

The Episcopal Prayer Book

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Course Outline

9/12: The History of Christian Liturgy and the Development of the Book of Common Prayer	12/5: The Holy Eucharist: Rite II: The Liturgy of the Word
9/19: Opening Items and the Calendar of the Church Year	12/12 The Holy Eucharist, Rite II: The Eucharistic Prayer
9/26: The Daily Office: Morning Prayer, Part I	12/19 The Holy Eucharist, Rite II: The Prayers of the People and Additional Practices
10/3: The Daily Office: Morning Prayer, Part II	1/16 Pastoral Offices: Confirmation and Marriage
10/10: The Daily Office: Noonday Prayer, An Order for Evening, and Evening Prayer	1/23: Pastoral Offices: Ministration to the Sick and Reconciliation of a Penitent
10/17: Compline, Daily Devotions and The Great Litany	1/30: Pastoral Offices: Ministration at the Time of Death and Burial of the Dead
10/26: <i>Trunk or Treat</i>	2/6: Episcopal Services: Ordination, New Ministry
10/31: Proper Liturgies for Ash Wednesday and Palm Sunday	2/13: The Consecration of a Church, Prayers and Thanksgivings
11/7: Proper Liturgies for Holy Week	2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.
11/14: Holy Baptism	2/27: The extra liturgical books: The Book of <u>Occasional Services 2003</u> ; <u>Contemporary Office Book</u> , <u>A Great Cloud of Witnesses</u> .
11/21: <i>Thanksgiving</i>	
11/28: The Holy Eucharist: the History of the Eucharist	

Episcopal Services

These services require the presence of a bishop

In the late Middle Ages services reserved for a bishop were gathered in a single book: the 'pontifical'

The 1549 BCP did not include any of the services in the pontifical

Revised ordination rites were published in 1550, and were later bound with Prayer Books, with its own title page; later called the 'Ordinal'

The contents of the Ordinal entered the Prayer Book in the 1662 edition

Revised forms of these rites are in the 1979 BCP

Why are these seldom used rites in the Book of Common Prayer?

The Prayer Book is the standard for Episcopal doctrine and discipline as well as worship

These rites are the principle source of what the Church teaches about the functions, responsibilities, and ethos of the ordained ministries, and about church property and its use



The Ordination of a Bishop, of a Priest, of a Deacon



There are customs in place in the New Testament for setting aside certain individuals as leaders: popular election, recognition by authority, prayer and fasting, the laying on of hands

The bishop emerged early on as the chief pastoral and liturgical officer, and as the president for the body of elders (presbyters)

Jesus himself was considered the 'Great High Priest', and the bishop assumed that role in the life of the congregation

Presbyters were to sustain and govern the congregation and to represent the bishop in his absence

In the 4th century with the phenomenal growth of the church, as presbyters began to take on liturgical roles previously set aside for the bishop, they started to be called priests

Deacons assisted the bishop in liturgies, administered the charities of the church and distributed communion

The earliest extant ordination rites are in the Apostolic Traditions of Hippolytus (215):

A bishop, elected by the congregation, was ordained on a Sunday by a group of bishops with laying on of hands

Presbyters, elected by the people, were ordained by a bishop and other presbyters with laying on of hands

Deacons, also elected by the people, were ordained by the bishop alone with his laying on of hands

The bishop's prayer described the role of the order, and the newly ordained joined in his specific role in the following Eucharistic liturgy

The ordination liturgies became for more complicated in the medieval period, including the gift of the instruments of office:

A staff, ring and mitre for bishops

A chalice and paten for priests

A Gospel book for deacons

A great debate ensued over what constituted the essential form and matter of the sacrament of ordination:

Was it the laying on of hands and prayer, the delivery of the instruments of office, or the anointing ?



