

Modern Anglican Ordination Rites

edited by Colin Buchanan

Bishop of Aston

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THE COVER PICTURE

reproduces the Preface to the Ordinal from a photofacsimile of the manuscript Book of Common Prayer 'Annexed' to the Act of Uniformity of 1662

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ABBREVIATIONS

These codes, here listed alphabetically, are used at every other point in the Study. The first part of the code represents the Church or Province, the O represents 'ordination' (to distinguish from the codes used in the collections of eucharistic liturgies), and the '1', '2', etc. represent the chronological development in each Province. To distinguish *within* the set of rites of each Church or Province, use is also made of '(b)' (bishop), '(p)' (presbyter), and '(d)' (deacon).

Amer-01: The rites in the ECUSA 1979 Book of Common Prayer (first published as the 'Proposed' Book in 1977).

Ang/Meth-O: The proposed Anglican-Methodist Common Ordinal of 1968.

Aus-01: The rites of the 1978 *An Australian Alternative Prayer Book*.

Aus-02: The modern rite ((d) only) authorized in Australia in 1985.

Can-01: The rites in the Canadian 1985 *Book of Alternative Services*.

CNI-01: The rites published by the Church of North India in 1974, marginally revised in 1981.

CSI-01: The rites published in 1963 *The Book of Common Worship* of the Church of South India, authorized in 1962.

Eng-01: The rites first authorized in 1978, and published in the Alternative Service Book in 1980.

Jap-01: The rites being compiled in Japan in 1987.

Mel-01: The rites authorized in the old diocese of Melanesia in 1974.

NZ-01: The rites authorized in 1980 as a separate booklet.

NZ-02: The rites contained in *A New Zealand Prayer Book* published in 1987, but due for full authorization in 1988.

SAfr-01: The rites shortly to be published and authorized in South Africa.

Scot-01: The rites published in the red booklet, *A Scottish Ordinal*, in 1984.

Wal-01: The rites published in the 1984 Book of Common Prayer, Part II.

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This study continues the new quarterly series of Joint Liturgical Studies of the Alcuin Club and the Group for Renewal of Worship (GROW), a partnership about which information is provided elsewhere in this volume. This particular Study has been produced under severe constraints, including those of space (in which friendly publishers have connived at breaching the regulations), those of communications (in which the Anglican Communion has some widely varying exponents), and those of time (of which the editor is always short). A full presentation would have included for each country the complete text of three separate ordination rites, and perhaps eucharistic material also, and would have involved up to 100 pages for each, as shown on page 7 opposite. The series could not have sustained the resultant volume, and I can only hope that the editorial decisions about what material to include in full have provided sufficient information for most readers.

I particularly thank the Rev. Richard Leggett, now of the Vancouver School of Theology, and the Rev. James Puglisi, of the Atonement Friary, Washington, D.C., for their energetic efforts to provide material I might well otherwise have never discovered. Many people helped in particular Provinces with their own material, and I have not listed them in full. The Rev. Raymond Hammer most helpfully both translated the Japanese text and then visited me to get the translation right. My own secretary, Mrs. Anne Graham, has achieved wonders to ensure that it should all happen.

However, I have had a peculiar further bonus. In the vacancy of the see of Birmingham, as suffragan bishop I have had to plan the actual Michaelmas ordinations whilst this material was being compiled and seen through the press. In the Church of England the main ordinations come at Peteride, but there have been one deacon and two priests or presbyters to ordain at separate services. Thus I have found myself living close to the liturgical material here, giving my charge from the contents of the rites, and then using it 'live' whilst I have been editing it. In addition, although we are not consecrating a bishop in Birmingham, we are in the process of enthroning one, and for this event we have harked back to much of the ASB material for the ordaining or consecrating of a bishop. So I put on record how in September 1987 the editing of ordination rites has been so happily bound up in my own life with the actual liturgies for: James Read (deacon), Phil Evens and Adrian Miller (presbyters), and Mark Santer (bishop).

Colin Buchanan, Michaelmas 1987

This Study presents Anglican ordination rites of the 1970s and 1980s, and the first two chapters analyze and compare their respective contents and character. There are ten different Churches and Provinces of the Anglican Communion (and the Churches of North and South India) thus represented, and there is also a note on the situation, as far as I know it, in the other twenty or so Churches. In virtually every case, a 'rite' actually means a complex provision for the ordaining of bishops, presbyters and deacons on separate occasions, each in the context of a eucharist. It will be clear that, if three such rites with full eucharist were to be set out in their entirety for each of twelve Churches and Provinces a volume of above 1000 pages would easily result. The task of editing is therefore bound to be selective and even arbitrary as to what parts of a rite are to be reproduced in full.

However, I have good excuse for not reproducing the eucharistic material. I have edited three successive volumes of Anglican eucharistic liturgies of the last three decades, and it is virtually certain that every ordination rite published here is intended to be used with the corresponding eucharistic rite from one of those major volumes.¹ The only touching upon the eucharist here is where there are either Proper Prefaces, or provision for the newly ordained to take some distinctive role within the eucharist.² The order in which the rites are presented is that used in the eucharistic collections, based upon geography rather than an alphabetical or chronological principle.

The structure of ordination rites, and the presentation of them here, should be carefully understood. The main features of the rites (apart from the eucharistic context, discussed above) are handled as follows (though not every rite has every feature here listed):

1. *The Presentation.* Candidates are presented to the ordaining bishop and he may ask them a preliminary question of two, and present them to the people for their approbation. The presentation sometimes comes before the Ministry of the Word in the eucharist.
2. *The Examination.* This has two parts—the Charge and the Interrogation. The order of the two varies, and is usually shown by editorial note. Both parts have great interest, and reveal many divergences and convergences between the different orders and the different Provinces. It is a matter of regret that they cannot be shown in full here.
3. *The Prayers.* These may have up to three component features—silence; the Litanies; and the Veni, Creator Spiritus. One or more is sometimes omitted, and occasionally one is transferred to the Presentation or elsewhere. It has not been possible here to show the small variants that exist between the diverse litanies to be used at ordinations.
4. *The Ordination.* The texts for this central part of each rite are reproduced in full within.

¹ These are: (i) *Modern Anglican Liturgies 1958-1968* (Oxford, 1968); (ii) *Further Anglican Liturgies 1968-1975* (Grove Books, Bramcote, 1975); and (iii) *Latest Anglican Liturgies 1976-1984* (SPCK/Alcuin/Grove Books, 1985). The latter two are both in print at the time of writing. The last one in fact includes some material published in 1985.

² Even then, this is usually only shown in abbreviated form.

5. *The Ceremonies after Ordination.* These, with their accompanying spoken text, are also shown in full (often without a cross-heading distinguishing them from the ordination). They include the (invariable) giving of a New Testament or full Bible, and in various rites also bring in, in differing ways, vesting, 'porrectio', anointing and other ceremonies.
6. *The Greeting.* In some rites there is a clear event, distinct from the Peace (which usually follows it) where the newly ordained persons are 'presented' to the congregation and are greeted by specific persons, and/or are applauded. This is usually shown in full.
7. *The Peace.* This usually concludes the material printed in full, and in the editing it either finishes with the cross-heading or it tails into three dots (like this ...) at the point where the eucharistic text is resumed without variant.
8. *The Distinctive Role of the Newly Ordained.* Where the newly ordained have some clear role to fulfil in the eucharist, this is usually shown by description.
9. *The Proper.* These are to be found in Appendix 3.

The titles of nos. 1-6 above are always retained in the editorial descriptions of the earlier part of each rite, whatever titles are used within the rubrics or cross-headings of particular rites.

There is a standard use of italic for rubric, roman for presidential material (indented, compared with the rubric), bold for congregational parts. 'Lining out' is re-presented as it comes in the original. Spoken text presented in capitals in the original are reproduced in capitals here. Editorial summaries are presented in capitals in square brackets: these usually show how the distinctive ordination material relates to the structure of the Introduction, Ministry of the Word, and Nicene Creed, in the eucharistic rite.

A few uncertainties may still remain. Occasionally there is a misprint in the original which has been corrected. Occasionally there is italic in the spoken text of the original, and this has been maintained here. In one rite capital letters were used at the beginning of pronouns referring to God in the deacons' rite, but not in the other two, and that presentation has been retained. Occasionally (as in Eng-01 (b)) the rubrics and text provide for only one candidate to be ordained, whilst it is in fact known that the rite is often used for two at a time and the material provided is then adapted accordingly.

1. General Introduction

When Paul Bradshaw wrote his Alcuin Club work, *The Anglican Ordinal* (Alcuin/SPCK, 1971), there was for all practical purposes only one Anglican Ordinal—that of 1662. Slight variants on it had appeared in Provinces outside England, and these were noted more or less on one page of his book.¹ Some new features of Ordinals had been found in united Churches, and in schemes for Church Unions, but even they were largely based upon 1662. The great advance from this position was that of the Church of South India.² Paul Bradshaw was able to give space to discussions (in India and England) as to whether it was appropriate for presbyters to join in laying hands on those being ordained bishop—and indeed as to whether they should be called 'presbyters' anyway. Much of the fuss related to those *not* being ordained—i.e. presbyters from non-episcopal churches—and these controversies by definition did not touch the form of Ordinals. Instead, when South India received slow, grudging, and limited recognition from the Church of England, alternative forms of 'unifying' ministries were invented for North India, Pakistan, and Bangla Desh—and indeed for England itself for the 'reconciliation' of ministries under the Anglican-Methodist Scheme which was before the Churches in the years 1963-72. Paul Bradshaw was able to give a chapter to these 'unificals' also.³ Because in essence he had but one set of rites to consider, he was further able to review at length the controversies over the validity of Anglican orders resulting from the rites of Cranmer and of 1662.

However, the seminal features of the two decades prior to the publication of *The Anglican Ordinal* can now, with the benefit of hindsight, be seen to be threefold:

- (i) The Lambeth Conference of 1958, in its section on 'Liturgical Revision in the Anglican Communion', touched upon a fundamental point:

... When we come to the liturgical pattern of the rite of ordination, study of the early rites has made clear the fact that in them the prayer which was offered at the laying-on of hands defined the meaning, for that particular service, of the ancient scriptural gesture of blessing. The Bishop, as God's agent in the local Church, and also as that Church's representative, offered the prayer, asking for a sending of the Spirit upon the candidate to make him bishop, priest or deacon as the case might be.

... The intention of our rites is clear, but at present it is chiefly expressed in the imperative formula which is used at the laying-on of hands...

¹ P. S. Bradshaw, *The Anglican Ordinal: Its History from the Reformation to the Present Day* (Alcuin/SPCK, 1971) pp.168-169.

² See Bradshaw, *op. cit.*, pp.175-185, and Appendix 2 below.

³ These 'unificals' are excluded from this Study, not only through pressure on space, but also through the editor's distrust of the liturgico-political genre (on which see Colin Buchanan, E. L. Mascall, J. I. Packer, the Bishop of Willesden [Graham Leonard], *Growing into Union: Proposals for Forming a United Church in England* (SPCK, 1970) pp.193-207). They did not recur in the scheme in England for Covenant between the Churches in the years 1978-82, though a pattern of this sort was employed in the Churches of North India, Pakistan, and Bangla Desh.

The Committee recognizes that liturgical considerations, based on increased knowledge of primitive practice, may suggest some revision of our ordinals . . .¹

This might be represented as the Lambeth bishops *both* asserting that the 1662 Ordinal could not confer true orders *and* asserting simultaneously that they had nevertheless received true orders themselves by that rite. For our present purposes, however, the insistence on *prayer* as central with the laying on of hands to ordination was a highly seminal observation.

(ii) The creation of the Anglican-Methodist Ordinal, which went through two drafts in 1967 and 1968, whilst it was useless in its specific role of serving as a common organ of two 'reconciled' Churches (for that marriage of convenience never came to pass), yet enabled Edward Ratcliff and Ronald Jasper to begin to shape Ordination rites the way they wished. This was to have great impact upon rites of the 1970s and after.²

(iii) Perhaps of less direct significance, but still with effects upon the liturgical landscape, was the publication of the new Roman Catholic ordination rites in 1968, and of their English translation in 1969.

Paul Bradshaw wrote when these three forerunners of things to come in the 1970s were known, but when the actual later developments could hardly be foreseen. In the event the one Ordinal of the Anglican Communion has given way to a variety of uses almost as great as that of the eucharistic rites—and indeed, because ordination is set within the eucharist, new rites were needed simply to fit with modern eucharistic structures and rubrics. Liturgical English has also undergone some alchemy, for God has been regularly addressed as 'you' in rites written from 1968 onwards, and the whole character of Cranmer's prose has had to give way to a new style of writing to match this.³ The language question has reached its latest stages in the introduction of 'inclusive' forms, which are well represented here. Indeed, the 'inclusive' may reach its most emotive here—for at one end of the spectrum is Eng-01 which consistently uses 'he' 'him' for the candidate, although women have in fact been ordained deacon in 1987—at the other end is NZ-02(b) which, even though it be for a bishop, cheerfully prints an italicized '*her/him*' and '*s/he*', thus giving *priority* to the woman candidate when, at the time of writing, no woman anywhere has yet been made bishop in the Anglican Communion. New Zealand is well prepared for every future contingency.⁴ Aus-01 is unique in presenting 1662 in modern language, and that enables the character of 1662 to be displayed in this Study for purposes of comparison.

¹ *The Lambeth Conference 1958* (SPCK/Seabury, 1958) 2.89.

² The Anglican-Methodist Unity Commission, *Anglican-Methodist Unity: 1 The Ordinal* (SPCK/Epworth, 1968). For fuller details see Appendix 1 below.

³ For discussion of this point at stages in its historical development, see my *Further Anglican Liturgies 1968-1975* (Grove Books, 1975) pp.8.12, and *Anglican Eucharistic Liturgy 1975-1985* (Grove Liturgical Study 41, 1985) pp.5.9 and 24-25. On the other hand the Church in Wales provides modern liturgy in a 'thou' form of address to God (see pp.20-22 below).

⁴ See pp.46-49 below.

The structures of rites has been somewhat simplified from 1662, not least because the eucharistic context is now allowed to define more clearly the liturgical pattern of the ordination. Gone is the sermon and litany before the start of the eucharist; gone is the provision for deacons after the Epistle, presbyters after the Gospel, and bishops after the Creed. The modern structure means that (with the occasional exception of the Presentation) the distinctive ordination liturgy follows the Ministry of the Word, and leads into the Peace. In virtually all Anglican eucharistic rites the Peace comes in the primitive position before the laying up of the Table (in contrast to the Roman Catholic rite where it comes shortly before the distribution of communion), and thus the ordination liturgy is beautifully completed with what is usually a warm sharing prior to the proceeding to communion. On the other hand, the existence of a 'general' Peace at this point may have inhibited the development of a separate 'Greeting' of the newly ordained.

There are some small points of nomenclature which should be noted. Whilst in general there has been a move towards saying that admission to each 'order' is by 'ordination', in some rites (notably Can-01 and NZ-02) there has been a tendency to say simultaneously that the candidates are 'consecrated' to each order. The term 'priest' for the second order has rightly been under constant pressure, and is generally now recognized to be interchangeable with the etymologically and doctrinally much clearer 'presbyter'. On the other hand, the temptation to draw a straight line from Hippolytus through the Roman Catholic rites to Anglican rites has led in Amer-01 to reference to a bishop's 'high priesthood', about which Anglicans must be very chary.

