A Companion to Common Worship*, Vol 2, op. cit pp232-3),

Now that the ordinands have been introduced to the congregation, and the assembly has heard and pondered on the word of God, the ordination proper begins. The way an ordination is celebrated can sometimes make it look as if the bishop is setting some persons apart from the community of faith and transmitting to them a distinct "power". But an ordination is the act of the whole community presided over by the bishop. First, therefore, the ordinands must make before the people certain declarations about their faith and intentions so that the people may be able to give their consent to the ordination. Then the whole assembly will offer their prayers to God for the needs of the Church and the world, including petition for the ordinands, before the president [bishop] acting in the name of the Church, says the ordination prayer accompanied by the laying on of hands.

The Presentation, Part Two. [Bishops only]

The rite of the Ordination or Consecration of a Bishop has a double presentation, first, at the beginning of the service as of one who is believed to be called and ready to be ordained bishop in the Church of

God and, at the commencement of the Rite of Ordination when the authority for the ordination is read and the bishop-elect makes the Declaration of Canonical Obedience. It is reasonable to question whether this is as intelligible as the form in *Alternative Occasional Services* (1993) where the one follows immediately after the other (AOS p.122). This separation of two events which clearly belong together is an aspect of distributing parts of the process of ordination between the beginning, middle and end of the service. It may be noticed that the *Common Worship* ordinal avoids the problem by having the whole Presentation prior to the Collect.

The Declarations

The Declarations comprise (in the case of each order) a statement of the functions that belong to the order, and a series of questions and answers designed to elicit a public commitment to the work of the ministry as this is understood by the Church of Ireland. The functions are described as follows,

DEACONS

Deacons in the Church of God serve in the name of Christ, and so remind the whole Church that serving others is at the heart of all ministry.

Deacons have a special responsibility to ensure that those in need are cared for with compassion and humility. They are to strengthen the faithful, search out the careless and the indifferent, and minister to the sick, the needy, the poor and those in trouble. When called upon to do so, they may baptize, preach and give instruction in the faith. Deacons assist the bishop and priest under whom they serve. When the people are gathered for worship, deacons are authorized to read the Gospel, lead the people in intercession, and distribute the bread and wine of Holy Communion.

The specific functions of the deacon are often overlooked not least because of the long-established practice of treating the diaconate as a steppingstone to the priesthood (usually after one year). The revival of a permanent diaconate in some parts of the Anglican Communion indicates the special character of the deacon's office as servanthood. Some scholars, on the basis of the practice of the pre-Nicene Church advocate direct ordination to the particular order required - diaconate, priesthood, episcopate. Others, recognizing that where sequential ordination occurs each order is inclusive of the one already conferred see an advantage of a priest's or bishop's ministry being inclusive of that servanthood which belongs to the deacon. Although it is customary (and unexceptional) in the Church of Ireland for an assisting priest at the eucharist to vest as such, there does not seem to be any reason why he or she may not dress as a deacon when fulfilling the role of a deacon and so underlining this fact. A contrary view may be found in the introduction to *Equipping the Saints - Ordination in Anglicanism Today, Papers from the Sixth International Anglican Liturgical Consultation*, Eds R. L. Dowling and D. R. Holeton, p.11.

NB It is probably better for the deacon not to baptize except when it is impossible for a priest to perform this action. Although even lay baptism is fully valid, baptism as one of the two "Gospel sacraments" is best performed by one who has been admitted to the full ministry of the Word and Sacraments.

[In Ordination Services One the role of a deacon is spelt out within the interrogation. Here, it is more logically expressed *before* the questions].

PRIESTS

Priests (or presbyters) in the Church of God are called to work with the bishop and with other priests as servants and shepherds among the people to whom they are sent.

They are to proclaim the Word of the Lord, to call those who hear to repentance, and in Christ's name to pronounce absolution and declare the forgiveness of sins. They are to baptize

and to catechize.

They are to preside at the celebration of the Holy Communion.

They are to lead God's people in prayer and worship, to intercede for them, to bless them in the name of the Lord, and to teach and encourage them by word and example. They are to minister to the sick and to prepare the dying for their death.

They must always set the Good Shepherd before them as the pattern of their calling, caring for the people committed to their charge, and joining with them in a common witness, that the world may come to know God's glory and love.

[There follows a significant part of the Charge, a distinctive feature of the traditional Prayer Book Rite of the Ordination of Priests (Ordination Services One) based on Bucer's *De Ordinatione legitima*. Although the integrity of the Charge has been undermined by a portion of it having been placed at the conclusion of the service, it remains largely that of the traditional Prayer Book although lightened in tone and drawing on the modified version appearing in the Anglican-Methodist Ordinal and with some recent alterations. A further problem with the Charge in the Book of Common Prayer is that, due to an error a significant portion, approved by the General Synod, was omitted and had to be included in an Errata slip. For this reason the full text is reproduced below]

In the name of our Lord we ask you to remember the greatness of the trust now to be committed to your charge. You are to be messengers, watchers and stewards of the Lord; you are to teach and to admonish, to feed and provide for the Lord's family, to search for God's children in the wilderness of the world's temptations and to guide them through its confusions, so that they may be saved through Christ for ever.

Your ministry will be one of joy as well as of responsibility, of happiness as well as of diligence. Yet remember in your heart that if it should come about that the Church, or any of its members, is hurt or hindered by reason of your neglect, your fault will be great and God's judgement will follow. So pray constantly for his mercy and for the grace you will need to fulfil your call.