Persons not actually ordained began to take over many of the functions in liturgy and the life of the congregation: widows, readers, virgins and subdeacons

When the bishop ceased to function regularly in the life of the congregation, the three primary orders in the congregation became priest, deacon and subdeacon

In the 9th century the custom of ordaining those who will become priests as transitional deacons diminished the importance of the diaconate

Martin Luther and other Reformers, from their study of scripture and the early Fathers, believed the key elements of ordination were prayer and the laying on of hands

Martin Bucer, in exile in Cambridge from Strasbourg, was the greatest influence on the formation of ordination rites in the Church of England, with his *De ordination legitima*

A full liturgy of the word, with a sermon describing the functions of the office, an examination of nine questions, the laying on of hands invoking the Holy Spirit, followed by a blessing and Eucharist



1549 BCP did not have ordination rites, but 'The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests and Deacons' was published in 1550

The primary source was Bucer's *De ordinatione legitima* with other material from the Sarum pontifical

Following the Introit, Kyrie, Gloria, Collect of the Day, proper lections were read, and the candidates were presented to the people with the opportunity to raise objections

The ordination rite proceeded with oaths of obedience to king and archbishop, and the Great Litany

Candidates were examined with eight questions, followed by prayer and the laying on of hands

The gifts of office were then presented, a Bible and a chalice and bread, followed by an authorisation to preach and administer the sacraments for priests, a staff for a bishop and a New Testament for deacons

The service concluded with a Eucharist, a *super populum* stressing the ministry of the word, and a blessing

The three rites had a preface stating that the three orders stemmed from apostolic times by 'public prayer and the imposition of hands', and that no one could function in these offices without ordination

Later English Prayer Books made only slight changes

The American Prayer Books used the same ordinals, omitting the oath to the king and replacing an oath to the archbishop with a promise of conformity to the doctrine, discipline and worship of the PEC

The 1979 BCP intends the rites to be used in local churches for individual candidates, changes the order of the rites giving primacy to the bishop, and restores the dignity of the diaconate

Preface to the Ordination Rites

The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church. First, there is the order of bishops who carry on the apostolic work of leading, supervising, and uniting the Church. Secondly, associated with them are the presbyters, or ordained elders, in subsequent times generally known as priests. Together with the bishops, they take part in the governance of the Church, in the carrying out of its missionary and pastoral work, and in the preaching of the Word of God and administering his holy Sacraments. Thirdly, there are deacons who assist bishops and priests in all of this work. It is also a special responsibility of deacons to minister in Christ's name to the poor, the sick, the suffering, and the helpless.

The persons who are chosen and recognized by the Church as being called by God to the ordained ministry are admitted to these sacred orders by solemn prayer and the laying on of episcopal hands. It has been, and is, the intention and purpose of this Church to maintain and continue these three orders; and for this purpose these services of ordination and consecration are appointed. No persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders.

It is also recognized and affirmed that the threefold ministry is not the exclusive property of this portion of Christ's catholic Church, but is a gift from God for the nurture of his people and the proclamation of his Gospel everywhere. Accordingly, the manner of ordaining in this Church is to be such as has been, and is, most generally recognized by Christian people as suitable for the conferring of the sacred orders of bishop, priest, and deacon.

The 1550 ordinal was similar, but stressed that no one could perform any of the three functions without examination and ordination

The 1662 BCP made clear to enter orders one had to have Episcopal ordination, to prevent entry to those who had been non-episcopally ordained in Scotland or the Continent

In the 1979 BCP, the first paragraph was rewritten by Boone Porter to clearly delineate the apostolic warrant for the three orders

The second and third paragraphs speak of role of ordination in the holy catholic Church



Concerning the Ordination of a Bishop

In accordance with ancient custom, it is desirable, if possible, that bishops be ordained on Sundays and other feasts of our Lord or on the feasts of apostles or evangelists.

When a bishop is to be ordained, the Presiding Bishop of this Church, or a bishop appointed by the Presiding Bishop, presides and serves as chief consecrator. At least two other bishops serve as co-consecrators. Representatives of the presbyterate, diaconate, and laity of the diocese for which the new bishop is to be consecrated, are assigned appropriate duties in the service.

From the beginning of the service until the Offertory, the chief consecrator presides from a chair placed close to the people, so that all may see and hear what is done. The other bishops, or a convenient number of them, sit to the right and left of the chief consecrator.

The bishop-elect is vested in a rochet or alb, without stole, tippet, or other vesture distinctive of ecclesiastical or academic rank or order. When the bishop-elect is presented, *his* full name (designated by the symbol *N.N.*) is used. Thereafter, it is appropriate to refer to *him* only by the Christian name by which *he* wishes to be known.

At the Offertory, it is appropriate that the bread and wine be brought to the Altar by the family or friends of the newly ordained.

The family of the newly ordained may receive Communion before other members of the congregation. Opportunity is always given to the people to communicate.

Additional Directions are on page 552.