It should be very clear what a collection of rites of this sort cannot do. Firstly, it cannot of itself determine the question about the validity of Anglican orders in the eyes of the Church of Rome. This question is before the Anglican/Roman Catholic International Commission at the time of writing, but it is very complex, and depends at the very least upon the following: definitions of orders and their relationship to the unity and continuity of the church; Roman Catholic precedent (as, e.g. in Mary's reign and in the case of individuals joining the Church of Rome in succeeding centuries) and its rationale; the contents and status of both the Elizabethan and the 1662 Ordinals; Anglican eucharistic doctrine; the significance of the participation of (say) Old Catholics in Anglican consecrations; new rites of the Roman Catholic Church; and possibly the rites assembled here. Anglicans have to remember that they need a good conscience theologically and ecclesologically about their own ordinations—but they do *not* have to justify themselves on Roman Catholic terms, which may well themselves be due for close review. And certainly the discussion has to be far wider than simply the text of the current ordinals of either Communion.

Secondly, whilst a Church's doctrine and understanding of the ordained ministry must in part be gained from its ordination rites, the liturgical material will not of itself solve ultimate questions about the following: the ontology of orders, the degree of necessity for episcopal ordination, the propriety of women being candidates for any or all orders, or the functions and limitation of functions of any particular order. What ordination *is* and *does* remains elusive.

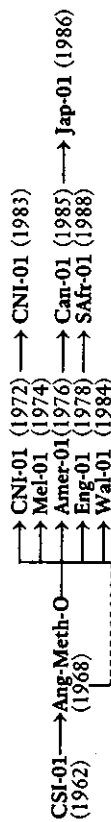
2. Ordination Prayers

The movement from injunction ('Receive the Holy Spirit', etc.) to prayer as the central 'form' of the ordination rites has several inevitable consequences. In the first place, it raises the question of how the laying on of hands should relate to the praying.¹ The general answer has been that a central paragraph of a single prayer should be used over each candidate (if necessary by repetition) as hands are laid on. However, there are variants. NZ-02 was drafted for the laying on of hands in silence *before* the great ordination prayer (though it was then changed to the more usual pattern in the Synod); and SAfr-01 exhibits a full ordination prayer, *followed by* a separate 'injunction' formula used with the laying on of hands.

A second consequence of the change has been that the old medieval injunction, 'Whose sins you forgive . . . etc.', cannot survive. Cranmer took this subsidiary element and made it central (though not, apparently, with any sense that the John 20 passages implied what the medievalists had thought it did). Latter-day Anglicans have sometimes thought that this formula, though medieval in origin, was essential to ordination, and that its removal would somehow damage the credibility of orders. Thus in the Anglican-Methodist Ordinal, it clung on as a reminder in the formula at the giving of the Bible.² But it has generally disappeared, being retained solely in the use of John 20 as a Gospel reading.³

A third consequence of the end of the 'injunction' style has been that it has become entirely clear that ordination is administered entirely in and through prayer with the laying on of hands. This has meant that the 1662 pattern, in which, as it seemed, some additional degree of 'authority' was conferred at the giving of the Bible has been wholly eliminated.⁴ The ceremonies after ordination remain—often complex, but clearly *after* ordination.

The likely pattern of dependence of the main 'family' or ordination prayers in this Study can be depicted diagrammatically. But many side-influences may also be detected which this cannot show. The outline is as follows:



¹ The possible solutions are these:

1. Recitation of the whole prayer, accompanied by the laying on of hands on each . . .
 2. Recitation of the prayer over all together, but with the repetition of some part of it, . . . accompanied by the laying on of hands, on . . .
 3. Laying on of hands in silence on each . . . after the recitation of the prayer over all . . .
 4. Laying on of hands on each . . . followed by the recitation of the prayer over all . . .
- (W. J. Grisbrooke in 'Recent Reforms of Ordination Rites in the Churches' in W. Vos and G. Wainwright (eds), *Ordination Rites: Past and Present—Papers read at the 1979 Congress of Soc. Lit.* (Liturgical Ecumenical Center Trust, Rotterdam, 1980) p.117).

² It had not, of course, been in the South India Ordinal. See pages 59 and 60 below.

³ See Appendix 3.

⁴ i.e. the formula at the Giving of the Bible began 'Take thou authority'.

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3. Texts

A. THE CHURCH OF ENGLAND

In the Church of England there were no ordination rites alternative to those in the 1662 Ordinal among the Series 2 services between 1967 and 1971, partly because it was at that time that the Anglican-Methodist common Ordinal was being drafted, published, and evaluated.¹ When the Series 3 rites were in preparation in the 1970s, ordination came well down the list, but proposals based squarely on the Anglican-Methodist Ordinal were published in 1977, amended and approved over a period of twelve months, and then authorized from 1 September 1978. The text was marginally re-touched to 'adapt' it for inclusion in the ASB from 10 November 1980.² It remains alternative to the 1662 rite, but has virtually replaced it in practice.

As in 1662 there is provision for combining (d) and (p).

Eng-01

1. [OPENING NOTES, INCLUDING SUGGESTION THAT NEWLY ORDAINED SHOULD EXERCISE THEIR NEW MINISTRY IN THE COURSE OF THE SERVICE AND PERMISSSION FOR VESTING AND PORRECTIO]
2. [PREPARATION AND MINISTRY OF THE WORD]
3. [THE PRESENTATION, INCLUDING IN (b) THE 'DECLARATION OF ASSENT']
4. [THE EXAMINATION: CHARGE AND INTERROGATION]
5. [THE PRAYERS: SILENCE, VENI CREATOR (EXCEPT (d)), LITANY]
6. [THE ORDINATION]

[(d)]

THE ORDINATION

The candidates kneel before the Bishop; he stretches out his hands towards them, and says

We praise and glorify you, most merciful Father, because in your great love of mankind you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and taught us that he who would be great among us must be the servant of all; he humbled himself for our sake, and in obedience accepted death, even death on a cross; therefore you highly exalted him and gave him the name which is above every name.

And now we give you thanks that you have called these your servants, whom we ordain in your name, to share this ministry entrusted to your Church

Here the Bishop lays his hands on the head of each candidate in turn, and says

Send down the Holy Spirit upon your servant N for the office and work of a deacon in your Church.

¹ See Appendix 1 on page 58 below.

² For a fuller account see my *Recent Liturgical Revision in the Church of England: Supplement for 1976-78* (Grove Booklet on Ministry and Worship 14C, 1978) and *Recent Liturgical Revision in the Church of England 1978-1984* (Grove Liturgical Study 39, 1984), and *The Alternative Service Book 1980: A Commentary by the Liturgical Commission* (C10, 1980) pp.139-150.

When the Bishop has laid hands on all of them, he continues

Almighty Father, give to these your servants grace and power to fulfil their ministry. Make them faithful to serve, ready to teach, constant in advancing your gospel; and grant that, always having full assurance of faith, abounding in hope, and being rooted and grounded in love, they may continue strong and steadfast in your Son Jesus Christ our Lord; to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever. Amen

THE GIVING OF THE NEW TESTAMENT

Sit

The newly-ordained deacons stand, and the Bishop gives the New Testament to each one, saying

Receive this Book, as a sign of the authority given you this day to speak God's word to his people. Build them up in his truth and serve them in his name.

THE PEACE

[(p)]

THE ORDINATION

The Bishop stands with the priests who assist him; the candidates for the priesthood kneel before him; he stretches out his hands towards them, and says

We praise and glorify you, almighty Father, because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by his death he has overcome death; and that, having ascended into heaven, he has given his gifts abundantly, making some, apostles; some, prophets; some, evangelists; some, pastors and teachers; to equip your people for the work of ministry and to build up his body.

And now we give you thanks that you have called these your servants, whom we ordain in your name, to share this ministry entrusted to your Church.

Here the Bishop and priests lay their hands on the head of each candidate, and the Bishop says

Send down the Holy Spirit upon your servant N for the office and work of a priest in your Church.

14 Texts: Church of England (Eng-01 (d) (p))

When the Bishop has laid hands on all of them, he continues

Almighty Father, give to these your servants grace and power to fulfil their ministry among those committed to their charge; to watch over them and care for them; to absolve and bless them in your name, and to proclaim the gospel of your salvation. Set them among your people to offer with them spiritual sacrifices acceptable in your sight and to minister the sacraments of the new covenant. As you have called them to your service, make them worthy of their calling. Give them wisdom and discipline to work faithfully with all their fellow-servants in Christ, that the world may come to know your glory and your love.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour; worship and praise, now and for ever. Amen.

THE GIVING OF THE BIBLE

Sit

The newly-ordained priests stand, and the Bishop gives the Bible to each one, saying

Receive this Book, as a sign of the authority which God has given you this day to preach the gospel of Christ and to minister his Holy Sacraments.

THE PEACE

[(b)]

THE ORDINATION

The Archbishop stands with the bishops who assist him; the Bishop-elect kneels before him; he stretches out his hands towards him, and says

We praise and glorify you, almighty Father, because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by his death he has overcome death; and that, having ascended into heaven, he has given his gifts abundantly to your people, making some, apostles; some, prophets; some, pastors and teachers; to equip them for the work of ministry and to build up his body.

And now we give you thanks that you have called this your servant, whom we consecrate in your name, to share this ministry entrusted to your Church.

Here the Archbishop and other bishops lay their hands on the head of the Bishop-elect, and the Archbishop says

Send down the Holy Spirit upon your servant N for the office and work of a bishop in your Church.

Texts: Church of England (Eng-01 (p) (b)) 15

The Archbishop then continues

Almighty Father, fill this your servant with the grace and power which you gave to your apostles, that he may lead those committed to his charge in proclaiming the gospel of salvation. Through him increase your Church, renew its ministry, and unite its members in a holy fellowship of truth and love. Enable him as a true shepherd to feed and govern your flock; make him wise as a teacher; and steadfast as a guardian of its faith and sacraments. Guide and direct him in presiding at the worship of your people. Give him humility, that he may use his authority to heal, not to hurt; to build up, not to destroy. Defend him from all evil, that as a ruler over your household and an ambassador for Christ he may stand before you blameless, and finally, with all your servants, enter your eternal joy.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever. Amen.

THE GIVING OF THE BIBLE

Sit

The newly-ordained Bishop stands, and the Archbishop gives the Bible to him, saying

Receive this Book; here are words of eternal life. Take them for your guide, and declare them to the world. Keep watch over the whole flock in which the Holy Spirit has appointed you shepherd. Encourage the faithful, restore the lost, build up the body of Christ; that when the Chief Shepherd shall appear, you may receive the unfading crown of glory.

THE PEACE

B. THE SCOTTISH EPISCOPAL CHURCH

These rites were authorized by General Synod in 1984 as an alternative to the (1662-type) rites in the Scottish Book of Common Prayer of 1928. They are published in small booklet form as *Scottish Ordinal 1984*. The order is (b), (p), (d). It is sparing of rubrics.

Scot-01

1. [THE LITURGY OF THE WORD]
2. [PREPARATION AND MINISTRY OF THE WORD]
3. [THE PRESENTATION]
4. [THE EXAMINATION: CHARGE, SILENT PRAYER, VENI CREATOR, INTERROGATION, ASSENT OF THE PEOPLE]
5. [THE PRAYERS: LITANY]
6. [THE ORDINATION]

16 Texts: Church of England (Eng-01 (b)), SEC (Scot-01)

[(d)] THE PRAYER OF THE PEOPLE
A Litany or silent prayer

Bishop: Father of all,
your only Son, our Lord Jesus Christ,
came among us in humility,
and taught that those who rule must serve.
Through every age he sends his Spirit
to fill those whom he has chosen,
to equip his people for ministry
and to build up his body, the Church.
You have called your servant N.

The Bishop lays hands on the head of the candidate
Pour now upon him your Spirit
and make him a deacon in your Church,
to proclaim your love in word and deed.
As our master washed the disciples' feet
may your servant follow that example,
setting the needs of others before his own.
May his life be holy, disciplined and sincere:
may his words declare your truth,
that through him may shine
the glory of our Lord Jesus Christ
who with you and the Holy Spirit
lives and reigns one God for ever and ever.
People: Amen.

The deacon is vested according to custom.

GIVING OF THE BIBLE

The Bible is handed to the new deacon by the Bishop.

Bishop:

Teach God's truth.
Draw people to his reconciling love.

The deacons greet the newly ordained.

The Liturgy continues with the Nicene Creed. The new deacon brings the offerings for the celebration to the Bishop, assists him at the altar and dismisses the people.

[(p)]

THE PRAYER OF THE PEOPLE

A Litany or silent prayer

Bishop:

God and Father of our Lord Jesus Christ,
you call us in your mercy,
you sustain us by your power.
Through every generation
your Wisdom supplies our need.

Texts: Scottish Episcopal Church (Scot-01 (d) (p)) 17

You sent your only Son, Jesus Christ,
to be the apostle and high priest of our faith
and the shepherd of souls.
By his death he has overcome death,
and having ascended into heaven,
has poured out his Spirit,
making some apostles,
some prophets, some evangelists,
some pastors and teachers,
to equip all for the work of ministry
and to build up his body, the Church.

You have chosen your servant N.

The Bishop and Presbyters lay hands on the head of the candidate

Pour now upon him your Spirit
for the office and work of a presbyter in your church.

Grant him authority to loose the bonds of sin,
that what is wounded may be healed,
what is divided, reconciled,
and what is lost, restored.

Renew him in holiness,
that others may be led to you.
In the power of word and sacrament
may he serve and sustain your Church.

Through Christ who died for us,
rose again,
and lives and reigns with you in the unity of the Holy Spirit,
one God, now and forever.

People: Amen.

The Bishop may anoint the newly ordained presbyter.

The presbyter is vested according to custom.

GIVING OF THE BIBLE AND OF THE CHALICE AND PATEN

The Bishop hands the Bible and the chalice and paten prepared for the Eucharist, to the new Presbyter.

Bishop:

Be a faithful steward of the mysteries of God.
Proclaim his word, declare his forgiveness.
Celebrate the sacraments.
Care for God's people.

The presbyters greet the newly ordained.

The Liturgy continues with the Nicene Creed, the newly ordained assisting the bishop and his presbyters in the celebration.

18 Texts: Scottish Episcopal Church (Scot-01 (p))

(b))

THE PRAYER OF THE PEOPLE

A Litany or silent prayer

Primus:

God and Father of our Lord Jesus Christ,
you call us in your mercy;
you sustain us in your power.
Through every generation,
your Wisdom supplies our need.

From the beginning
you chose the people of Abraham,
raised up rulers and priests,
and never left the sanctuary of your covenant
without its servants.

In the fulness of time
you founded your Church
by the word of your grace,
choosing in Christ, before the world was made,
those whose lives would proclaim your glory.

You have chosen N, your servant
to be a bishop in the Church.

The Primus and other Bishops lay hands upon the Bishop-Elect.

Pour now upon him your power,
the Spirit who leads and guides,
the Spirit you gave through your beloved Son to the apostles
to build the living sanctuary of the new covenant.

Grant N, authority
to shepherd your flock:
in the name of Christ the one High Priest
to offer the gifts of your holy church;
to forgive sins as you command,
to order ministries as you direct,
and, by that power which you gave to your apostles,
to loose the bonds of wickedness
and let the oppressed go free.