We trust that, supported by the prayers and encouragement of the household of faith, you long ago began to weigh and ponder all these things, and that you are fully determined, by the grace of God, to give yourselves wholly to his service. We trust that you will devote to him your best powers of mind and spirit, so that, as you daily follow the rule and teaching of our Lord, with the heavenly assistance of his Holy Spirit, you may grow into his likeness, and lead into holiness the lives of all with whom you have to do.

[This Charge may be compared with the comparable passage in the Church of England's *Common Worship* service which, in effect, continues and enlarges upon the "job description". No part of the English Charge appears at the end of the service].

BISHOPS

Bishops are called to lead in serving and caring for the people of God and to work with them in the oversight of the Church. As chief pastors they share with their fellow bishops a special responsibility to maintain and further the unity of the Church, to uphold its discipline, to guard its faith and to promote its mission throughout the world. It is their duty to watch over and pray for all those committed to their charge, and to teach and govern them after the example of the apostles, speaking in the name of God and interpreting the gospel of Christ. They are to know their people and be known by them. They are to ordain and to send new ministers, guiding those who serve with them and enabling them to fulfil their ministry. They are to baptize and confirm, to preside at the Holy Communion, and to lead the offering of prayer and praise. They are to be

merciful, but with firmness, and to minister discipline, but with mercy. They are to have special care for the sick and for the outcast and needy; and to those who turn to God they are to declare the forgiveness of sins.

[There is no "Charge" or outline of duties in the Order for the Consecration of Bishops in Ordination Services One, although something of what was expected of them may be gathered from the interrogation. This statement of the bishop's duties is based on that in the Anglican-Methodist Ordinal of 1968].

The ministry of the ordained person is representative - of Christ and the Church. The Church is characterized by servanthood, following the example of the One who came "not to be served but to serve and to give his life as a ransom for many". The Church is a royal priesthood, a kingdom of priests reflective of the priesthood of Christ the "great high priest" - who is the mediator between God and man - so that every Christian may be a means of grace to others. The Church, under the authority of Christ who is the "Good Shepherd" exercises pastoral care and supervision through mutual concern for the well-being of all its members. The threefold ordering of deacons, priests or presbyters and bishops in the Church may be considered as a signification of these three aspects of ministry although not in an exclusive manner. All of this is derived from and subordinate to the unique position of the One who is Prophet, Priest/Redeemer, and King/Pastor.

(2) The Interrogation

Certain questions are of such a fundamental character that they are the same for all three orders of ministry. These relate, first, to acceptance of the holy Scriptures as revealing all things necessary for eternal salvation, belief and acceptance of the doctrine of the Christian faith as the Church of Ireland has received it relating to the Scriptures as containing all things necessary for salvation, adherence to the doctrine of the Church of Ireland and willingness to expound and teach this doctrine. Candidates for all three orders promise to strive to fashion their own life and family relationships according to the way of Christ. They also commit themselves (in words derived from the Preamble and Declaration, BCP p.777) to promoting unity, peace and love among all Christian people, and especially among those among whom they will serve. Other promises relate specifically to the particular order of ministry which is being conferred, as follows,

DEACONS

The deacon accepts the discipline of the Church of Ireland and promises to give due respect to those set over him or her. There is a question about being diligent in prayer, in reading holy Scripture, and in all studies that deepen faith and fit the person concerned to uphold the truth of the Gospel. The deacon is also asked about being faithful in visiting the sick, in caring for the poor and needy, and in helping the oppressed. And he or she is asked to undertake, in the strength of the Holy Spirit, continually to stir up the gift of God that is in them to make Christ known to all people.

PRIESTS

As with the deacon the priest accepts the discipline of the Church of Ireland and promises due respect to those set over him or her and makes the same commitment to spirituality and being a student of the faith. The priest also makes the same promise about pastoral care and concern, and also promises to stir up the gift of God within him or her.

An additional question and answer relates to the encouragement of God's people to be good stewards of their gifts that every member may be equipped for the work of ministering, and that the Body of Christ be built up in love.

BISHOPS

The bishop-elect makes the same promise as the deacon or priest about pastoral care and concern and makes the same commitment to spirituality and being a student of the faith.

Questions specific to the bishop cover a commitment to guard the faith, unity and discipline of the Church; being faithful in ordaining deacons and priests and in commissioning readers and sustaining them in their ministry; and encouraging all baptized people in their gifts and ministries and giving them support by his or her prayers. A final question asks the bishop elect about being a faithful witness to Christ to those among whom he or she will live and leading his or her people to obey our Saviour's command to make disciples of all nations.

[A rather different set of questions and answers for the bishop is contained in the Church of England's *Common Worship* ordinal with essentially the same import]

The People's Assent

Paul Bradshaw points out (*A Companion to Common Worship*, Vol 2, op. cit. p.234) that the practice of seeking the consent of the laity has been traditional at ordinations since the earliest times and is one of the ways in which expression is given to the concept of ordination as the action of the whole Church and not just of the bishop or archbishop who presides. In earlier rites (AOS and its primary source the ordinal in the Church of England's Alternative Service Book 1980) this came immediately after the presentation, but he thinks it is more appropriate for it to be done here, when the congregation has had opportunity to hear the responses of the ordinands. As against this, the earlier tradition maintained a more coherent structure or shape - which has been made more complicated in this rite. The AOS Ordinal attracted some criticism on the grounds that no provision was made for any objection to the ordination. This has been rectified for deacons and priests but not for a bishop. No provision of this kind has been made in the *Common Worship* ordinal.