The rubrics clearly tie the ordinal to the most ancient traditions of the Church

In concert with those traditions, the Presiding Bishop, or an appointed deputy, will preside

At least three bishops must participate in the laying of of hands for the rite to maintain Apostolic succession

Concerning the Ordination of a Priest or a Deacon

When a bishop is to confer Holy Orders, at least two presbyters must be present.

From the beginning of the service until the Offertory, the bishop presides from a chair placed close to the people, and facing them, so that all may see and hear what is done.

The ordinand is to be vested in surplice or alb, without stole, tippet, or other vesture distinctive of ecclesiastical or academic rank or order.

When the ordinand is presented, *his* full name (designated by the symbol *N.N.*) is used. Thereafter, it is appropriate to refer to *him* only by the Christian name by which *he* wishes to be known.

At the Offertory, it is appropriate that the bread and wine be brought to the Altar by the family and friends of the newly ordained.

At the Great Thanksgiving, the new priest and other priests stand at the Altar with the bishop, as associates and fellow ministers of the Sacrament, and communicate with the bishop.

The family of the newly ordained may receive Communion before other members of the congregation. Opportunity is always given to the people to communicate.

Additional Directions are on page 552.

With either order, at least two priests must be present

Because of the integrity of each order, the candidates are to be presented in just a surplice or alb

The newly ordained are to function at the Eucharist according to their order: the priest as co-celebrant, and the deacon in the distribution of communion



The Ordination of a Priest

A hymn, psalm, or anthem may be sung.

The people standing, the Bishop says

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever.

Amen.

In place of the above, from Easter Day through the Day of Pentecost

Bishop Alleluia. Christ is risen.

People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Bishop Bless the Lord who forgives all our sins.

People His mercy endures for ever.

Bishop

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.



The opening of the rite is the same for the ordination of all orders

In contrast to prior Anglican ordination rites, the titles and texts are in the singular in 1979 BCP, to encourage ordination for and individual candidate in a local church

The title 'ordination' is used for all three rites, not 'consecration' for a bishop, to highlight the integrity of each of the three orders

The Presentation

The bishop and people sit. A Priest and a Lay Person, and additional presenters if desired, standing before the bishop, present the ordinand, saying

N., Bishop in the Church of God, on behalf of the clergy and people of the Diocese of N., we present to you N.N. to be ordained a priest in Christ's holy catholic Church.

Bishop

Has *he* been selected in accordance with the canons of this Church? And do you believe his manner of life to be suitable to the exercise of this ministry?

Presenters

We certify to you that *he* has satisfied the requirements of the canons, and we believe *him* to be qualified for this order.

The Bishop says to the ordinand

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

Answer

I am willing and ready to do so; and I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of The Episcopal Church.

The Ordinand then signs the above Declaration in the sight of all present.

All stand. The Bishop says to the people

Dear friends in Christ, you know the importance of this ministry, and the weight of your responsibility in presenting N.N. for ordination to the sacred priesthood. Therefore if any of you know any impediment or crime because of which we should not proceed, come forward now, and make it known.

If no objection is made, the Bishop continues

Is it your will that N. be ordained a priest?

The People respond in these or other words

It is.

Bishop

Will you uphold him in this ministry?

The People respond in these or other words

We will.

The 1979 BCP calls on a priest and lay person to make the presentation, who certify the canons are fulfilled and the candidate's manner of life is fitting for the order

The oath is much simpler than in earlier Prayer Books, to conform to the doctrine, discipline and worship of ECUSA, and obey the bishop and others with authority

The candidate publicly proclaims assent and signs the declaration

In an affirmation of ancient tradition, the congregation is given opportunity to object, and affirm support

The Bishop then calls the people to prayer with these or similar words

In peace let us pray to the Lord.

All kneel, and the Person appointed leads the Litany for Ordinations, or some other approved litany. At the end of the litany, after the Kyrie. the Bishop stands and reads the Collect for the Day, or the following Collect, or both, first saying

For use at Ordinations as directed. On Ember Days or other occasions, if desired, this Litany may be used for the Prayers of the People at the Eucharist or the Daily Office, or it may be used separately.

God the Father,
Have mercy on us.

God the Son,
Have mercy on us.

God the Holy Spirit,
Have mercy on us.

Holy Trinity, one God,
Have mercy on us.

We pray to you, Lord Christ.
Lord, hear our prayer.

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the Day of your Coming, we pray to you, O Lord.
Lord, hear our prayer.