Through Jesus Christ your Son our Lord
with whom and in whom in the unity of the Holy Spirit,
glory, honour and power are yours,
now and for ever.

People: Amen.

The Primus may anoint the newly ordained bishop.

The bishop is vested according to custom.

Texts: Scottish Episcopal Church (Scot-01 (b)) 19

GIVING OF THE BIBLE, PASTORAL STAFF AND RING

Præmises:

Be a faithful steward of the mysteries of God.
Teach his truth, declare his judgements.
Care for the flock of Christ.
Bring all together in love.

SEATING OF THE BISHOP

The Bishop proceeds to his chair and begins the Nicene Creed.

The new bishop is greeted by the other members of his order.

The Liturgy continues with the Peace, the newly ordained bishop presiding, his presbyters with him.

C. THE CHURCH IN WALES

A new series of services of the Church in Wales was authorized and published in 1984, replacing those in the 1662 Book, and other recent alternative rites (though ordination was not among these latter). The ordination rites are contained in Volume 11, and are presented bilingually, with the Welsh text on the left-hand page. The English-language rites retain the 'thou' form of address, uniquely among modern services, in the Anglican Communion. The order is (b), (p), (d). Provision is also made for (d) and (p) together.

Wal-01

1. [THE MINISTRY OF THE WORD]
2. [THE NICENE CREED]
3. [THE PRESENTATION]
4. [THE EXAMINATION: THE CHARGE AND THE INTERROGATION]
5. [THE PRAYERS: LITANY AND SILENCE]
6. [THE ORDINATION]

[(d)]

THE ORDINATION

The Bishop stands, and those to be ordained stand before him. The Bishop says:

We praise and glorify thee, Almighty Father, because thou hast given us thy only begotten Son, Jesus Christ, to take the form of a servant, to humble himself and become obedient unto death, even death on a cross; therefore thou hast highly exalted him and bestowed on him the name which is above every name. We thank thee for sending him not to be served but to serve, and for teaching us that he who would be great among us must be the servant of all. Through him we ask that this work of our ministry may be blessed and made perfect by thy almighty power. Therefore, O Father, through Jesus Christ thy Son,

SEND DOWN THY HOLY SPIRIT UPON THY SERVANT N. FOR THE OFFICE AND WORK OF A DEACON IN THY CHURCH;

20 Texts: SEC (Scot-01 (b)), Church in Wales (Wal-01 (d))

The words 'SEND DOWN . . . ' are said over each of those being ordained, kneeling before the Bishop, who lays his hands on the head of each one. When all have been ordained, the Bishop continues:

may they glorify thee in the midst of thy people, and serve thee in deed and in word, through Jesus Christ our Lord, who lives and reigns with thee and the Holy Spirit, one God, world without end. Amen.

The newly-ordained are vested, and kneel in turn before the Bishop, who will place the Bible in their hands, saying:

'Be faithful in that ministry which is now entrusted to you, and serve God's people in his name.'

The Bishop continues the Holy Eucharist with the Ministry of the Sacrament.

[(p)] THE ORDINATION

The Bishop stands with those who are to assist him. Those to be ordained stand before the Bishop, who says:

We praise and glorify thee, Almighty Father, because thou hast given us thy only begotten Son, Jesus Christ, to be the Apostle and High Priest of our Faith and the Shepherd of our souls. We thank thee that by his death he has overcome death, and, having ascended into heaven, has poured his gifts abundantly upon his people making some, apostles; some, prophets; some, evangelists; some pastors and teachers; to equip them for the work of ministry, and to build up his Body, the Church. Therefore, O Father, through Jesus Christ thy Son,

SEND DOWN THY HOLY SPIRIT UPON THY SERVANT N. FOR THE OFFICE AND WORK OF A PRIEST IN THY CHURCH;

The words 'SEND DOWN . . . ' are said over each of those being ordained, kneeling before the Bishop, who, with the Priests who assist him, lays his hands on the head of each one. When all have been ordained, the Bishop continues:

may they glorify thee in the midst of thy people, and offer spiritual sacrifices acceptable unto thee. Grant that they may watch over those committed to their care, proclaim effectually the gospel of thy salvation, and declare to the penitent the forgiveness of their sins. Give them the spirit of wisdom and discipline, and make them apt and profitable fellow-workers with their brethren in the ministry; through Jesus Christ thy Son our Lord, who lives and reigns with thee and the Holy Spirit, one God, world without end. Amen.

The newly-ordained are vested, and kneel in turn before the Bishop, who will place in their hands the Bible, and a chalice and paten, saying:

'Be a faithful steward of the Word of God and of his holy sacraments. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'

The Bishop continues the Holy Eucharist with the Ministry of the Sacrament. The newly-ordained Priests join with the Bishop in the celebration of the Holy Eucharist.

Texts: Church in Wales (Wal-01 (d)) (p) 21

[(b)]

THE ORDINATION

The Archbishop and the other Bishops stand, the Bishop-elect kneeling before them. The Archbishop says:

We praise and glorify thee, Almighty Father, because thou hast given us thy only begotten Son, Jesus Christ, to be the Apostle and High Priest of our Faith and the Shepherd and Bishop of our souls. We thank thee that by his death he has overcome death; that after his mighty resurrection he appeared to all the apostles, giving them the power to forgive and to retain sins; and that after his glorious ascension into heaven, he has poured his gifts abundantly upon his people, making some, apostles; some, prophets; some, evangelists; some, pastors and teachers; to equip them for the work of ministry, and to build up his Body, the Church. Therefore, O Father, through Jesus Christ thy Son,

The Archbishop lays both his hands, and the other Bishops lay their right hands, on the head of the Bishop-elect

SEND DOWN THY HOLY SPIRIT UPON THY SERVANT N. FOR THE OFFICE AND WORK OF A BISHOP IN THY CHURCH.

may he glorify thee in the midst of thy people, and offer spiritual sacrifices acceptable unto thee. Give him grace to proclaim at all times the good news of reconciliation; and to use the authority given him, not to hurt and destroy but to serve and to heal. Defend him against the assaults of the devil, that as a ruler over thy household, and as an ambassador for Christ, he may stand before thee blameless, and, finally, with all thy servants, enter thy eternal joy; through Jesus Christ our Lord, the chief Shepherd and great High Priest, who lives and reigns with thee and the Holy Spirit, one God, world without end. Amen.

The Archbishop gives the Bible to the new Bishop, saying:

Be a faithful steward of the Word of God and of his holy sacraments. Guard the faith, and exercise without reproach the high office and ministry to which you have been called.

The Archbishop then places the ring on his finger and presents the pastoral staff, saying:

Care for the flock of Christ; maintain the unity of the Faith; support the weak; heal the sick; bind up the broken; encourage the faithful; seek and restore the lost. Be merciful, but with firmness; minister discipline, but with mercy; that when the chief Shepherd shall appear, you may receive the unfading crown of glory.

The Archbishop continues the Holy Eucharist with the Ministry of the Sacrament.

D. THE ANGLICAN CHURCH OF CANADA

The Canadian Books of 1918 and 1959 retained 1662 virtually unchanged. New rites, alternative to those in the 1959 Book, were authorized in the *Book of Alternative Services*, published in August 1985. The rites follow the USA rites closely, but reveal an independence. The order in the Book is (b), (p), (d).

1. [THE MINISTRY OF THE WORD]
2. [THE PRESENTATION]
3. [THE EXAMINATION: CHARGE, INTERROGATION, AND (b) ONLY] NICENE CREED]
4. [THE PRAYERS: BIDDING, LITANY, VENI CREATOR, SILENCE]
5. [THE ORDINATION]

Can-01

THE CONSECRATION OF A DEACON

[(d)]

[THE PRAYERS AS SHOWN ABOVE]

The bishop stands with the priests who assist him; the ordinand kneels before him; he stretches out his hands towards him/her and begins this Prayer of Consecration.

We praise and glorify you, most merciful Father, because in your great love of our human race you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and to teach us that he who would be great among us must be the servant of all; he humbled himself for our sake, and in obedience accepted death, even death on a cross; therefore you highly exalted him and gave him the name which is above every name.

And now we give you thanks that you have called *this* your servant to share this ministry entrusted to your Church.

Here the bishop lays his hands on the head of each ordinand.

Send down your Holy Spirit upon your servant N, whom we now consecrate in your name to the office and work of a deacon in the Church.

The bishop continues

Almighty Father, give to *this* your servant grace and power to fulfil *his/her* ministry. Make *him/her* faithful to serve, ready to teach, and constant to advance your gospel; and grant that always having full assurance of faith, abounding in hope, and being rooted and grounded in love, *he/she* may continue strong and steadfast in your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever.

People Amen.

The new deacon is now vested according to the order of deacons. The bishop gives a Bible to each of the newly ordained, saying

Receive this Bible as a sign of your authority to proclaim God's word and to assist in the ministrations of his holy sacraments.

THE PEACE

The bishop presents the new deacons to the congregation. The bishop then says . . .
[THE NEW DEACON PREPARES THE ELEMENTS ETC.]

[(p)] THE CONSECRATION OF THE PRIEST

[THE PRAYERS AS SHOWN ABOVE]

The bishop stands with the priests who assist him; the ordinand kneeling before him; he stretches out his hands toward him/her, and begins this Prayer of Consecration.

We praise and glorify you, almighty Father, because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by his death he has overcome death; and that, having ascended into heaven, he has given his gifts abundantly to your people, making some, apostles; some, prophets; some, evangelists; some, pastors and teachers; to equip them for the work of ministry and to build up his Body.

And now we give you thanks that you have called *this* your servant to share this ministry entrusted to your Church.

Here the bishop and priests lay their hands upon the head of each ordinand, and the bishop says,

Send down your Holy Spirit upon your servant N, whom we consecrate in your name to the office and work of a priest in the Church.

The bishop then continues, with hands extended,

Almighty Father, give to *this* your servant grace and power to fulfil his/her ministry among the people committed to his/her charge; to watch over them and care for them; to absolve and bless them in your name; and to proclaim the gospel of your salvation. Set *him/her* among your people to offer spiritual sacrifices acceptable in your sight, and as you have called *him/her* to your service, make *him/her* by the gift of your Holy Spirit worthy of his/her calling. Give *him/her* wisdom and discipline to work faithfully with all his/her fellow servants in Christ, that the world may come to know your glory and your love.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever.

People Amen.

The new priest is now vested according to the order of priests. The bishop bands a Bible and a chalice and paten to each new priest, saying,

Receive this Bible and this chalice and paten as signs of the authority given you to preach the word of God and to administer his holy sacraments: Do not forget the trust committed to you as a priest of the Church of God.

THE PEACE

The bishop presents the new priest to the congregation. A new priest then says . . .

[THE NEW PRIEST JOINS WITH THE BISHOP IN THE CELEBRATION]

[(b)]

THE CONSECRATION OF THE BISHOP

[THE PRAYERS AS SHOWN ABOVE]

The archbishop stands with the bishops who assist him; the bishop-elect kneeling before him; he stretches out his hands toward him; and begins this Prayer of Consecration.

We praise and glorify you, almighty Father, because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by his death he has overcome death; and that, having ascended into heaven, he has given his gifts abundantly to your people, making some, apostles; some, prophets; some, evangelists; some, pastors and teachers; to equip them for the work of ministry and to build up his Body.

And now we give you thanks that you have called *this* your servant to share this ministry entrusted to your Church.

Here the archbishop and other bishops lay their hands on the head of the bishop-elect; and the archbishop says,

Send down your Holy Spirit upon your servant N, whom we consecrate in your name to the office and work of a bishop in the Church.

The archbishop then continues, with hands extended,

Almighty Father, fill *this* your servant with the grace and power which you gave to your apostles, that he may lead those committed to his charge in proclaiming the gospel of salvation. Through him increase your Church, renew its ministry, and unite its members in a holy fellowship of truth and love. Enable him as a true shepherd to feed and govern your flock; make him wise as a teacher, and steadfast as a guardian of its faith and sacraments. Guide and direct him in presiding at the worship of your people. Give him humility, that he may use his authority to heal, not to hurt; to build up, not to destroy. Defend him from all evil, that, as a ruler over your household and an ambassador for Christ, he may stand before you blameless, and finally, with all your servants, enter your eternal joy.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever.

People Amen.

The new bishop is now vested according to the order of bishops. Symbols of office, such as a ring and pectoral cross, may be presented to him. The archbishop presents him with a Bible, saying

Receive the holy scriptures. Feed the flock of Christ committed to your charge, guard and defend them in his truth, and be a faithful steward of his word and sacraments.

The archbishop presents him with a pastoral staff, saying

Receive this staff as a sign of your pastoral office; keep watch over the whole flock in which the Holy Spirit has appointed you to shepherd the Church of God. Encourage the faithful, restore the lost, build up the Body of Christ; that when the Chief Shepherd shall appear, you may receive the unfading crown of glory.

THE PEACE

The archbishop presents to the people the new bishop, saying

I present N, bishop in the Church of God.

The new bishop then says . . .

E. THE EPISCOPAL CHURCH OF THE USA

The rites in the 1928 Book of Common Prayer are based closely on 1662. *Prayer Book Studies VIII*, entitled *The Ordinal*, in 1957 did not go far beyond this, though it developed the prayer before the laying on of hands, whilst leaving an imperative to accompany the imposition. However, new rites were compiled as part of the programme of revision stemming from the General Convention of 1967. This led to the publication in 1970 of *Prayer Book Studies 20*, entitled *The Ordination of Bishops, Priests, and Deacons*. A careful introductory essay considers Hippolytus, developments in the Western Church, and recent revisions of significance—notably those of the Church of South India (1956 onwards), of the Church of Rome (1968), and of the Anglican-Methodist Unity Commission in Britain (1968).¹ With small changes only, these proposals passed through *Services for Trial Use* (1970) and into the draft Book of Common Prayer introduced to the General Convention of 1976. This Book was ratified in 1979 and then replaced 1928. The order of rites in the Book is (b), (p), (d).

Amer-01

1. [THE PRESENTATION (IMMEDIATELY FOLLOWING OPENING GREETING): INCLUDING LITANY]
2. [THE MINISTRY OF THE WORD (INCLUDING NICENE CREED FOR (d) AND (p))]
3. [THE EXAMINATION: CHARGE, INTERROGATION (AND NICENE CREED FOR (b))]
4. [THE PRAYERS: VENI CREATOR AND SILENCE]
5. [THE ORDINATION]

¹ See Appendices 1 and 2 on pp.56-60 below.

26 *Texts: Anglican Church of Canada (Can-01, (b)), ECUSA (Amer-01)*

[(d)]

THE CONSECRATION OF THE DEACON

All now stand except the ordinand, who kneels facing the bishop.

The hymn, Veni Creator Spiritus, or the hymn, Veni Sancte Spiritus, is sung

A period of silent prayer follows, the people still standing

The Bishop then says this Prayer of Consecration

O God, most merciful Father, we praise you for sending your Son Jesus Christ, who took on himself the form of a servant, and humbled himself, becoming obedient even to death on the cross. We praise you that you have highly exalted him, and made him Lord of all; and that, through him, we know that whoever would be great must be servant of all. We praise you for the many ministries in your Church, and for calling this your servant to the order of deacons.