The Prayers

The function of prayer in the ordinal is not that of the (arch)bishop alone. Rather, there is the responsorial prayer of a Litany, with particular suffrages for the candidate deacons, priests and bishops-elect; the silent prayer of the people; and, in the case of priests and bishops the invocation of the Holy Spirit in the words of the hymn *Veni Creator* (156), "Come, Holy Ghost, our souls inspire..." (an alternative hymn of invocation is sung at the ordination of deacons) all leading up to the climax of the ordination prayer itself (which makes some further provision for the involvement of the people) Having a hymn of invocation to the Holy Spirit at the ordination of a deacon (although a different one from *Veni Creator*) is a departure from long-standing tradition and it remains to be seen whether there is any significant advantage in this.

With regard to the Ordination Litany two forms are provided in the Book of Common Prayer 2004 (pp585-590). The first is a version of the Litany Two on ppl75-8 in the Prayer Book sections 1-3, the latter with particular petitions as follows,

Bless your *servants* now to be made *deacons/priests/bishop*
that *they* may faithfully serve your Church
and reveal your glory in the world,
hear us good Lord.

Seconds 4-5 (petitions for the state and for all people according to their needs) are omitted. A concluding prayer is added after the Agnus Dei. The words "and from the evil of schism" have been accidentally omitted after "your word and commandment" and should be included. The use of the Litany at ordinations has a long history - it is found in the *Gregorian Sacramentary*, dating to at least the eight/ninth century. At the Reformation the 1544 Litany was adapted and incorporated into the 1550 and 1552 ordinals, and has remained in the Book of Common Prayer ever since, appearing after

the presentation in the rites for deacons and priests, and before the examination in the rite for bishops. In the 1926 Church of Ireland revision the Supplication in time of War was omitted (in the current form of Litany One it does not appear at all). The Litany is neither in the Ordinal of the Church of South India (1962) nor in the (derived) Anglican-Methodist Ordinal of 1968. However it was included in the Church of England's ASB (1980), and subsequently in the Church of Ireland's *Alternative Occasional Services* (1993). This modern version of "the" Litany is the first option in Ordination Services Two.

The Litany is, properly, sung. Three versions currently are in use in Armagh Cathedral, one based on the Tallis setting, another a fresh composition by the organist Theo Saunders, and the third a plainsong setting adapted from a medieval model.

The alternative form focuses more specifically on the theme of ministry. It is lacking in the memorable rhythms of the historic Litany.

The Litany is followed by silent prayer by the people for the ordinands in all three rites. This goes back at least to the *Apostolic Tradition* (attributed to Hippolytus and conventionally dated as 215 A.D. although there are many unanswered questions about the history of this document, its attribution and its date or dates). It appears that there was a laying on of hands during the silence, at least at the ordination of a bishop. A further imposition of hands occurred during the saying of the ordination prayer itself. In medieval times there continued to be a tradition of silent prayer with the laying on of hands for all three orders. At the Reformation Martin Bucer suggested that ordination should be preceded by silent prayer but he omitted the laying on of hands. Following this Cranmer prescribed silent prayer prior to the *Veni Creator* in the ordinal of 1550, but this was for priests only, a practice followed in the traditional Prayer Book (Ordination Services One p.535). It is found, for all three orders, in the *Book of Common Worship* of the (united) Church of South India (1962), and passed from this, via the *Anglican-Methodist Ordinal* (1968) into the ASB (1980) and from there into the Ordinal in the AOS and is now a feature of the Ordinal in the *Book of Common Prayer* 2004. In the Prayer Book of the American Episcopal Church (1979) and in the *Book of Alternative Services* of the Anglican Church of Canada the silence follows the *Veni Creator*.

As explained above this is followed in the case of the ordination of priests or the consecration of a bishop by the *Veni Creator*, which, however, is not sung for a deacon. The *Veni Creator* is attributed to Rabanus Maurus, Abbot of Fulda and Archbishop of Mainz (c.776-856). It was used in the medieval Office at Pentecost and was also to be found in the Missal as part of the priest's private preparation for Mass, and has been used at ordinations since the eleventh century. Cranmer incorporated it into the 1550 Ordinal for bishops and priests. Since 1662 Bishop Cosin's translation has generally been used, although it exists also in versions by Dryden and Bridges.

The Ordination Prayer with the Laying on of Hands

The initial rubric deals with a practical point. The Ordinal in *Alternative Occasional Services* (1993) left it open to the bishop (or archbishop) as to whether he sat or stood for the laying on of hands. Ordination Services Two makes it mandatory for him to stand.

For all three orders the principle is firmly established that ordination is through prayer together with the laying on of hands rather than by means of declaratory formulae as in the traditional Prayer Book rite (Ordination Services One). The prototypes of the ordination prayers are to be found in the Ordinal of the Book of Common Worship of the (united) Church of South India (1962) as mediated through the draft Anglican-Methodist Ordinal (1968) and adapted by the Church of England for the *Alternative Services Book* (1980). These have now been revised and updated for the *Book of Common Prayer* 2004 and for the Church of England's Common Worship Ordinal. The particular administration of the laying on of hands within each of the prayers is characteristic, and is also to be found in the ordination rites of the Episcopal Church of America (1979) and Canada (1986). The ordination prayers for the

three orders have a similar shape, the deep structure of which (like the eucharistic prayer in the Holy Communion) is praise and thanksgiving leading to supplication, the "hinge" being the petition for the particular ministry being conferred. In the first part of the prayer God is praised and glorified - in the deacons' service for sending his Son to take the form of a servant; in the (first) priests' for giving us Jesus Christ, the image of the Father's eternal and invisible glory, the firstborn of all creation, and head of the Church, in the (second) priests' and the bishops' for giving Him to be the Apostle and High Priest of our faith, and for sending ministers to build up his Church and share in its ministry. Then follows the formula of ordination said over each candidate as hands are laid upon him or her,

Pour out your Holy Spirit upon your servant...
for the office and work of a priest in your Church.

The use of the words "whom we ordain in your name" used immediately before the formula indicates that this is what the Revised Catechism calls "a sacramental ministry of grace" which accomplishes that which it represents. Although it has been pointed out by Dr Paul Bradshaw and others that in the early church the person was apparently "made" a deacon, priest, or bishop by virtue of their appointment and that the laying on of hands was for the purpose of praying for them to be given "the gifts and graces necessary to the effective exercise" of the office, it was considered, in drawing up this office that the sacramental tradition which became universal in both East and West by which the order concerned was conveyed not only through selection, but through the laying on of hands with prayer was not only a legitimate development but one to which the Church of Ireland wished to continue to adhere. Without wishing to return to the concept of "ordination by formula" (which would make the ordination prayer as a whole redundant, in theory at least) there seemed no reason why there could not be a focal point within the process which leads to a person being deemed a deacon, priest or presbyter, or bishop of the Church. To explain this by analogy one may remark, in the light of a current emphasis on a "baptismal ecclesiology", that prior to the words "I baptize you in the name of the Father, the Son, and the Holy Spirit" the person is not baptized. After the words have been said the person *has been* baptized, although this is not to ignore vital components in the totality of becoming a Christian such as coming to faith and the gift of the Holy Spirit. In a similar way it must be possible to identify whether a person has or has not been ordained and this can hardly practically be decided only on the basis of their acceptance for the ordained ministry. The Preface to Ordination Services Two (considered above) has been carefully drawn up so as to indicate that the "Gathering" is for the purpose of admitting to the order of deacons, priests or bishops those whom it is believed God has chosen for this particular ministry and that it is by prayer with the laying on of hands that the church seeks the bestowal of the Holy Spirit for that office and work.

In the final part of each prayer there is supplication that those newly ordained may be given "grace and power" to fulfil the ministry to which they are called. In the deacons' prayer, service and teaching are emphasized. At the ordination of priests the focus of attention is on the proclamation of the gospel and the administration of the sacraments, pastoral care for the people, and the ministries of absolution and blessing. When a bishop is consecrated the stress is upon the bishop's role as leader, guardian of the faith, liturgical president, ruler of the household and ambassador for Christ.

The words "grace and power" are significant. Both are biblical words with a special relevance to ministry. For example, Ephesians 4:7ff says, "But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, 'When he ascended on high he led a host of captives, and he gave gifts to men'... and his gifts were that, some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ..." For "power" see the risen Christ's words to his disciples, "You shall receive power when the Holy Spirit comes upon you; and you shall be my witnesses..." (Acts 1:8). The word "power" comes in Morning and Evening Prayer One in the absolution, "He hath given power, and commandment, to his ministers..." (BCP p.86).

The difference between "absolve" (Common Worship Ordinal) and "pronounce absolution" (BCP 2004) is verbal since we are dealing with a "performative" use of words. Absolution is conveyed by the declaration that the sinner is forgiven. See Luke 5:20 "Man, your sins are forgiven".

In each case there is an alternative ordination prayer the chief characteristic of which is that it is interactive with congregational responses throughout. This is a feature which is familiar to many worshippers through the use of the third eucharistic prayer which actually goes further in involving the people in the essential wording rather than in responses which, though valuable, are peripheral to the prayer itself. The provision of an introductory form of versicles and responses in all six ordination prayers (two for each order) and the series of responses through the prayers of the alternative or second set indicates that ordination is in some sense an act of the whole community. This is not intended to detract from the presiding role of the bishop or archbishop, assisted by priests or bishops as the case may be.

As outlined above the tradition is that deacons are ordained by the bishop alone. This may be a reflection of the special relationship between bishop and deacons in the early Church. Priests or presbyters are ordained by the bishop but priests also share in the laying on of hands and this may be taken as an indication of the entry of the person ordained into the "college" of priests to whom the bishop delegates the ministry of the Word and Sacraments in his diocese. From the time of the Council of Nicaea it has been a rule of the church that at least three bishops must share in the laying on of hands at the consecration of a bishop. This, it would appear, was not for the purpose of preventing any technical "defect" from invalidating the orders of the new bishop - such a concept would have been foreign to the thought of the early Fathers. Rather, it seems to have been a matter of ensuring recognition by the wider church community.