Here the Bishop lays hands upon the head of the ordinand, and prays

Therefore, Father, through Jesus Christ your Son, give your Holy Spirit to N.; fill him with grace and power, and make him a deacon in your Church.

The Bishop then continues

Make him, O Lord, modest and humble, strong and constant, to observe the discipline of Christ. Let his life and teaching so reflect your commandments, that through him many may come to know you and love you. As your Son came not to be served but to serve, may this deacon share in Christ's service, and come to the unending glory of him who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever.

The People in a loud voice respond Amen.

The new deacon is now vested according to the order of deacons.

The Bishop then gives a Bible to the newly ordained, saying

Receive this Bible as a sign of the authority given you to proclaim God's Word and to assist in the ministration of his holy Sacraments.

THE PEACE

The Bishop then says . . .

[THE DEACON IS GREETED AND GIVES GREETINGS FIRST AT THE PEACE, AND ALSO PREPARES THE ELEMENTS FOR COMMUNION]

[(p)]

THE CONSECRATION OF THE PRIEST

All now stand except the ordinand, who kneels facing the Bishop and the presbyters who stand to the right and left of the Bishop.

The hymn, Veni Creator Spiritus, or the hymn, Veni Sancte Spiritus, is sung

A period of silent prayer follows, the people still standing

Episcopal Church of USA (Amer-01 (d) (p)) 27

The Bishop then says this Prayer of Consecration

God and Father of all, we praise you for your infinite love in calling us to be a holy people in the kingdom of your Son Jesus our Lord, who is the image of your eternal and invisible glory, the firstborn among many brethren, and the head of the Church. We thank you that by his death he has overcome death, and, having ascended into heaven, has poured gifts abundantly upon your people, making some apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry and the building up of his body.

Here the Bishop lays hands upon the head of the ordinand, the Priests who are present also laying on their hands. At the same time the Bishop prays.

Therefore, Father, through Jesus Christ your Son, give your Holy Spirit to N.; fill him with grace and power, and make him a priest in your Church.

The Bishop then continues

May he exalt you, O Lord, in the midst of your people; offer spiritual sacrifices acceptable to you; boldly proclaim the gospel of salvation; and rightly administer the sacraments of the New Covenant. Make him a faithful pastor, a patient teacher, and a wise counselor. Grant that in all things he may serve without reproach, so that your people may be strengthened and your Name glorified in all the world. All this we ask through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

The People in a loud voice respond Amen.

The new Priest is now vested according to the order of priests.

The Bishop then gives a Bible to the newly ordained, saying

Receive this Bible as a sign of the authority given you to preach the Word of God and to administer his holy Sacraments. Do not forget the trust committed to you as a priest of the Church of God.

The Bishop greets the newly ordained.

THE PEACE

The new Priest then says . . .

[THE PRIEST IS GREETED AND GIVES GREETINGS FIRST AT THE PEACE, AND ALSO JOINS WITH THE BISHOP AND OTHER PRESBYTERS IN THE CELEBRATION]

[(b)]

THE CONSECRATION OF THE BISHOP

All continue to stand, except the bishop-elect, who kneels before the Presiding Bishop. The other bishops stand to the right and left of the Presiding Bishop.

The hymn, Veni Creator Spiritus, or the hymn, Veni Sancte Spiritus, is sung

A period of silent prayer follows, the people still standing

The Presiding Bishop then begins this Prayer of Consecration

God and Father of our Lord Jesus Christ, Father of mercies and God of all comfort, dwelling on high but having regard for the lowly, knowing all things before they come to pass; We give you thanks that from the beginning you have gathered and prepared a people to be heirs of the covenant of Abraham, and have raised up prophets, kings, and priests, never leaving your temple untended. We praise you also that from the creation you have graciously accepted the ministry of those whom you have chosen.

The Presiding Bishop and other Bishops now lay their hands upon the head of the bishop-elect, and say together

Therefore, Father, make N. a bishop in your Church. Pour out upon him the power of your princely Spirit, whom you bestowed upon your beloved Son Jesus Christ, with whom he endowed the apostles, and by whom your Church is built up in every place, to the glory and unceasing praise of your Name.

The Presiding Bishop continues

To you, O Father, all hearts are open; fill, we pray, the heart of this your servant whom you have chosen to be a bishop in your Church, with such love of you and of all the people, that he may feed and tend the flock of Christ, and exercise without reproach the high priesthood to which you have called him, serving before you day and night in the ministry of reconciliation, declaring pardon in your Name, offering the holy gifts, and wisely overseeing the life and work of the Church. In all things may he be present before you the acceptable offering of a pure, and gentle, and holy life; through Jesus Christ your Son, to whom, with you and the Holy Spirit, be honor and power and glory in the Church, now and for ever.

The People in a loud voice respond Amen.

The new bishop is now vested according to the order of bishops.

A Bible is presented with these words

Receive the Holy Scriptures. Feed the flock of Christ committed to your charge, guard and defend them in his truth, and be a faithful steward of his holy Word and Sacraments.

After this other symbols of office may be given.

The Presiding Bishop presents to the people their new bishop.

The Clergy and People offer their acclamation and applause.

THE PEACE

The new Bishop then says . . .

[THE NEW BISHOP IS GREETED AND GIVES GREETINGS FIRST. A DIOCESAN MAY BE ESCORTED TO THE EPISCOPAL CHAIR. THE NEW BISHOP IS CHIEF CELEBRANT OF THE EUCHARIST.]

F. THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA
The Province of Southern Africa is in the process of producing a new Prayer Book, which it is hoped will be published in 1988. Until now the only lawful ordination rites have been the 1662-style provision in the 1954 Book of Common Prayer. In the new Book the standard rite provides for (d) and (p) together, and rubrics indicate how the rite is to be divided for one or other on their own.

SAfr-01

1. [GREETINGS AND COLLECT—AND, OPTIONALLY, SERMON—BUT (b) HAS MINISTRY OF THE WORD HERE WITHOUT GLORIA IN EXCELSIS OR PENITENCE]
2. [THE PRESENTATION, INCLUDING THE LITANY]
3. [ANTE-COMMUNION: GLORIA IN EXCELSIS, PENITENCE, COLLECT, MINISTRY OF THE WORD, NICENE CREED]
4. [THE EXAMINATION: CHARGE AND INTERROGATION]
5. [THE PRAYERS: SILENCE AND VENI CREATOR]
6. [THE ORDINATION]

[(d)]

THE ORDINATION OF DEACONS

[THE PRAYERS AS SHOWN ABOVE]

The candidates kneel before the Bishop: he stretches out his hands towards them, and says

We praise and glorify you, most merciful Father, because in your great love you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and taught us that he who would be great among us must be the servant of all; he humbled himself for our sake, and in obedience accepted death, even on a cross; therefore you highly exalted him and gave him the name which is above every name.

And now we give you thanks that you have called these your servants, whom we ordain in your name, to share this ministry entrusted to your Church.

Send down the Holy Spirit upon them for the office and work of a deacon in your Church.

Almighty Father, give them grace and power to fulfil their ministry. Make them faithful to serve, ready to teach, constant in advancing your gospel; and grant that, always having full assurance of faith, abounding in hope, and being rooted and grounded in love, they may continue strong and steadfast in your Son Jesus Christ our Lord; to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and for ever.

The people respond in a loud voice

Amen

The candidates kneel in turn before the Bishop, who lays his hands on the head of each of them, saying

N, receive the Holy Spirit for the office and work of a deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

30 Texts: Church of the Province of Southern Africa (SAfr-01 (d))

The newly ordained deacon is vested according to custom.

The Bishop gives him the New Testament, saying

Take authority to proclaim the gospel and to assist in the administration of the sacraments.

The Bishop may greet the newly ordained.

The deacons go to their place.

THE PEACE

[(p)]

THE ORDINATION OF PRIESTS

[THE PRAYERS AS SHOWN ABOVE]

The Bishop stands with the priests who assist him; the candidates kneel before him; he stretches out his hands towards them, and says

We praise and glorify you, almighty Father, because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by his death he has overcome death; and that, having ascended into heaven, he has given his gifts abundantly, making some, apostles; some, prophets; some, evangelists; some, pastors and teachers; to equip your people for the work of ministry and to build up his Body.

And now we give you thanks that you have called these your servants, whom we ordain in your name, to share this ministry entrusted to your Church.

Send down the Holy Spirit upon them for the office and work of a priest in your Church.

Almighty Father, give them grace and power to fulfil their ministry among those committed to their charge; to watch over them and care for them; to absolve and bless them in your name, and to proclaim the gospel of your salvation. Set them among your people to offer with them spiritual

Texts: Church of the Province of Southern Africa (SAfr-01, (d) (p)) 31

sacrifices acceptable in your sight and to minister the sacraments of the new covenant. As you have called them to your service, make them worthy of their calling. Give them wisdom and discipline to work faithfully with their fellow-servants in Christ, that the world may come to know your glory and your love.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and for ever.

The people respond in a loud voice

Amen

The candidates kneel, in turn before the Bishop. He and the priests who assist him lay their hands on the head of each of them in turn, and he says

N, receive the Holy Spirit for the office and work of a priest in the Church of God, now committed to you by the laying on of our hands. Whose sins you forgive, they are forgiven; whose sins you retain, they are retained. Be a faithful minister of the word of God and of his holy sacraments: in the name of the Father, and of the Son, and of the Holy Spirit. Amen

The newly ordained priest is vested according to custom.

The Bishop may anoint his palms with chrism saying

As the Father anointed his Son with the power of the Spirit, so may Jesus Christ preserve you to sanctify his people and to offer sacrifices of praise and thanksgiving.

The Bishop gives him the Bible, saying

Take authority to preach the word of God and to administer his holy sacraments.

The Bishop may also give him a crosier and paten.

The Bishop may greet the newly ordained.

The priests go to their place.

THE PEACE

[THE NEW PRIESTS MAY JOIN THE BISHOP FOR THE CELEBRATION]

[(b)]

THE ORDINATION

[THE PRAYERS AS SHOWN ABOVE]

The Archbishop stands together with the bishops who assist him; the Bishop-Elect kneels before the Archbishop, who stretches out his hands and says

We praise and glorify you, almighty Father, because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by his death he has overcome death; and that, having ascended into heaven, he has given his gifts abundantly to your people, making some, apostles; some, prophets; some, evangelists; some, pastors and teachers; to equip them for the work of ministry and to build up his Body.

And now we give you thanks that you have called this your servant, whom we consecrate in your name, to share this ministry entrusted to your Church.

Send down the Holy Spirit upon him for the office and work of a bishop in your Church.

Almighty Father, fill him with the grace and power which you gave to your apostles, that he may lead those committed to his charge in proclaiming the gospel of salvation. Through him increase your Church, renew its ministry, and unite its members in a holy fellowship of truth and love. Enable him as a true shepherd to feed and govern your flock, make him wise as a teacher, and steadfast as a guardian of its faith and sacraments. Guide and direct him in presiding at the worship of your people. Give him humility, that he may use his authority to heal, not to hurt; to build up, not to destroy. Defend him from all evil, that as a ruler over your household and an ambassador for Christ he may stand before you blameless, and finally, with all your servants, enter your eternal joy.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit, belong glory and honour, worship and praise, now and for ever.

The people respond in a loud voice

Amen

The Archbishop and the bishops assisting lay their hands on the head of the Bishop-elect, and the Archbishop says

N, receive the Holy Spirit for the office and work of a bishop in the Church of God, now committed to you by the laying on of our hands; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Remember to stir up the grace the God which is within you, for God has not given us a spirit of fear, but of power and of love and of a sound mind.

The new bishop is now vested according to the order of bishops.

THE GIVING OF THE BIBLE

The Archbishop presents the new bishop with a Bible, saying

Receive the holy Scriptures. Guard the faith of the Church, and feed by word and sacrament the flock of Christ committed to your charge.

THE GIVING OF THE CROSS, RING, AND STAFF

The Archbishop gives the new bishop the pectoral cross, saying
Receive this cross; remember that he whom you serve reconciled us by his own blood.

The Archbishop gives him the ring, saying

Take this ring; be merciful in your exercise of authority, and be faithful to the bride of Christ.

The Archbishop may give him the mitre, saying

Receive this mitre, and in the strength of the Holy Spirit lay hold on the crown of everlasting life.

The Archbishop presents him with a pastoral staff, saying

Take this staff and watch over the flock of Christ.

The collation and entronement of a diocesan bishop may follow: a bishop suffragan may receive his commission.

A sanfare may sound and the people may express their joy by clapping or in some other manner.

THE PEACE

G. THE CHURCH OF NORTH INDIA

The Church of North India was inaugurated in November 1970. It is a united Church, in which the previous Anglican dioceses of North India participated. Its definitive ordination rites were approved by the Executive Committee of Synod in 1974, and are published as a small booklet, *The Ordinal*. A very minor revision was approved and published in 1983. The text of the prayers themselves was left virtually unaltered, but the ceremonies after ordination were changed. The 1983 edition, published in two booklets ((d) (p) and (b)), is followed here.

CNI-01

1. [THE PREPARATION]
2. [THE MINISTRY OF THE WORD, INCLUDING NICENE CREED]
3. [THE PRESENTATION]
4. [THE EXAMINATION: INTERROGATION WITH (b) CHARGE AT BEGINNING, (d) CHARGE IN MIDDLE, AND (p) CHARGE DISTRIBUTED]
5. [THE PRAYERS: SILENCE AND VENI CREATOR]
6. [THE ORDINATION]

[(d)]

THE ORDINATION

The Bishop stands throughout the Ordination Prayer.

He faces those to be ordained Deacons, who are kneeling, and says over them

We praise and glorify you, most merciful Father, because in your great love for mankind you sent your only Son Jesus Christ to bear among us the form

of a servant; for our sake he humbled himself, and in obedience accepted death, even death on a cross; and therefore you have highly exalted him and given him the name which is above every name.

We thank you for sending him, not to be served but to serve, and to give up his life as a ransom for many; and by him we are taught that whoever among us wishes to be great must make himself the servant of all.

And therefore, through him we humbly beseech you, heavenly Father,

Here the Bishop lays his hands upon the head of each one being ordained a Deacon in turn, and says over each one,

SEND FORTH YOUR HOLY SPIRIT UPON YOUR SERVANT ... FOR THE OFFICE AND WORK OF A DEACON IN YOUR CHURCH.

The people each time repeat: Amen.

When he has laid his hands upon all of them, the Bishop continues

Enable them, Father, by your grace to exercise their Ministry to your glory. Make them faithful in serving and caring for others, skilled in teaching and bold to proclaim your gospel. Grant them always to have the full assurance of faith, to overflow with hope and to be rooted and grounded in love. May they ever abide in union with your Son Jesus Christ our Lord, to whom, with you, Father, and the Holy Spirit belong glory and honour, worship and praise, now and for ever.

All Amen.

THE GIVING OF THE BIBLE

The Bishop delivers the Bible to each one of the new Deacons in turn, saying

Take this Book, a token of the authority given you this day as a Deacon to serve all people and to preach the Word of God.

WELCOME INTO THE DIACONATE

The people stand.

The new Deacons stand. The Bishop stands and welcome each of them in turn by giving the right hand of fellowship or some other greeting, according to local custom. The Bishop says

We receive you with joy to take part with us in this ministry.