[A note on the practicalities It is appropriate for the ordaining bishop to stretch out his hands towards the candidates for the first part of the prayer, an alternative posture being the normal posture for liturgical prayer on behalf of others - hands parted and raised. A chaplain should hold the book to leave the hands free. The candidates kneel but the bishop stands. When ordaining several deacons he may, if he wishes, walk along the row and lay on hands on each with the appropriate formula. In the case of priests or bishops this is less easy because of the presence of those assisting in the laying on of hands]

The Vesting

There is an option of the ordinands (deacon, priest or presbyter, or bishop) coming in to the church vested according to the order which is to be bestowed upon them. However, it is widely felt to be appropriate for them to be vested immediately after the act of ordination as a sign of the order which has just been conferred upon them. In the case of newly-ordained deacons they are vested according to individual choice with a scarf or stole. If a scarf is worn it should be black and worn up-and-down. There is no authority for a liturgical scarf to be worn sash-wise. A stole is worn sash-wise over the left shoulder. When priests are ordained the scarf should be worn normally and it does not need to be adjusted. It is customary for the stole to be adjusted from being worn over the left shoulder to being worn up-and-down. A bishop-elect wears a rochet over his (purple) cassock and, after the act of ordination is, traditionally, vested in his chimere and may wear a stole, or, alternatively, a scarf and hood. However, it is questionable whether a bishop should wear a chimere at a sacramental rite, and, if he is not it would seem appropriate for him to wear a stole as well as the rochet from the beginning of the rite.

[There is no authority for the custom of bishops wearing black chimeres at funerals and memorial services or during the penitential seasons of Advent and Lent and red chimeres on other occasions. Chimeres are a derivative of academical dress, black being properly the colour for B.D.'s and M.A.'s and red the colour for doctors of divinity. Bishops took to wearing black in the sixteenth century in

spite of their doctorates) except at Convocation. The use of red was revived in the twentieth century. A reasonable pattern, if any distinction is to be made, would be to use black as standard choir dress and red on solemn occasions. But, properly speaking the use of black or red has no liturgical significance.]

No directions are given as to when the pectoral cross and the ring are given in the ordination of bishops, although this could be done under the heading of "the episcopal habit" (rubric p.582). The tradition with Ordination Services One is explained on p.22 above, and an adapted form of this was used in St Patrick's Cathedral Armagh when the ordinal from *Alternative Occasional Services* (1993) was used. The pastoral staff is given at the end of the rite in Ordination Services Two.

In some Anglican rites of ordination, symbols of the priest's office (chalice and paten) or the bishop's office (pastoral staff) may be presented after the Giving of the Bible. This *porrectio instrumentorum* was an integral part of the rite in the Middle Ages and was mistakenly thought by some to be the "matter" of ordination. Such ceremonies are more correctly understood as meaningful but not sacramentally necessary signs of the significance of the office being bestowed. Only the giving of the pastoral staff to the bishop appears in the Book of Common Prayer 2004 and that at the end of the rite (see below).

The Giving of the Bible

Following the vesting a Bible is given to the newly ordained deacons, priests or presbyters, or bishops. The old custom of giving a New Testament to deacons and a full Bible to priests and bishops has been discontinued. For a deacon the Bible is "a sign of the authority which God has given you this day to proclaim his word to his people". For a priest it is "a sign of the authority which God has given you this day to preach the Word and to minister his holy sacraments". A bishop is told to "receive this Book; here are words of eternal life. Take them for your guide and declare them to the world."

Presentation to the People

The newly ordained deacons, priests or bishop(s) are presented to the people by the ordaining bishop (or archbishop) and those concerned may be welcomed/greeted. The form in which the greeting occurs (applause, particular representative people coming up to do it) is a matter for local decision and is discretionary.

The Peace

In all three cases the introductory words are the "new commandment". A sign of peace (for example a handshake) is recommended.

Celebrating at the Lord's Table

At the Preparation of the Table

It is appropriate for the newly-ordained deacons to prepare the Table at the Offertory and to bring the bread and wine to the bishop.

The Great Thanksgiving

It is suitable for the newly-ordained priests to stand with the bishop and to concelebrate the eucharistic prayer. This may be done in silence (with the hands raised in prayer as appropriate) or by quietly joining in the eucharistic prayer either from "Father, almighty and everliving God..." or from "Blessed are you, Father" (when eucharistic prayer one is used. Appropriate adjustments need to be made for eucharistic prayers two and three). A newly-consecrated bishop might be asked to co-consecrate with the archbishop, or to join, silently or vocally, with all the other bishops present in concelebration standing with the archbishop around the altar. The normal conventions are followed: when speaking on behalf of the people the hands of the Presiding Minister and concelebrants are parted and raised. When speaking with the people the hands are joined.

Proper prefaces suitable for the particular order which has been conferred are appointed for use with eucharistic prayer one and may be adapted as seasonal additions for eucharistic prayer two where they

come after "called to serve you for ever". There are no seasonal variations in eucharistic prayer three.

Communion

At the communion the newly-ordained receive communion immediately after the celebrant. It is appropriate for the newly-ordained deacons to assist in the administration of the chalice* and for the newly-ordained priests to assist in the administration of the paten and chalice. The whole body of the faithful should be encouraged to receive communion.

*Historically there is a close connection between the deacons' ministry and the Cup. However, deacons may administer both the bread and the cup.

It is appropriate for the deacons to assist in the consumption of any sacramental bread and wine that remain and also to assist with the ablutions.

Going Out as God's People

Special provision is made for the part of the liturgy after the Great Silence. In the case of each order there is a special post-communion prayer before "Almighty God, we thank you..." In the case of priests part of the historic "charge" is read after the blessing and before the dismissal. In the case of bishops the pastoral staff is given and an appropriate "charge" is given.

The blessing refers not only to those ordained but to all those present that God will stir up in them the gifts of his grace and sustain each one of them in their ministry.

The dismissal is appropriately said by a deacon. According to the theological principle of "subsidiarity" where possible appropriate parts of the liturgy are delegated to those whose task it is to perform them. It is not desirable for a "higher" order to displace one that is "lower".

Deacons and priests carry the Bible as they depart. Newly-ordained bishops carry both the Bible and the Pastoral Staff. In the case of deacons and priests they are accompanied by representatives of the parish and diocese. In the case of bishops they are accompanied by representatives of the diocese.

The Institution Service

The Institution of an Incumbent

This order, passed by the General Synod in 2007 takes the place of an alternative order for this purpose passed by the General Synod in 1990 and incorporated in *Alternative Occasional Services* 1993. The basic form of the current order is structured as follows:

The Gathering of God's People Proclaiming and Receiving the Word The Institution The Commission

First Form
or
Second Form

The Prayers of the People Going out as God's People

When there is Holy Communion this follows the Peace (which concludes the Commission), beginning at Celebrating at the Lord's Table in Holy Communion Two or at the Sursum Corda ("Lift up your hearts") in Holy Communion One:

The Gathering of God's People Proclaiming and Receiving the Word The Institution The Commission

First Form
or
Second Form

Celebrating at the Lord's Table (or Holy Communion Two from "Lift up your hearts") Going out as God's People

In principle it is desirable that the institution takes place within the context of the eucharist, and this is presupposed by the eucharistic shape of the rite as a whole. However, in practice this may present problems where a high proportion of those attending may be members of other Christian traditions who are either not in communion with the Church of Ireland or are not accustomed to the eucharist, and where such considerations apply the basic form of the order is used. Holy Communion Two is given first (with Holy Communion One as an alternative) because this order for the Institution of an Incumbent is a modern language service with echoes of Ordination Services Two and its structure or shape is designed with Holy Communion Two in mind.

The Gathering of God's People

This section, down to the end of the quotation from Romans 12:5,6, is identical to that in Ordination Services Two and sets the ministry of the new incumbent within the context of what has been called "Common Life in the Body of Christ" with a particular reference to the baptismal calling of all Christians.

After appropriate words of welcome and introduction by the bishop (which should not be excessively long) the archdeacon exercises his traditional right of presentation. The silence to allow prayer for the candidate is not a mere preliminary but facilitates the substance of praying which is summed up in the Collect. The Collect is that of Ordination Services Two (adapted) which refers to the vocation and ministry of (all) faithful people in the church before proceeding to ask God to give to this particular

servant "the needful gifts of grace" for his particular role and ministry.

When appropriate the collect of the day may be used. For example, on a saint's day the collect of the saint being commemorated is added to the general collect provided.

Proclaiming and Receiving the Word

The Ember Day readings from page 70 of the Book of Common Prayer or the readings of the Day are used. The Ember Day readings are helpful as having a bearing upon ministry. The readings of the Day anchor the event within the ongoing liturgical life of the Church.

The Ember Day readings are:

OLD TESTAMENT

Jeremiah 1:4-9 or Numbers 11:16-17, 24-29 or Numbers 27:15-23

PSALM

104:23-32 *or* 107:1-9 *or* 121

EPISTLE

Phillippians 4:4-7 *or* 2 Thessalonians 3:6-13 *or* 1 John 5:12-15.

GOSPEL

Matthew 6:1-15 *or* Mark 11:22-24 *or* Luke 11:5-13

It says in the BCP that any combination of the above may be used. In other words particular Old Testament Readings are not tied to particular psalms, epistles, or Gospels. However, there should not be two Old Testament Readings or two Epistles or whatever and the psalmody should not be omitted. As in the BCP p.204 a canticle, psalm, hymn, anthem or acclamation may be sung between the Epistle and Gospel as a Gradual and this may be held to cover an alleluia. The following arrangement is appropriate:

OLD TESTAMENT

PSALM

EPISTLE

ACCLAMATION OR ALLELUIA OR HYMN

GOSPEL

If there is a deacon present he or she should read the Gospel. A book of Gospels may be taken from the altar and carried in procession to the head of the nave to be read there to the people. The customary doxologies are said or sung.

The Sermon is preached after the Gospel. This should include an exposition of some part of the Scriptures being read and should also relate to the ministry on which the new incumbent is about to embark.

The Institution

After the registrar (or the registrar's deputy) has read the certificate of nomination the Declarations are made and signed it is certified that this has been done and witnessed by the churchwardens.

In favour of the declarations actually being made at this point is that this enables people to hear the affirmation of loyalty to the faith and order of the Church of Ireland and the promise of canonical obedience which is part of this. However, the Notes at the conclusion of the service ensure that if this

is not done the text should be included on the service sheet.

Following the legal preliminaries the *Act of Institution* is read by the bishop and it is handed to the rector using words which indicate the shared pastoral responsibility of bishop and incumbent:

... , the care of God's people in this parish is entrusted to you and to me within the body of Christ. Accept the responsibilities and privileges of this ministry as a priest in this diocese, in communion with the bishop.

The Church of Ireland upholds the ancient principle of one bishop one diocese and has never accepted the idea that individuals or groups who dissent from aspects of the faith and order of the church are entitled to the ministry of a bishop of their own.

In addressing the new incumbent the bishop emphasizes the solemn promises of his or her ordination to care for all alike. The manner of life of the rector must be such as to proclaim the Gospel.

The new incumbent is blessed by the bishop for his or her ministry in word and sacrament to their people.

The people in turn are given the opportunity to affirm their support for the new rector, praying for him or her as the rector will pray for them. The rector is welcomed in the "name of the Lord" and it is indicate that applause is appropriate.