The new Deacons turn and face the people. The Bishop says

We declare that ... are Deacons in the Church of God, in the name of the Father and of the Son, and of the Holy Spirit

All answer in a loud voice

Amen. Thanks be to God.

The Doxology is sung by all [THE TEXT FOLLOWS]

THE CONTINUATION OF THE LORD'S SUPPER

[p)]

THE ORDINATION

The Bishop, together with the Presbyters who are to assist him, stands throughout the Ordination Prayer.

They face those to be ordained Presbyter, who are kneeling, and the Bishop says over them

We praise and glorify you, most merciful Father, because to fulfil your plan for man's salvation you have raised up in every land a holy people, a royal priesthood, a universal Church. In your great love you have given Jesus Christ, your only Son, to be the Apostle and High Priest of our faith, and the Shepherd and Guardian of our souls.

He took on himself our human nature, and by dying for us destroyed the power of death. Now, seated in Majesty at your right hand, he pours forth upon us the manifold gifts of his grace. He makes some apostles, some prophets, some evangelists, some pastors and teachers, that they may equip your people for work in your service, and may build up his Body the Church.

Therefore, through him we humbly beseech you, our heavenly Father,

Here the Bishop lays his hands upon the head of each one being ordained Presbyter, the Presbyters also laying on their right hands. The Bishop says over each one

SEND FORTH YOUR HOLY SPIRIT UPON YOUR SERVANT ... FOR THE OFFICE AND WORK OF A PRESBYTER IN YOUR CHURCH.

The people each time repeat: Amen.

When he has laid hands upon all of them, the Bishop continues

Give the fullness of your grace, we pray, to these your servants. Grant that within the royal priesthood of your people they may faithfully perform their own priestly ministry. Make them to be true pastors, watching over those who are committed to their care, gathering the scattered, bringing back the strayed and seeking for the lost. Strengthen them to proclaim with boldness the gospel of your salvation. Give them grace to offer with all your people spiritual sacrifices acceptable to you, and to minister the sacraments of the New Covenant. May they grow in wisdom and discretion, that they may rightly counsel those in doubt and declare to those that are penitent the forgiveness of their sins. Make them zealous and loyal fellow-workers with their brethren in the ministry and with the chief pastors of your Church. Uphold them in times of temptation and keep them steadfast in your service to the end. And at the last, with all your true and faithful servants, bring them to eternal joy; through Jesus Christ your Son our Lord, who with you, Father, and with the Holy Spirit, lives, and reigns, and is worthy of all honour, glory and blessing, now and always.

All Amen.

THE GIVING OF THE BIBLE

The Bishop delivers the Bible to each of the new Presbyters in turn, saying
Take this Book, as a sign of the authority which you have received as a Presbyter to preach the word of God and to minister the sacraments in the congregations to which you shall be appointed.

The Bishop, or a Presbyter, may adjust the Stole of the newly ordained Presbyter, either without words, or the Bishop may say some such words as

Take upon you the yoke of Christ, for his yoke is easy and his burden is light
Other Optional Additional Ceremonies which are not essential to the Ordination but are ancient symbolic customs, may be added here

WELCOME INTO THE PRESBYTERATE

The people stand.

The new Presbyters stand. The Bishop stands, and he and the assisting presbyters welcome each of them in turn by giving the right band of fellowship or some other greeting, according to local custom. The Bishop says,

We receive you with joy to take part with us in this ministry.

The new Presbyters turn and face the people.

The Bishop says

We declare that ... are Presbyters in the Church of God, in the name of the Father, and of the Son, and of the Holy Spirit.

All answer in a loud voice Amen. Thanks be to God.

The Doxology is sung by all (THE TEXT FOLLOWS)

THE CONTINUATION OF THE LORD'S SUPPER

THE CONSECRATION

[b)]

The Bishop-Elect kneels. The Moderator, facing him, and standing throughout the Consecration Prayer with the other Bishops (and Presbyters), says over him in the name of them all:

We praise and glorify you, most merciful Father, because to fulfil your plan for man's salvation you have raised up in every land a holy people, a royal priesthood, a universal Church. In your great love you have given Jesus Christ, your only Son, to be the Apostle and High Priest of our faith, and the Shepherd and Guardian of our souls.

He took on himself our human nature, and by dying for us destroyed the power of death. Now, seated in Majesty at your right hand, he pours forth upon us the manifold gifts of his grace. He makes some apostles, some prophets, some pastors and teachers, that he may equip your people for work in your service, and may build up his Body the Church.

Therefore through him we humbly beseech you, our heavenly Father,

Here the Moderator lays his hands upon the head of the Bishop-Elect, and the other Bishops (and the Presbyters) also lay on their right hands. The Bishops say together
SEND FORTH YOUR HOLY SPIRIT UPON YOUR SERVANT ... FOR THE OFFICE AND WORK OF A BISHOP IN YOUR CHURCH.

All say Amen.

The Moderator continues

Grant that, like your apostles, he may be endowed with the abundance of your grace. Make him a true shepherd to his people, careful to feed and govern your flock, and eager to promote love and unity among all. Inspire him to guide them in worship, and with them to offer spiritual sacrifices acceptable to you. May he proclaim Christ and his reconciling work in all his words and actions in the power of the Holy Spirit. Give him wisdom to use his lawful authority, not to pull down but to build up, not to wound but to heal. As chief pastor in his diocese, enable him with understanding and love to guide and encourage his fellow-presbyters in their sacred ministry. Strengthen him at all times to resist the cunning devices of the devil, that he may persevere to the end without blemish in your service. And at the last, with all your true and faithful servants, bring him to eternal joy; through Jesus Christ your Son our Lord, who with you, Father, and with the Holy Spirit, lives and reigns, and is worthy of all honour, glory and blessing, now and always.

All Amen.

THE GIVING OF THE BIBLE

The Moderator delivers to the new Bishop, kneeling, a copy of the Bible saying

Take this Book, a token of the authority which you have received as a Bishop in the Church of God. Devote yourself to reading the Scriptures and expounding their message; and meditate continually on him who speaks therein.

THE GIVING OF THE PASTORAL STAFF

The new Bishop stands. The Moderator delivers the Pastoral Staff to him, saying

Be to the flock of Christ a good shepherd; feed them, hold up the weak, heal the sick, bind up the wounded, restore the outcast, seek the lost. Be gentle yet firm; be strict without forgetting mercy; that when the Chief Shepherd shall appear you may with all the faithful receive the never-fading crown of glory.

Optional Additional Ceremonies, which are not essential to the Ordination but are ancient symbolic customs.

The Bishop kneels.

The Moderator may place a Cross around the neck of the Bishop without words, or saying some such words as

Jesus says: Take up your cross and follow me.

The Moderator may place a Ring on the finger of the right hand of the Bishop, without words, or saying some such words as

Receive this ring, a token and pledge of fidelity.

WELCOME INTO THE EPISCOPATE

The people stand

The new Bishop stands. The Moderator stands, and he and the assisting Bishops welcome him by giving the right hand of fellowship or some other greeting, according to local custom. The Moderator says

We receive you with joy to take part with us in this ministry.

38 Texts: Church of North India (CNI-01 (b))

The new Bishop turns and faces the people. The Moderator says

We declare that . . . is a Bishop in the Church of God, in the name of the Father, and of the Son, and of the Holy Spirit.

All answer in a loud voice

Amen. Thanks be to God.

The Doxology is sung by all [THE TEXT FOLLOWS]

THE CONTINUATION OF THE LORD'S SUPPER

H. THE HOLY CATHOLIC CHURCH IN JAPAN (NIPPON SEI KO KAI)
Nippon Sei Ko Kai originally followed 1662 usage, but has its own rites dating from 1959 in an archaic Japanese, still based on 1662. For the last ten years the Church has been working on the use of a modern Japanese for liturgical purposes. Full ordination rites dating from 1986-7 are included in this range and are summarized below.

The new rites have an introduction to all three texts, and then follow (b) (p) (d) in that order. Because there is some freedom in translating English texts into Japanese, and also some questions in translating back again, it is not entirely certain how far the attributions in the texts below are a sufficient account of the process of compilation. But it seems certain that the rites are based almost exclusively upon a translation of other modern Anglican rites, chiefly Can-01.

Jap-01

1. [PREPARATION AND MINISTRY OF THE WORD, SERMON AND NICENE CREED]
2. [THE PRESENTATION: INCLUDING SOME ELEMENTS OF INTERROGATION]
3. [THE EXAMINATION: CHARGE AND INTERROGATION]
4. [THE PRAYERS: LITANY AND VENI CREATOR]
5. [THE ORDINATION]

[(d)] THE CONSECRATION OF THE DEACON

All stand. The candidates kneel before the bishop. The bishop, facing them, says:

We praise and glorify you' . . . [AS IN Can-01 (d) ON PAGE 23] . . . to share this ministry entrusted to your Church.

The candidates kneel one by one before the bishop, and the bishop lays his hands on each candidate, saying:

Pour your Holy Spirit on your servant . . . for the office and work of a Deacon in the Church of the Lord.

When all the candidates have been ordained, the bishop says:

Almighty Father, give to these your servants . . . [AS IN Can-01 (d) ON PAGE 23] . . . now and for ever. Amen.

The new deacons stand, and the bishop gives a New Testament to each in turn, saying: Receive the Holy Scriptures as a sign of the authority that God has granted you to proclaim the gospel of Christ, and to serve both God and mankind in obedience to its words.

[THE PEACE FOLLOWS, AND THE NEW DEACONS BEGIN THE PASSING OF THE PEACE AND THEN FULFIL THE ROLE OF DEACONS IN THE EUCHARIST]

¹ [Literally here, and at each recurrence, 'We hymn and praise you . . . '—Editor].

Texts: CNI (CNI-01 (b)), Holy Catholic Church in Japan (Jap-01 (d)) 39

[(p)]

THE CONSECRATION OF THE PRIEST

The bishop stands together with the priests who are present, while the candidates for the priesthood kneel before the bishop. The congregation stands, and the bishop says:

We praise and glorify you . . . [AS IN Can-01 (p) ON PAGE 24] . . . to share this ministry entrusted to your Church.

The candidates one by one kneel before the bishop, and the bishop lays his hands upon their heads and the other priests lay their hands on each together with him. The bishop says:

Pour your Holy Spirit on this your servant . . . for the office and work of a Priest in the Church of the Lord.

After all the candidates have been ordained, the bishop says:

Almighty Father, give to these your servants . . . [AS IN Can-01 (p) ON PAGE 24] . . . now and for ever. Amen.

The new priests stand and the bishop hands to each in turn a Bible, saying:

Receive the Bible, as a sign of the authority which God has granted to you to proclaim the gospel of Christ and to celebrate the sacraments.

[THE PEACE FOLLOWS, AND AT THE EUCHARIST THE NEW PRIESTS CELEBRATE WITH THE BISHOP]

[(b)]

THE CONSECRATION OF THE BISHOP

The presiding bishop stands together with the other bishops present, while the bishop-elect kneels before the presiding bishop, who says:

We praise and glorify you . . . [AS IN Can-01 (b) ON PAGE 25] . . . to share this ministry entrusted to your Church.

The presiding bishop together with the other bishops lay hands upon the candidate, and they say together:

Pour your Holy Spirit on this servant of the Lord . . . for the office and work of a Bishop in the Church of the Lord.

After the candidate has been ordained, the presiding bishop says:

Almighty Father, fill . . . [AS IN Can-01 (b) ON PAGE 25] . . . now and for ever. Amen.

The newly ordained bishop stands, and the presiding bishop gives the Bible to him, saying:

Receive this Book . . . [AS IN Eng-01 (b) ON PAGE 16] . . . crown of glory. [THE PASTORAL STAFF MAY BE GIVEN HERE. A LATER RUBRIC PERMITS THE PRESENTATION OF THE PASTORAL STAFF BY THE CHAIRMAN OF THE DIOCESAN STANDING COMMITTEE, WHO SAYS:

As a representative of the clergy and people of Nippon Sei Ko Kai and particularly of this diocese, I present you with this pastoral staff. When you use this in the name of Christ, it is a symbol of your pastoral office. Christ is the one who is the good shepherd who bestows this on you.]

40 *Texts: Holy Catholic Church in Japan (Jap-01 (p) (b))*

[THE PEACE, IN WHICH THE NEW BISHOP IS GREETED FIRST BY THE BISHOPS PRESENT. A DIOCESAN BISHOP IS ALSO DECLARED NOW TO HOLD EPISCOPAL AUTHORITY. AT THE EUCHARIST THE NEW BISHOP CELEBRATES AND THE OTHER BISHOPS JOIN HIM.]

J. THE ANGLICAN CHURCH OF AUSTRALIA

In Australia modern services took semi-definitive form in *An Australian Prayer Book*, authorized by General Synod in 1977, and published in April 1978. This book contained a modernized form of the 1662 ordination rites (Aus-01), and these would presumably fit best with the modernized 1662 communion rite, though the rubrics would not be violated by the use of the 'Second Order' eucharistic rite with them. Both structure and wording adhere very closely to 1662 (but there is no Preface to the Ordinal). As in 1662 there is no prayer prior to the laying on of hands on deacons. 1662 is still lawful and is the doctrinal norm.

In 1985 a new rite for ordaining deacons was authorized by Canon for experimental use (Aus-02). This is still fairly conservative and it is printed here. It is intended to follow it up with similar rites for presbyters and bishops.

Aus-01

1. [SERMON—(d) (p)]
2. [PRESENTATION OF CANDIDATES: INCLUDING (OPTIONAL) LITANY (d) (p)]
3. [COLLECT/EPISTLE]
4. [THE MAKING OF DEACONS—SEE STRUCTURE BELOW]
5. [GOSPEL]
6. [THE ORDERING OF PRIESTS—SEE STRUCTURE BELOW]
7. [NICENE CREED—AND SERMON (b)]
8. [THE CONSECRATION OF A BISHOP—SEE STRUCTURE BELOW]
9. [CONTINUATION OF COMMUNION—PRESUMABLY AT THE PRAYERS]

STRUCTURE OF ORDINATION LITURGY

- (i) (PRESENTATION, WITH (b) READING OF AUTHORITY FOR THE CONSECRATION AND LITANY (OPTIONAL))
- (ii) (EXAMINATION: CHARGE AND INTERROGATION—ENDING WITH BLESSING-COLLECT)
- (iii) (VESTING (b))
- (iv) (SILENCE (p))—VENI CREATOR (p) (b))
- (v) (ORDINATION—THE TEXTS FOLLOW FOR (d) (p) (b))

[(d)] [THE ORDINATION OF DEACONS]

Then the bishop lays his hands on the head of each one who is to be ordained, the candidates kneeling, and the bishop saying

[N], Take authority to execute the office of a Deacon in the church of God, now committed to you; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Texts: Japan (Jap-01(b)), Anglican Church of Australia (Aus-01 (d)) 41

Then the bishop delivers to every one of them the New Testament saying

Take authority to read the Gospel in the Church of God, and to preach the same if you are so licensed by the bishop.

Then one of them, appointed by the bishop, reads the Gospel.

[(p)] [THE ORDINATION OF PRIESTS]

Then the bishop says

Let us pray.

Almighty God and heavenly Father, by your infinite love and goodness you have given us your only Son Jesus Christ to be our redeemer and the author of eternal life.

After he had ascended into heaven, he sent into the world his apostles, prophets, evangelists, teachers, and pastors, by whose ministry he gathered together a great flock in all parts of the world to proclaim the praise of your holy Name.

For these great benefits, and because you have called these your servants to the same office and ministry appointed for the salvation of mankind, we give you most hearty thanks, and we praise and worship you. We humbly ask that we and all who call upon your name may be continually thankful for these and all your benefits; and that we may daily increase in the knowledge of you, Father, with your Son and the Holy Spirit.

And we pray that through these your ministers, and those whom they serve, your Name may be for ever glorified and your kingdom enlarged; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

When this prayer is finished, the bishop and the priests present lay their hands on the head of each one who is to receive the Order of Priesthood, the candidates kneeling, and the bishop saying

[N.] Receive the Holy Spirit for the office and work of a Priest in the church of God, now committed to you by the laying on of our hands. Whose sins you forgive they are forgiven; whose sins you retain they are retained; and be 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 Spirit. Amen.

The bishop delivers to each of them the Bible, saying

Take authority to preach the word of God, and to administer the holy sacraments in the congregation in which you shall be lawfully appointed to do so.

After this, the Nicene Creed . . .

[(b)] [THE CONSECRATION OF A BISHOP]

The archbishop then says

Let us pray.

42 Texts: Anglican Church of Australia (Aus-01 (d) (p) (b))

Almighty God and heavenly Father, by your infinite love and goodness you have given us your only Son Jesus Christ to be our redeemer and the author of eternal life. After he had ascended into heaven, he poured down his gifts abundantly on men, making some apostles, some prophets, some evangelists, some pastors and teachers, to the building up of his church. Grant, O Lord, we beg you, to this your servant N grace that he may always be ready to proclaim the good news of salvation and reconciliation. May he be a wise and faithful steward of your mysteries, so that at the last he may be received into eternal joy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Then the archbishop and bishops present lay their hands on the head of the bishop-elect, as he kneels before them, the archbishop saying

Receive the Holy Spirit for the office and work of a bishop in the church of God, now committed to you by the laying on of our hands, in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Remember to stir up the grace of God which is given you, by this laying on of our hands, for God has not given us the spirit of fear, but of power and love and self-control.

Then the archbishop gives him a Bible, saying

Give your attention to reading, exhortation, and teaching. Think upon the things contained in this book. Practise them that what you learn may be evident to all men. Apply these things to yourself, teach them, and practise them diligently, for in so doing you will save yourself and those who hear you. Be to the flock of Christ a shepherd, and not a wolf; feed them, devour them not. Support the weak, heal the sick, bind up the broken, restore the outcasts, seek the lost. Be merciful, without being remiss; administer discipline with mercy. When the Chief Shepherd appears may you receive the never-fading crown of glory; through Jesus Christ our Lord. Amen.

Then the archbishop proceeds with the service of Holy Communion . . .

Aus-02

[(d)]

1. [MINISTRY OF THE WORD]
2. [NICENE CREED]
3. [THE PRESENTATION]
4. [THE EXAMINATION: CHARGE AND INTERROGATION]
5. [THE PRAYERS: SILENCE AND LITANY]
6. [THE ORDINATION]

THE LAYING ON OF HANDS

The candidates kneel before the Bishop who says this prayer over them.

God and Father of all, we praise you for your infinite love in calling us to be a holy people in the kingdom of your Son Jesus Christ our Lord, who took on himself the form of a servant, and humbled himself, becoming obedient to death on a cross. We praise you that you have highly exalted him and made him Lord of all.

Texts: Anglican Church of Australia (Aus-01 (b), Aus-02 (d)) 43

Through him, holy Father, we pray you to send down your Holy Spirit upon these your servants. Fill them with your strength and power for their work as deacons of your church, to the glory of your name and the benefit of your people.

The Bishop lays his hands on the head of each saying

N. Receive authority for the office and work of a deacon in the church of God; in the name of the Father, and of the Son, and of the Holy Spirit. And the people say
Amen.

(The deacon may be appropriately vested)

The Bishop gives to him the New Testament, saying:

Receive this sign of your authority to proclaim God's word and to assist in the administration of his holy sacraments.

The Bishop

Lord, pour your grace continually on these your servants and stir up the spirit of holiness within them. May they be modest and humble, and strong and steadfast in observing the discipline of Christ. Let their lives and teaching so reflect your commandments, that through them many may come to know and love you. As your Son came not to be served but to serve, may these deacons share in his service, and come to the unending glory of him who, with you and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

All stand

The Bishop may present the newly ordained deacons to the people and say

People of God, I present to you these deacons.

The congregation may welcome them with applause.

The Greeting of Peace is given by the Bishop . . .

K. THE CHURCH OF THE PROVINCE OF NEW ZEALAND

The general programme of modern-language rites led to ordination services in booklet form in 1980. These are labelled NZ-01, and are reproduced below from a local printing for a particular occasion. Then at the General Synod of 1986, a motion was passed looking to the coming of a modern (but strictly alternative) Book of Common Prayer. The Liturgical Commission brought proposals to a special session of General Synod in May 1987—though the text of the Ordinal as drafted was then changed in the Synod. Originally the laying on of hands took place in silence before the ordination prayer, but the Synod altered it to bring the laying on of hands within the prayer. The Synod accepted the Book, but it needs ratification by three-quarters of the seven diocesan synods, and again by a two-

44 *Texts: Anglican Church of Australia (Aus-02 (d)), Church of the Province of New Zealand*

thirds majority in General Synod in May 1988 before it has authority within the Province. Thus the text below, whilst it cannot now be amended, is at the time of going to press only provisional as far as its authority is concerned.

The drafting is original, and the words at the laying on of hands (not drafted for this purpose, as shown above) are unique.

NZ-01

THE ORDINATION

[(d)] [THE PRAYERS: SILENCE AND HYMN INVOKING THE SPIRIT]

Bishop: The Lord is here.

People: His Spirit is with us.

Bishop: Almighty Father, whose Son Jesus Christ is not only Lord of all, but servant of all, we thank you that from the beginning men and women have responded to his call to serve you.

We thank you for the joy and privilege of service.

We thank you that you have chosen each of them to serve you as a deacon, and that you have promised your gifts to equip them for their work.

Now therefore, Father, pour out your grace on them for the ministry to which you have called them.

The Bishop lays his hands on the head of the candidates

Bishop: Holy God, Lord of heaven and earth, send down your Holy Spirit on your servant N whom in your name we ordain a deacon in your Church.

We commit to you authority for the office and work of a deacon in the Church of God.

People: Amen.

The Bishop gives a New Testament to the newly ordained deacons

Receive this New Testament, learn from it, and proclaim Christ's words of life.

INTERCESSION

[(p)]

THE ORDINATION

[THE PRAYERS: SILENCE AND HYMN INVOKING THE SPIRIT]

Bishop: The Lord is here.

People: His Spirit is with us.

Bishop: Let us give thanks to the Lord our God.

People: It is right to give him thanks.

Bishop: Holy God, Lord of heaven and earth, we thank you for your love in all creation. You hold out your hands to the unruly and rebellious; you show mercy to thousands upon thousands. We thank you for your former covenant with your people Israel: through Abraham and Moses, through Prophets, Priests and Kings, you called them to be people to do your will.

We thank you for sending your Son, who came to minister a new covenant and give us a new commandment. He came to serve. He took our human form; he washed his disciples' feet, accepting even death on a cross; he broke the bonds which held your people captive.

We thank you that when he rose from the dead and ascended into heaven, he lavished his gifts on your people. Some he made apostles, some prophets, some pastors and teachers, so that all the saints might be one in service, one in building up his body, the Church, until his coming again in glory. We thank you that, from the beginning, men and women have answered your call to serve you; that your Church is a holy priesthood offering spiritual sacrifices acceptable to you through Jesus Christ.

We thank you that *NN* have come in Christ's name to be ordained ministers of his word and sacraments, to serve the people for whom Christ shed his blood.

People: Amen! Praise and glory and wisdom, thanksgiving and honour, power and might, be to our God for ever and ever. Amen.

Bishop: Now therefore, Father, pour out your grace on *NN* for the priestly ministry to which you have called them.

The Bishop, with priests assisting, lays hands on the head of each candidate.

Bishop: Holy God, Lord of heaven and earth, send down your Holy Spirit on your servant *N*, whom in your name we ordain a priest in your Church.

People: Amen.

Bishop: We commit to you authority for the office and work of a priest in the Church of God.

The Bishop gives a Bible to the newly ordained priest, saying:

Bishop: These are the Holy Scriptures. Learn from them, and proclaim Christ's living word.

After the laying-on of hands all will return to their places.

INTERCESSION

[(b)]

[NO TEXT OF THIS WAS AVAILABLE AT TIME OF GOING TO PRESS]

NZ-02

1. [THE PRESENTATION—THEN OPTIONAL COLLECT]
2. [MINISTRY OF THE WORD]
3. [NICENE CREED]
4. [THE EXAMINATION]
5. [THE PRAYERS: SILENCE, OPTIONAL HYMN, BRIEF RESPONSIVE PETITIONS]
6. [THE ORDINATION]

46 *Texts: Church of the Province of New Zealand (NZ-01 (d) (p), NZ-02)*

[(d)]

THE ORDINATION

Then the bishop, facing those being ordained, says this prayer of consecration. All present join with the bishop in saying the concluding part of the prayer.

Blessed are you,
God our creator, God in history, God in revelation;
throughout the ages your unchanging purpose
has created a people to love and serve you.

Blessed are you in Christ Jesus,
your Incarnation, our Servant Lord,
who by death overcame death

Through his resurrection and ascension,
through the gift of the Holy Spirit,
you have given life and order to your Church,
that we may carry out the ministry of love.
We thank you for calling *these your servants*
to share this ministry as *deacon(s)*

The bishop then lays hands on the head of each candidate in turn, saying after silence

God of grace, through your Holy Spirit,
gentle as a dove, living, burning as fire,
empower your servant *N*
for the office and work of a deacon in the Church.

At the conclusion of the laying on of hands, the bishop continues
May every grace of ministry rest on *these your servants*.
Keep *them* strong and faithful,
steadfast in Jesus Christ, our Saviour.
Amen!

May *they* proclaim the good news,
inspire our prayers,
and show us Christ, the Servant.

The new deacons stand.

The bishop gives each of them a New Testament, saying

N here are the Gospels of Christ;
read from them,
and proclaim the good news.

The new deacons may now be vested and symbols of ministry may be given.

The congregation stands and the new deacons may be presented to the Church.

THE PEACE

Texts: Church of the Province of New Zealand (NZ-02 (d)) 47

[p)]

THE ORDINATION

The priests then stand beside the bishop, who, facing those being ordained, says this prayer of consecration.

All present join with the bishop in saying the concluding part of the prayer.

Blessed are you,
God our creator, God in history, God in revelation;
throughout the ages your unchanging purpose
has created a people to love and serve you.
Blessed are you in Christ Jesus,
your Incarnation, our Servant Lord,
who by death overcame death.
Through his resurrection and ascension,
through the gift of the Holy Spirit,
you have given life and order to your Church,
that we may carry out the ministry of love.
We thank you for calling these your servants
to share this ministry as priests.

The bishop, and the assisting priests, lay hands on the head of each candidate in turn, with the bishop saying after silence

God of grace, through your Holy Spirit,
gentle as a dove, living, burning as fire,
empower your servant N
for the office and work of a priest in the Church.

At the conclusion of the laying on of hands, the bishop continues

May every grace of ministry rest on these your servants.
Keep them strong and faithful,
steadfast in Jesus Christ, our Saviour.
Amen!

May they herald the joy of your kingdom,
bring freedom rather than bondage,
serve rather than be served;
through the sacraments they minister
let your grace abound.

The new priests stand.

The bishop gives each of them a Bible, saying

N, here are the Holy Scriptures;
learn from them
and proclaim Christ the living Word.

The new priests may now be vested.

The congregation stands and the new priests may be presented to the Church.

THE PEACE

[b)]

THE ORDINATION

The assisting bishops then stand on either side of the presiding bishop who, facing the bishop-elect, says this prayer of consecration.

All present join with the presiding bishop in saying the concluding part of the prayer.

Blessed are you,
God our Creator, God in history, God in revelation;
throughout the ages your unchanging purpose
has created a people to love and serve you.
Blessed are you in Christ Jesus,
your Incarnation, our Servant Lord,
who by death overcame death.
Through his resurrection and ascension,
through the gift of the Holy Spirit,
you have given life and order to your Church,
that we may carry out the ministry of love.
We thank you for calling this your servant
to share this ministry as a bishop.

The presiding bishop and the other bishops lay hands on to the head of the bishop-elect, the presiding bishop saying after silence

God of grace, through your Holy Spirit,
gentle as a dove, living, burning as fire,
empower your servant N
for the office and work
of a bishop in the Church.

At the conclusion of the laying on of hands the presiding bishop continues

May every grace of ministry rest on this your servant
Keep her/him strong and faithful,
steadfast in Jesus Christ, our Saviour.
Amen!

May s/he point us to Christ, the Living Way,
feed us with Christ, the Bread of Life,
and unite us in Christ,
rejoicing!

The new bishop stands. The presiding bishop gives her/him a Bible, saying

N, here are the Holy Scriptures;
learn from them,
teach them,
live by them,
and proclaim Christ, the living Word.

The new bishop may now be vested and symbols of ministry may be given.

THE GREETING

All standing the new bishop may be welcomed by the other bishops and the whole congregation.

The new bishop may respond.

THE PEACE

L. THE CHURCH OF THE PROVINCE OF MELANESIA

The present pattern of modern language services in booklet form in the Province of Melanesia dates from prior to the formation of the Province in 1975. The ordination rites, labelled here 'Mel-01', date from 1974 and are based upon the English Anglican-Methodist Unity Ordinal (to be found here in Appendix 1). There are some inconsistencies of style and presentation in the rites.

Mel-01

1. [MINISTRY OF THE WORD, INCLUDING (p) (b) NICENE CREED]
2. [INTERCESSION, CONFESSION, ABSOLUTION]
3. [THE PRESENTATION]
4. [THE EXAMINATION: INTERROGATION AND CHARGE]
5. [THE PRAYERS: SILENCE AND VENI CREATOR]
6. [THE ORDINATION]

[(d)]

THE ORDINATION

(The Bishop, standing and facing those who are to be ordained Deacons, who shall be kneeling, shall say over them.)

We praise and glorify You, O God, most merciful Father, because of Your great love for mankind. You sent Your only Son Jesus Christ to take the form of a servant, and to humble Himself for our sake, becoming obedient unto death, even the death of the Cross: therefore You have also raised Him to the highest place, and given Him the Name which is above every name.

We thank You that You sent Him not to be ministered to but to minister, and give His life a ransom for many; and have taught us, by His word, that whoever wants to be great among us should be the servant of all.

Through Him, therefore, O Father, we now humbly pray You . . .

(Here the Bishop lays his hands upon the head of him to be ordained Deacon, and says—)

SEND DOWN YOUR HOLY SPIRIT UPON YOUR SERVANT . . . FOR THE OFFICE AND WORK OF A DEACON IN YOUR CHURCH.

(Each time the Bishop says this Prayer the People answer . . .)

Amen.

(When the Bishop has laid his hands on all of them, he shall cont . . .)