The Commission

The particular office and ministry of the new rector is set within the context of the calling to all church members within the parish to be the Body of Christ, living and serving together, and witnessing to the love of Christ. A text from Ephesians 4:1-3 emphasizes the message. The entire congregation responds to the question, "Will you follow in this way?" with the answer "**By the help of God, we will.**"

In **The First Form** the bishop and the rector go to the door, the font, a prayer desk, the lectern or pulpit and the Lords' Table. At each place there is a relevant scripture sentence and a congregational response followed by an exhortation to the rector. This is derived from a similar kind of procedure in the 1990 service and its predecessor and can be a highly effective way of highlighting, in a symbolical manner, various aspects of the rector's liturgical ministry in the parish.

The **Second Form** represents a new departure in which various symbols of the teaching, pastoral and sacramental ministry of an incumbent are brought forward and presented to him, including a Bible (for reading and preaching), a container of water (for baptism), a Book of Common Prayer (for one who leads public prayer and encourages in a life of personal devotion), bread and wine (for communion). Other symbols for optional use at the discretion of the bishop include oil (for healing and reconciliation), a key (for access to the church - open to all people), and a towel (for the washing of feet). There is provision for further symbols, pertinent to the ministry to be added.

There is a certain artificiality in the symbolism of this second form unless the container of water is kept for an actual baptism and the bread and wine used either at communion at the time of the institution or at a celebration while the bread remains fresh.

The placing of the rector in the accustomed prayer desk or stall (in both forms) has no accompanying words, and it is regrettable that the significance of this as his special place from which he conducts the Divine Office has not been highlighted, an amendment to this effect not having been approved by the General Synod. There is, however, nothing preventing suitable words being said with the permission of the bishop.

The conclusion of both forms is marked by the rector kneeling alone before the bishop who says,

The care of God's people in this parish has been committed to you.

May the Lord pour out his Holy Spirit on you and equip you to fulfil the sacred duties with which you have been entrusted.

The rector alone replies **Amen** signifying his assent to this and the subsequent prayers by the bishop. After a period of silence the rector prays aloud to be strengthened and sustained in the ministry to which he has been called.

The Peace follows using a text which emphasizes the one Body and Spirit. All present exchange a sign of peace. It is stated that it is appropriate that representatives of the parish, other churches in the local area and the wider local community have an opportunity to greet the rector.

If there is to be no celebration of the Holy Communion the intercessions ("Prayers of the People") follow, led by the rector, with a particular emphasis upon the ministry of the local church.

The concluding part of the service ("Going out as God's People") includes a blessing adapted from that in Ordination Services Two.

As indicated above there is provision for the Holy Communion to be celebrated. A proper preface is provided (and is easily adapted for use in Eucharistic Prayer Two).

When there is a celebration of the eucharist the new incumbent assists the bishop in the administration of communion.

NOTES to the service enjoin the celebration of the Holy Communion at the principal service in each church in which the new rector officiates on the Sunday following his institution, provide for a deputy to institute in the absence of the bishop and adjustments to be made accordingly to the wording, and the service to be adapted for use at the licensing of a bishop's curate, vicar or chaplain. Practical directions are given for both forms of the Commission.

NOTES ON SOME ISSUES IN THE ORDINAL

1. Sequential or Direct ordination.

In the traditional Book of Common Prayer Ordinal (Ordinal Services One in the 2004 edition of the Prayer Book) it states that admission to the three orders of ministry is *sequential* - a person being ordained first being made a deacon, then ordained priest or presbyter, and finally, if so called, being ordained and consecrated a bishop. Each order comprehends the one beneath it so that a priest is still a deacon, and a bishop is still a priest and is also a deacon. This has sometimes been represented by a person in priest's orders wearing a deacon's vestments at the eucharist when exercising a deacon's role, although he or she remains fully entitled to vest as a priest and this is, in fact, the normal practice. The "inclusion" of one order within another does something to mitigate the effect of a person normally remaining a deacon for a period of only one year before proceeding to their priest's ordination. The expectation that deacons will normally become priests was expressed in a post-communion prayer in the traditional ordinal which no longer appears which asks that they "may so well behave themselves in this inferior office, that they may be found worthy to be called to the higher ministries in thy church".

There is, however, evidence from the early church to the effect that ordination was sometimes *direct* in that a lay person was made a priest or a bishop without having been a deacon or even a bishop straight from the ranks of the laity. Moreover, deacons were generally "permanent" in that there was no expectation that they would necessarily become priests. This raises two issues in today's church, (1) whether the sequence of deacon, priest, bishop needs to be the invariable practice and (2) whether a permanent diaconate might not emphasize the ministry of service which belongs particularly to the deacon.

Examples of direct ordination include that of Bishop Cyprian in the third century A.D. (who does not appear to have been a deacon prior to his ordination to the presbyterate followed a short time afterwards by his being made a bishop). St Ambrose of Milan (in the fourth century) was a layman when he was elected and then consecrated bishop. The expression used to describe this phenomenon was *per saltum* meaning "by a leap".

The disadvantage of such a system, which led, gradually, to its suppression was the danger of promoting inexperienced, untrained, and even unsuitable people to the highest offices. It would also exclude the benefit of inclusion of one order within another as indicated above, so that a priest or bishop by virtue of their having first being made a deacon is reminded by that fact that their ministry is essentially one of service.

It has often been observed that the ministry of a deacon is, liturgically speaking, similar to that of an unordained lay reader, and there have been suggestions that readers should be admitted to the order of deacon - alternatively that deacons should be abolished. The essential difference lies in the permanence of holy orders - a reader would cease to be such if his or her licence were revoked. Given the importance of the church's service in the world, there would be much to be said for some deacons remaining such and devoting their ministry mainly to this kind of outreach.