Give him grace, we pray You, to carry out his ministry properly. Make him faithful in serving, ready in teaching, and always spreading Your Gospel; make him always strong in faith and full of hope, rooted and grounded in love, and may he continue always faithful and strong in Your Son Christ, to Whom, with you and Your Holy Spirit, belong glory and honour, worship and praise, now and for ever and ever. Amen.

50 Texts: Church of the Province of Melanesia (Mel-01 (d))

THE VESTING AND THE GIVING OF THE NEW TESTAMENT

Bishop—

Take this Book, a token of the authority given you this day to set forth God's Word to His people and to serve them in His Name.

THE CONTINUATION OF THE COMMUNION SERVICE

(The new Deacon shall take part in the preparation of the bread and wine and in the distribution of Holy Food to the people.)

[(p)]

THE ORDINATION

(The Bishop, standing together with the Priests who are to assist him, and facing those who are to be ordained Priests who shall be kneeling, shall say over them—)

We praise and glorify you, O God, most merciful Father, because in your good purpose for man's salvation, you have formed in all the world a holy People for your own possession, a royal Priesthood, a universal Church; and you have given us your only Son Jesus Christ to be the Apostle and High Priest of our confession and the Shepherd and Bishop of our souls.

We thank you that by his death he has overcome death; and that, having ascended into heaven, he has poured out his gifts abundantly upon your people, making some apostles, some prophets, some evangelists, some pastors and teachers, for making perfect the saints, for the work of ministry, for the building up of his Body the Church.

Through him, therefore, O Father, we now humbly pray—

(Here the Bishop lays his hands upon the head of each one to be ordained Priest, the other Priests also laying on their right hands. And the Bishop shall say over each one—)

SEND DOWN YOUR HOLY SPIRIT UPON YOUR SERVANT . . . FOR THE OFFICE AND WORK OF A PRIEST IN YOUR CHURCH.

(Each time the Bishop says this Prayer the People shall answer—)

Amen.

THE VESTING AND THE ANOINTING

(Then the Bishop will say—)

Pour forth your grace upon this your servant O Lord, that in this royal priesthood of your People he may faithfully fulfil this his priestly ministry. Grant that as a true pastor he may watch over the sheep given into his care, gathering the scattered, bringing back the strayed, and seeking the lost, until they be found. Strengthen him to proclaim effectually the Gospel of your salvation, and to declare to the penitent the absolution and forgiveness of their sins. Make him worthy to offer with all your People spiritual sacrifices acceptable in your sight, and to minister the Sacraments of your New Covenant. Give him a spirit of wisdom and discipline, that he may show himself

Texts: The Church of the Province of Melanesia (Mel-01 (d) (p)) 51

wise in counsel. Make him to be an able and profitable fellow-worker with his brothers in the Ministry and with your chief pastors, the Bishops. Keep him always blameless in his ministry, so that he, keeping steadfast all his days, may be called at the last, with your good and faithful servants to enter into your eternal joy, through Jesus Christ your Son our Lord, who lives and reigns, and is blessed, worshipped, and glorified, with you O Father, and your Holy Spirit, throughout all ages, world without end. Amen.

THE GIVING OF THE BIBLE, CHALICE AND PATEN

Bishop—

Take this Book a token of the authority which you have received from God to preach the Gospel of Christ.

Take this Chalice and Paten, a token of the authority which you have from God to minister the Sacraments of the New Covenant in the congregation to which you shall be appointed, and be mindful of the words of the Lord Jesus to the apostles which you heard in the Gospel, 'Peace be with you. As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'

THE CONTINUATION OF THE COMMUNION SERVICE

(The new Priest shall stand with the Bishop and join with him in the Communion Service.)

[(b)]

THE CONSECRATION

The Archbishop with the other Bishops standing with him will say—

We praise and glorify you O God, most merciful Father, because in your good purpose for man's salvation, you have made in all the world a holy People for yourself, a royal Priesthood, a universal Church; and you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith and the Shepherd and Bishop of our souls.

We thank you that by his death he has overcome death; and that having ascended into heaven, he has poured out his gifts freely upon your people making some apostles, some prophets, some evangelists, some pastors and teachers, for preparing all your people for the work of Christian Service, for the building up of his Body the Church.

Through him, therefore, O Father, we now humbly pray—

(Here the Bishops will lay their hands on the head of the Bishop Elect.)

SEND DOWN YOUR HOLY SPIRIT TO CONSECRATE YOUR SERVANT . . . FOR THE OFFICE AND WORK OF A BISHOP IN YOUR CHURCH.

The People say, Amen.

The Archbishop continues—

Give him grace, we pray you, to be a faithful worker for Christ in the world, to offer with all your people spiritual sacrifices pleasing to you, to feed and govern your flock as a true shepherd, and to increase love and unity among

all your people. Deliver him from the attacks of the devil, and grant that in all things he may do his ministry without blame in your sight, and keeping faithful to the end, may be received with all the faithful into your eternal glory, through Jesus Christ our Lord—who lives and rules, and is worshipped and glorified with you, O Father, and the Holy Spirit, one God, for ever and ever. Amen.

One Bishop will bring the Holy Oil and the Archbishop will anoint the head of the new Bishop saying—

May Christ the great High Priest by this holy anointing pour on you the fullness of spiritual blessing.

The People will all say, Amen.

Another Bishop will bring the Pectoral Cross—whicb the Archbishop will place on the new Bishop saying—

Receive this Cross, the sign of Salvation, and may you never be ashamed to proclaim the Faith of Christ Crucified, Risen, Ascended and Glorified.

The People will all say, Amen.

Another Bishop will bring the Bishop's Ring—the Archbishop saying—

Receive this ring—the sign of faith; and keep pure the Holy Church of God.

The People will all say, Amen.

Another Bishop will bring the Mitre whicb the Archbishop will place on the Head of the new Bishop saying—

Receive this Mitre the reminder of Pentecostal Fire and the Sign of the Helmet of Salvation and may your thinking and work for the Church of God be inspired by the Holy Spirit.

The People will all say, Amen.

Another Bishop will bring a Pastoral Staff—and the Archbishop will say—

Receive this staff, the sign of your pastoral duty, and look after the whole flock over which the Holy Spirit has made you a Bishop to rule the Church of God.

And all the People will say, Amen.

Another Bishop will bring the Bible whicb the Archbishop will give to the new Bishop saying—

Take this, a sign of the authority which you have received to be a Bishop in the Church of God. Give heed to reading, preaching, and teaching. Think upon the things contained in this book so that you and your people will be saved.

And all the people will say, Amen.

THE DECLARATION

The Archbishop and the people will stand and in a loud voice be will say—

We declare that . . . is a Bishop in the Church of God, in the name of the Father, and of the Son and the Holy Spirit.

And the people will say—Amen. Thanks be to God.

The Liturgy will then proceed with the Peace whicb the Archbishop and all the Bishops will give to the new Bishop . . .

[THERE IS NOW A 'CONCELEBRATION' BUT IT IS UNCLEAR WHETHER THE ARCH-BISHOP OR THE NEW BISHOP PRESIDES]

4. The Rest of The Anglican Communion

Whilst this Study can make no claim to be exhaustive, the following further information is to hand on uses in different Provinces or detached dioceses.

(a) THE CHURCH OF IRELAND

Legally, 1662 ordination rites, as found in the 1926 Book of Common Prayers, remain not only the legal norm, but also the only rites in use. No Ordinal was contained in the *Alternative Prayer Book* of 1984. The House of Bishops in 1987 has been considering bringing to General Synod drafts virtually identical to Eng-01.

(b) THE PROVINCE OF THE WEST INDIES

1662 rites remain the only use.

(c) THE EPISCOPAL CHURCH IN BRAZIL

A Portuguese translation of Amer-01 has been used since 1979, though sometimes with local variants. After hesitation the second order of the ordained ministry is rendered 'presbitero', rather than 'sacerdote'.

(d) THE SOUTHERN CONE OF SOUTH AMERICA

The Province was formed in 1983, and its Synod has not yet provided any authorized rites for the Province. Each diocese may therefore have its own use. However, there are broadly two major families of rites. In the Spanish Prayer Book of the diocese of Chile of 1973, there is a set of 1662-based rites in translation. In general these rites are also used in Peru, Paraguay, and Northern Argentina. In Argentina and Eastern South America, Amer-01 is used in its official Spanish translation. There has been a proposal before the Provincial Synod to ordain in some cases direct to the presbyterate, but this was narrowly defeated.

(e) WEST, EAST, AND CENTRAL AFRICA

As far as can be discovered the Provinces of West Africa, of Nigeria, of Sudan, of Kenya, of Uganda, of Burundi, Rwanda and Zaire, and of Tanzania, all use 1662 rites still, often in vernacular languages (which may include local variants). Burundi, Rwanda and Zaire, which includes considerable Francophone Anglicans, has used the French-language edition of the 1979 American Prayer Book in other rites, so the ordination rites (Amer-01) may also be in use there. The Province of Central Africa generally tends towards Southern African uses, which implies that SAF-01 may soon be found there.

(f) THE EPISCOPAL CHURCH OF JERUSALEM AND THE MIDDLE EAST

There is no liturgical provision established by this Church, and dioceses have their own uses. In Cyprus and the Gulf, where English is the general medium, Eng-01 appears to be the norm. In other dioceses, where 1662 has been translated into local languages, those rites continue in use.

(g) THE PROVINCE OF THE INDIAN OCEAN

1662 rites continue in use in this Province in local languages. However, where English is used there has been some borrowing and assimilation from Eng-01.

(h) THE CHURCH OF SOUTH INDIA

Like the Church of North India, this is a united Church, reaching its fortieth anniversary in the month this Study is published. Its original Ordinal was part of the documents agreed prior to Union, and had a strong structural resemblance to 1662—though with the omission of 'Whosoever sins you remit . . .', with the term 'presbyter' instead of 'priest', and with the much-debated provision for presbyters to join the laying on of hands at the consecration of bishops. These rites were re-drafted on new principles (not far distant from the Anglican ones set out in chapters 1 and 2 above) during the 1950s, and texts were authorized in 1958.¹ A new edition of these was then authorized by the Synod in 1962 for inclusion in *The Book of Common Worship* of the Church of South India in 1963, and those rites, though in 'thou' form English, are still in use, largely in Indian languages. They are well-known, and hardly now 'modern' (or, strictly speaking, Anglican). Some parts of their rites are included in Appendix 2 below.

(i) THE PROVINCE OF BURMA

1662 rites continue in use in this Province, as provided in the old CIPBC Prayer Book of 1960. Liturgical revision is under consideration.

(j) THE COUNCIL OF THE CHURCHES OF EAST ASIA

This is a loose structuring of separate dioceses, several of them technically under the jurisdiction of Canterbury. Those of an American origin use Amer-01, which is also the text used in a revised form in Hong Kong (where the rites exist in a bilingual Chinese-English edition, and provision is made for deacons and presbyters to be ordained together). It is likely that English-language uses in Singapore and Malaysia follow Eng-01, but in local languages (as, e.g., for the dioceses of Korea) 1662 is more likely to be followed.

(k) THE PROVINCE OF PAPUA NEW GUINEA

1662 rites continue in use here.

(l) OTHER EXTRA-PROVINCIAL DIOCESES

In Bermuda, the uses of the Church of England are lawful, and Eng-01 is used in preference to 1662. The two dioceses of Ceylon (Sri Lanka) still generally use the CIPBC Prayer Book rites.

(m) THE IBERIAN CHURCHES

The Spanish Episcopal Reformed Church first published its own Prayer Book in 1889, and included ordination rites based on 1662, but including in (p) and (b) as an alternative option a prayer rather than an imperative at the laying on of hands ('May Almighty God grant you the gift of the Holy Spirit for the office and work . . .'), and this omits reference to John 20. The Lusitanian Church of Portugal had included similar provision in its 1882 Book for (p), though it appears the option has rarely, if ever, been used. The origins of this seem obscure. The Lusitanian Church has in the 1980s been working on new experimental rites, based on Eng-01. Both dioceses joined the Anglican Communion in 1980.

¹ For a description of an early stage of the process, see T. S. Garrett, *Worship in the Church of South India* (Lutterworth, 1958) pp. 52-55.

Appendix 1

THE ANGLICAN-METHODIST COMMON ORDINAL (1968)

Some mention of the history and principles underlying these rites is to be found on pages 11 and 12 above.

1. [THE MINISTRY OF THE WORD]
2. [THE NICENE CREED]
3. [THE PRESENTATION]
4. [THE EXAMINATION: THE CHARGE IN VARIOUS PLACES AND THE INTERROGATION]
5. [THE PRAYERS: SILENCE AND VENI CREATOR]
6. [THE ORDINATION]

[(d)]

THE ORDINATION

The Bishop, standing and facing those to be ordained Deacons, who shall be kneeling, shall say over them,

We praise and glorify thee, O God, most merciful Father, because, of thy great love towards mankind, thou didst send thy only Son Jesus Christ to take upon him the form of a servant, and to humble himself for our sake, becoming obedient unto death, even the death of the cross; therefore thou also hast highly exalted him and given him the Name which is above every name.

We thank thee that thou didst send him, not to be ministered unto but to minister, and to give his life a ransom for many; and hast taught us, by his word, that whoever would be great among us should be the servant of all.

Through him, therefore, O Father, we now humbly beseech thee,

Here the Bishop shall lay his hands upon the head of each one being ordained a Deacon, and shall say over each one

Send down thy Holy Spirit upon thy servant N. for the office and work of a Deacon in thy Church.

Each time the Bishop recites this petition, the People shall answer,
Amen.

When he has laid hands upon all of them, the Bishop shall continue,

Give them grace, we pray thee, to exercise their ministry duly. Make them to be faithful in serving, ready in teaching, and constant in advancing thy Gospel; and grant that, having always the assurance of faith, and abounding in hope, they may be rooted and grounded in love, and continue ever stable and strong in thy Son Jesus Christ, to whom, with thee and thy Holy Spirit belong glory and honour, worship and praise, now and ever and throughout all ages. Amen.

THE GIVING OF THE BIBLE

The Bishop shall deliver the Bible to each one of the new Deacons in turn, saying
Take this Book, a token of the authority given you this day to set forth God's Word to his People and to serve them in his Name.

THE CONTINUATION OF THE COMMUNION SERVICE

THE ORDINATION

[(p)]

The Bishop, standing together with the Presbyters who are to assist him, and facing those who are to be ordained Presbyters, who shall be kneeling, shall say over them,

We praise and glorify thee, O God, most merciful Father, because, in thy good purpose for man's salvation, thou hast formed throughout the world a holy People for thine own possession, a royal Priesthood, a universal Church; and hast given us thy begotten Son Jesus Christ to be the Apostle the High Priest of our confession and the Shepherd and Bishop of our souls.

We thank thee that by his death he has overcome death; and that, having ascended into heaven, he has poured forth his gifts abundantly upon thy People, making some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of ministry, for the building up of his Body the Church.

Through him, therefore, O Father, we now humbly beseech thee,

Here the Bishop shall lay his hands upon the head of each one being ordained a Presbyter, the Presbyters also laying on their right hands. And the Bishop shall say over each one,

Send down thy Holy Spirit upon thy servant N. for the office and work of a Presbyter in thy Church.

Each time the Bishop recites this petition, the People shall answer,

Amen.

When he has laid hands upon all of them, the Bishop shall continue,

Pour forth thy grace upon these thy servants, we beseech thee, O Lord, that within the royal priesthood of thy People they may faithfully fulfil this their priestly ministry. Grant that as true pastors they may watch over the sheep committed to their care, gathering the scattered, bringing back the strayed, and seeking the lost, until they be found. Strengthen them to proclaim effectually the Gospel of thy salvation, and to declare to the penitent the absolution and remission of their sins. Make them worthy to offer with all thy People spiritual sacrifices acceptable in thy sight, and to minister the Sacraments of the New Covenant. Give them a spirit of wisdom and discipline, that they may show themselves wise in counsel. Make them to be apt and profitable fellow-workers with their brethren in the Ministry and with thy chief pastors, the Bishops. Keep them ever blameless in their ministry, so that they, abiding steadfast, all their days, may be called at the last, with all thy good and faithful servants, to enter into thy eternal joy, through Jesus Christ thy Son our Lord, who is alive and reigns, and is blessed, worshipped, and glorified, with thee, O Father, and with thy Holy Spirit, throughout all ages, world without end. Amen.

THE GIVING OF THE BIBLE

The Bishop shall deliver the Bible to each one of the new Presbyters in turn, saying

Take this Book, a token of the authority which you have received from God to preach the Gospel of Christ and to minister the Sacraments of the New Covenant in the congregation to which you shall be appointed, and be mindful of the words of the Lord Jesus to the apostles which you heard in the Gospel, 'Peace be with you. As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'

THE CONTINUATION OF THE COMMUNION SERVICE

[b)]

THE ORDINATION

The Bishop-elect shall kneel. The Presiding Bishop, facing him, and standing with the other Bishops, shall say over him, in the name of them all,

We praise and glorify thee, O God, most merciful Father, because, in thy good purpose for man's salvation, thou hast formed throughout the world a holy People for thine own possession, a royal Priesthood, a universal Church; and hast given us thy only Son Jesus Christ to be the Apostle and High Priest of our confession and the Shepherd and Bishop of our souls.

We thank thee that by his death he has overcome death; and that, having ascended into heaven, he has poured forth his gifts abundantly upon thy People, making some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of ministry, for the building up of his Body the Church.

Through him, therefore, O Father, we now humbly beseech thee,

Here the Presiding Bishop shall lay his hands upon the head of the Bishop-Elect, and the other Bishops shall also lay on their right hands. They shall all say together,

Send down thy Holy Spirit upon thy servant N. for the office of a Bishop and Chief Pastor in thy Church.

The People shall say,

Amen.

And the Presiding Bishop shall continue,

Endue him, we pray thee, as thou didst thine apostles, with the fullness of thy grace, that he may be worthy, as a true shepherd, to feed and govern thy flock; to offer with all thy People spiritual sacrifices acceptable in thy sight; to preside at the celebration of the Sacrament of the Body and Blood of thy dear Son; and to promote unity and love within thy Church. Grant him such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and to use the authority given him, not to destroy but to save; not to hurt but to help. So strengthen him at all times against the assaults of the devil, that whether as ruler over thy household, or as ambassador for Christ in the world, he may stand ever blameless before thee; and abiding steadfast in thy service all his days, he may be called at the last, with all thy good and faithful servants, to enter into thine eternal joy; through Jesus Christ thy Son our Lord, the chief Shepherd and our great High Priest, who is alive and reigns, and is blessed, worshipped, and glorified, with thee, O Father, and with thy Holy Spirit, throughout all ages, world without end. Amen.

THE GIVING OF THE BIBLE

Then the Presiding Bishop shall deliver the Bible to the new Bishop, saying

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

THE CONTINUATION OF THE COMMUNION SERVICE

Appendix 2

THE CHURCH OF SOUTH INDIA ORDINAL (1962)

The South Indian rites have had an influence on Anglican revision, to which particular reference is made on page 12 above. There is a brief background description of the rites themselves (CSI-01) on page 55 above. The prayers are set out here without regard to the structure of the whole rites. The considerable dependence of other rites on these prayers is set out diagrammatically on page 12 above.

[(d)]

The bishop stands and says:

We glorify thee, O God, most merciful Father, that thou of thy great goodness didst send thy Son Jesus Christ to take the form of a servant and to humble himself, becoming obedient, even to the death on the cross. We praise thee that thou hast highly exalted him and given him the name which is above every name, and through him hast taught us that he who would be great should be servant of all. We thank thee that thou hast graciously called these thy servants to be Deacons in thy Church, and we humbly beseech thee.

Here the Bishop remains standing, lays his hand upon the head of each ordinand in turn, and repeats the following words:

SEND DOWN THY HOLY SPIRIT UPON THY SERVANT ..., WHOM WE, IN THY NAME, AND IN OBEDIENCE TO THY MOST BLESSED WILL, DO NOW ORDAIN DEACON IN THY CHURCH.

The people each time repeat: Amen.

And the Bishop continues, praying for all those ordained:

Give them grace, we beseech thee, to be faithful to their promises, constant in their service, and bold to proclaim thy gospel; that, having always the full assurance of faith, they may abound in hope, and continue rooted and grounded in the love of thy Son Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be honour and glory, world without end. Amen.

[THEN COMES THE GIVING OF THE BIBLE. THEN THE RIGHT HAND OF FELLOWSHIP. THEN A DECLARATION THAT THEY ARE DEACONS, THEN A DOXOLOGY - AND THE LORD'S SUPPER RESUMES AT THE INTERCESSIONS]

[(p)]

The Bishop, standing together with the Presbyters, says:

We glorify thee, O God, most merciful Father, that of thine infinite love and goodness towards us thou didst choose a people for thine own possession to be a royal priesthood and a holy nation, and hast given thine only Son Jesus Christ to be our great High Priest and the Author of eternal salvation. We thank thee that by his death he has overcome death he has overcome death and, having ascended into heaven, has poured forth his gifts abundantly upon thy people, making some apostles, some prophets, some evangelists, some pastors and teachers, for the building up of his Body the Church, until his coming again in glory; and, we humbly beseech thee,

The Bishop lays his hand upon the head of each person to be ordained in turn, the Presbyters also laying on their right hands, and the Bishop repeats the following words:

SEND DOWN THY HOLY SPIRIT UPON THY SERVANT . . . , WHOM WE, IN THY NAME, AND IN OBEDIENCE TO THY MOST BLESSED WILL, DO NOW ORDAIN PRESBYTER IN THY CHURCH, COMMITTING UNTO HIM AUTHORITY TO MINISTER THY WORD AND SACRAMENTS, TO DECLARE THY FORGIVENESS TO PENITENT SINNERS, AND TO SHEPHERD THY FLOCK.

The people each time repeat: Amen.

And the Bishop continues, praying for all those ordained.

Give them grace, we beseech thee, O Lord, to offer with all thy people spiritual sacrifices acceptable to thee. Enrich them in all utterance and all knowledge, that they may proclaim the gospel of thy salvation. Make them watchful and loving guardians over thy flock, as followers of the Good Shepherd who gave his life for the sheep. Enable them in all things to fulfil their ministry without reproach in thy sight; so that, abiding steadfast to the end, with all thy faithful servants they may be received into thine eternal joy; through Jesus Christ our Lord, who liveth and reigneth and is worshipped and glorified with thee, O Father, and the Holy Spirit, one God, world without end. Amen.

[THEN COMES THE GIVING OF THE BIBLE, THEN THE RIGHT HAND OF FELLOWSHIP, THEN A DECLARATION THAT THEY ARE PRESBYTERS, THEN A DOXOLOGY - AND THE LORD'S SUPPER RESUMES AT THE INTERCESSIONS]

[(b)]

The Moderator, standing together with the Bishops (and Presbyters), says:

We glorify thee, O God . . . [AS IN (p) ABOVE] . . . humbly beseech thee,

Here the Moderator and the Bishops (and Presbyters) lay their hands upon the head of the Bishop-elect, and the Moderator repeats the following words:

SEND DOWN THY HOLY SPIRIT UPON THY SERVANT . . . , WHOM WE, IN THY NAME, AND IN OBEDIENCE TO THY MOST BLESSED WILL, DO NOW ORDAIN AND CONSECRATE BISHOP IN THY CHURCH.

The people say: Amen.

And the Moderator continues:

Give him grace, we beseech thee, to be a faithful ambassador of Christ to the world, to offer with all thy people spiritual sacrifices acceptable to thee, to feed and govern thy flock as a true shepherd, and to promote love and unity among all thy people. Deliver him from all assaults of the devil, and grant that in all things he may fulfil his ministry without reproach in thy sight, and, abiding steadfast to the end, may be received with all thy faithful servants into thine eternal glory; through Jesus Christ our Lord, who liveth and reigneth, and is worshipped and glorified, with thee, O Father, and the Holy Spirit, one God, world without end. Amen.

[THEN COMES THE GIVING OF THE BIBLE, THEN THE RIGHT HAND OF FELLOWSHIP, THEN THE GIVING OF THE PASTORAL STAFF, THEN A DECLARATION THAT HE IS A BISHOP, THEN A DOXOLOGY - AND THE LORD'S SUPPER RESUMES AT THE INTERCESSIONS]

Appendix 3: SOME PROPERs

LECTIONS

'Proper' readings from scripture are provided in most rites. The '1662' ones below are generally retained in '1662-related' rites in nineteenth and twentieth century revisions. Of the modern rites, both **Aus-01** and **Aus-02(d)** give a long list from which to select for any order, **Can-01** orders the proper of the day, **Scot-01** orders either one from a long list or the proper of the day. Readings for **NZ-01** are not to hand.

Alternatives are set out below each other in the lists here. An asterisk (*) in (d) or (p) means that this proper will, or at least may, be the reading for the combined rite.

	OT	Ps	Ep	Gosp
[(d)] 1662			1 Tim. 3.1-13	Luke 12.35-38*
Amer-01	Jer. 1.4-9 Ecclus. 31.1-8	84 119.33-40	Acts 6.2-7 1 Tim. 3.8-13	Luke 12.35-38 Luke 22.24-27
Ang-Meth-O			Acts 6.2-7	
CNI-01	Is. 61.9a Is. 42.1-9	84	Rom. 12.1-12*	Mark 10.35-45
CSI-01	Is. 61.8*	119.33-38	Rom. 12.1-12*	Mark 10.35-45
Jap-01	Jer. 1.4-9 Is. 52.7-10		Rom. 12.1-12 1 Tim. 3.8-13	Mark 10.35-45 Luke 12.35-38
Mel-01	Is. 61.8	84	Rom. 12.1-2, 9-12	Luke 12.35-40
NZ-02	Is. 42.1-7 Ecclus. 39.1-8	119.33-40	Rom. 12.1-13 1 Tim. 3.8-13 1 Pet. 4.7-11	Luke 12.35-40 Luke 22.24-27 John 12.20-26
Safr-01	Is. 61.8*	119.33-38	Acts 6.2-6	Mark 10.35-45
Wal-01	Jer. 1.4-9	135.1-4*	Rom. 12.1-12*	Matt. 20.20-28
[(p)] 1662			Eph. 4.7-13*	Matt. 9.36-38*
Amer-01	Is. 61.8 Num. 13.16-17, 24-25a	43 132.8-19	1 Pet. 5.1-4 Eph. 4.7, 11-16 Phil. 4.4-9	John 10.1-16 John 10.11-18 John 6.35-38
Ang-Meth-O			Rom. 12.1-12	John 20.19-29*
CNI-01	Is. 61.1-3a Ezek. 33.1-9	99	2 Cor. 5.14-19	John 20.19-23
Eng-01	Is. 61.1-3a	145*	1 Pet. 5.1-11	John 10.1-16
Jap-01	Is. 61.8 Mal. 2.5-7		2 Cor. 5.14-19	John 20.19-23*
Mel-01	Num. 11.16-17, 24-25b	43	2 Cor. 5.14-19	Matt. 9.35-38
NZ-02	Jer. 1.4-9 Ezek. 33.1-9	145.1-7, 21	Eph. 4.7, 11-16	John 10.1-16
Safr-01	Is. 61.1-3a Mal. 2.5-7	145.1-7, 21*	Rom. 12.1-2, 9-12	John 20.19-23
Wal-01	Is. 61.8*	135.1-4*	2 Cor. 4.1-7 11-16	Matt. 9.35-38 John 10.11-18 John 21.15-19
			2 Tim. 4.1-5	John 20.19-23*
			1 Pet. 5.1-4	John 17.1a, 6-19*
			2 Cor. 5.14-19	John 20.19-23*
			Rom. 12.1-12*	John 17.1a, 6-19*

	OT	Ps	Ep	Gosp
(b) 1662			1 Tim. 3:1-7	John 21:15-17
Amer-01	Is. 61:1-8 Is. 42:1-9	99 40:1-14 100	Acts 20:17-35 Heb. 5:1-10 1 Tim. 3:1-7 2 Cor. 3:4-9 2 Tim. 4:1-5 2 Tim. 4:1-5	John 20:19-23 John 20:19-23 John 17:1-9, 18-21 Luke 24:44-49a John 21:15-17 John 21:15-17
Ang-Meth-O	Ezek. 34:11-13a, 15-16 Num. 27:15-20, 22-23			
CNI-01	Ezek. 34:11-16 Num. 27:15-20, 119:105-112 22-23		Acts 20:28-35 2 Cor. 4:1-10	John 20:19-23 John 21:15-17
CSI-01	Is. 61:1-3 Is. 42:1-9		2 Cor. 4:1-10 1 Tim. 3:1-7	John 21:15-17 John 20:19-23
Jap-01	Num. 27:15-20, 40:1-17 22-23		Eph. 4:1-7, 11-13 Acts 20:17-32	John 15:9-17 John 13:2-17
Mel-01	Is. 61:1-8 (1-4) Ezek. 34:11-16	99	1 Tim. 3:1-7 2 Tim. 1:6-14	John 17:1-9, 18-21 John 21:15-19
NZ-02	Is. 61:8 Num. 27:15-20, 135:1-4 22-23	100	2 Cor. 4:1-10 2 Cor. 5:14-20	John 21:15-17 John 10:7-17
SAfr-01				
Wal-01				

EUCCHARISTIC PREFACES

The following are the sole provision to be found for eucharistic proper prefaces within the rites set out in chapter 3 above. How they fit into the eucharistic prayers must be determined by inspection of the latter. They are usually to be found grouped with other proper prefaces.

Amer-01 (also Apostles)

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations and promised to be with them always, even to the end of the ages.

Can-01

Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, who came not to be served, but to serve and to give his life a ransom for many. He calls his faithful servants to lead your holy people in love, nourishing them by word and sacraments. Now with all creation we raise our voices to proclaim the glory of your name.

CNI-01(1983 only, as Eng-01 below)

CSI-01

(d) Through Jesus Christ our Lord, who came not to be ministered unto, but to minister, and to give his life a ransom for many.

(p) Through Jesus Christ our Lord, who gave authority to his

(b) disciples, saying, As the Father hath sent me, even so send I you.

Eng-01

And now we give you thanks because within the royal priesthood of your Church you ordain ministers to proclaim the word of God, to care for your people, and to celebrate the sacraments of the new covenant.

SAfr-01 (as Eng-01, BUT ADD AFTER 'your people,': 'to equip them for the work of ministry')