It is important that deacons be permitted actually to exercise their specific ministry, particularly that of reading the Gospel. It is not appropriate, in the normal course of events, for a priest or bishop to do this when a deacon is present.

2. The theological significance of the ordained ministry.

There is a sense in which this is a "representative" ministry - representative, that is of Christ and the whole Church. Each of the three orders of ministry - of bishops, priests and of deacons, is an effectual sign of an aspect of ministry which is both uniquely of Christ and is also entrusted by him to his church.

The deacon (as the name *diakonos* suggests) exercises a *servant* ministry, following Christ who, in a unique sense, is the one who came "not to be served but to serve and to give his life as a ransom for many". The whole Church is a servant church, and since it has an every-member ministry all share in Christ's servanthood, of which the diaconal ministry is a specific sign.

The priest or presbyter (from the word *presbuteros* or elder) exercises a *pastoral* ministry, following Christ who in a unique way "went about doing good and healing all manner of sickness among the people". This ministry of caring, which includes the preaching of the word and the administration of the sacraments is committed to the whole Church and of this the presbyterate is a specific sign.

The bishop (from the word *episcopus*, overseer) exercises a ministry of *oversight*, following Christ who as the good shepherd looks after and guides his people. The close relationship between the role of the presbyter and the bishop is indicated by the interchangeability of the terms in the New Testament, the emergence of the episcopate as a separate order apparently dating from the sub-apostolic period. This ministry of oversight is entrusted to the whole church and of this the episcopate is a specific sign.

There is a certain amount of discussion as to whether the second rank of the ministry is "presbyteral" or "sacerdotal" with the later expression tending to be used in a pejorative manner. That this need not be the case is indicated in what was then the authoritative Latin version of the Book of Common Prayer of 1560 (at the beginning of the reign of Elizabeth 1) in which the words *sacerdos* (from which "sacerdotal" comes) and *minister* are used interchangeably. Conversely, the term *presbyter* is used in the documents of the Second Vatican Council. As indicated above the English word "priest" it is a derivative of the Greek *presbuteros*, an "elder" which is found in the New Testament of the circle of senior people in charge of a local church and used, apparently interchangeably with *episcopus* "overseer" prior to the evolution of moniscopacy. It is also the word used to translate the word *hiereus* meaning priest in the liturgical sense and which is related to the collective *hierateuma* "priesthood". Zechariah, father of John the Baptist, was a priest in this sense and learned of his impending fatherhood while offering incense in the Temple at Jerusalem which was also frequented by Jesus and his disciples and served as a meeting place for Christians in the earliest days of the Church. The Epistle to the Hebrews stresses the manner in which the sacrificial system of Judaism has been superseded for Christians by the once for all sacrifice of Jesus on Calvary's cross, he being both high priest and victim at the one and same time. Presumably for this reason the words *hiereus* and *hierateuma* are used in the New Testament of Christ and of his whole church (which is a "royal priesthood") but not of particular Christian ministers. However, the term came to be used of the second order of ministry in the Church and would appear to be legitimate provided (1) it is used in the sense of those who represent both Christ and the whole Church in their specific role of ministers of the Word and Sacrament (2) their liturgical role is in no way understood to conflict with the "once for all" of the ministry and work of Christ. The once for all offering is all-sufficient and is incapable of being added to. The legitimate sense in which both biblically, and as represented within the

Anglican tradition, the celebration of the eucharist may be said to involve an offering has been explored elsewhere in these Course Notes (see the section on Eucharistic Doctrine in the section on the Eucharist) but may be summarized here as involving a "remembering before God in thanksgiving and intercession of the once for all sacrifice of Christ on Calvary" accomplished through obedience to the commandment to "do this" in remembrance of him. The Greek expression *eis anamnesin*, reflecting an underlying Hebrew *l'zikkaron* or its Aramaic equivalent has strongly sacrificial connotations in the Old Testament tradition and this implies that in the limited and subordinate sense given above there is, properly speaking, a eucharistic offering. It is "this our sacrifice of praise and thanksgiving".

3. "Lay celebration"

A certain amount has been heard in recent years of a demand for "lay" celebration. That this is not inherently impossible is indicated by the widespread agreement that on the proverbial "desert island" where there is no priest the highly temporary Christian community could provide for its own sacramental ministry by the choice of one or more among its members to exercise such ministry. More practically and realistically it may be noted that in the Methodist church it has long been possible in certain circumstances for lay celebrations to take place. However difficulties arise where what is envisaged is apparently not an altogether exceptional event or even a dire emergency but a regular ministry within the church, and this raises the question of why, if people are to exercise a complete ministry of the Word and Sacrament, they are not appropriately commissioned to do so. It is appropriate that those who are to exercise such a ministry which is also pastoral in character should be called, trained, and commissioned to do so, the mode of such commissioning being the sacramental act of the laying on of hands with prayer to ordain them as priests. In the New Testament no specific office of liturgical presidency is mentioned but it would appear that from very early times the matter was regarded as of sufficient importance for it to be carried out only by the most senior persons within the local Christian community. For example, in the Letter of St Ignatius of Antioch in the early second century this is the role of the bishop. The permission of visiting "prophets" to say the eucharistic prayer (as we would put it) as found in the Didache does not seem to have long survived.

An alternative option is that of "extended communion" currently authorized in the Church of Ireland on a trial basis which is described in detail in the Commentary on the Eucharist.