For all members of your Church in their vocation and ministry, that they may serve you in a true and godly life, we pray to you, O Lord.
Lord, hear our prayer.

For N., our Presiding Bishop, and for all bishops, priests, and deacons, that they may be filled with your love, may hunger for truth, and may thirst after righteousness, we pray to you, O Lord.
Lord, hear our prayer.

For N., chosen bishop (priest, deacon) in your Church, we pray to you, O Lord.

Lord, hear our prayer.

That *he* may faithfully fulfill the duties of this ministry, build up your Church, and glorify your Name, we pray to you, O Lord.
Lord, hear our prayer.

That by the indwelling of the Holy Spirit he may be sustained and encouraged to persevere to the end, we pray to you, O Lord.
Lord, hear our prayer.

For *his* family [the members of *his* household *or* community], that they may be adorned with all Christian virtues, we pray to you, O Lord.
Lord, hear our prayer.

For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one, we pray to you, O Lord.
Lord, hear our prayer.

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord.
Lord, hear our prayer.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord.
Lord, hear our prayer.

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord.
Lord, hear our prayer.

**For those in positions of public trust [especially _____],
that they may serve justice and promote the dignity and
freedom of every person,
we pray to you, O Lord.
*Lord, hear our prayer.***

**For a blessing upon all human labor, and for the right use
of the riches of creation, that the world may be freed from poverty,
famine, and disaster,
we pray to you, O Lord.
*Lord, hear our prayer.***

**For the poor, the persecuted, the sick, and all who suffer; for
refugees, prisoners, and all who are in danger; that they may
be relieved and protected,
we pray to you, O Lord.
*Lord, hear our prayer.***

**For ourselves; for the forgiveness of our sins, and for the
grace of the Holy Spirit to amend our lives,
we pray to you, O Lord.
*Lord, hear our prayer.***

**For all who have died in the communion of your Church, and
those whose faith is known to you alone, that, with all the
saints, they may have rest in that place where there is no pain
or grief, but life eternal,
we pray to you, O Lord.
*Lord, hear our prayer.***

**Rejoicing in the fellowship of [the ever-blessed Virgin Mary,
(*blessed N.*) and] all the saints, let us commend ourselves,
and one another, and all our life to Christ our God.
*To you, O Lord our God.***

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**



In medieval ordination rites there was a litany with special suffrages prior to the laying on of hands

The Litany functioned as the ‘public prayer’ of the church which Cranmer felt should precede the laying on of hands

The Litany for Ordinations in the 1979 BCP is based on Form V of the Prayers of the People, with Trinitarian invocations prefixed, and several new suffrages

The petitions for the ordained come from the 1550 ordinal and the 1928 BCP

The petitions for the family or household of the ordained are new in the 1979 BCP

Like the Great Litany, it ends with the Kyrie

At ordinations, the Bishop who is presiding stands and says

The Lord be with you
People **And also with you.**
Let us pray.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

The Ministry of the Word

Three Lessons are read. Lay persons read the Old Testament Lesson and the Epistle.

The Readings are ordinarily selected from the following list and may be lengthened if desired. On a Major Feast, or on a Sunday, the Bishop may select Readings from the Proper of the Day.

Old Testament [Isaiah 6:1-8](#), or [Numbers 11:16-17,24-25](#)

(omitting the final clause)

Psalm **43**, or **132:8-19**

Epistle [1 Peter 5:1-4](#),* or [Ephesians 4:7,11-16](#), or [Philippians 4:4-9](#)

** It is to be noted that where the words elder, elders, and fellow elder, appear in translations of 1 Peter 5:1, the original Greek terms presbyter, presbyters, and fellow presbyter, are to be substituted.*

The Reader first says

A Reading (Lesson) from_____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

The Word of the Lord.
People **Thanks be to God.**

or the Reader may say **Here ends the Reading** (Epistle).

Silence may follow.

A Psalm, canticle, or hymn follows each Reading.

Then, all standing, the Deacon or, if no deacon is present, a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ
according to_____.
People **Glory to you, Lord Christ.**

[Matthew 9:35-38](#), or [John 10:11-18](#), or [John 6:35-38](#)

After the Gospel, the Reader says

The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Sermon

The Creed

This ancient collect is in the Easter Vigil, at ‘Gathering of God’s People’, replacing the collect in the 1550 ordinal used in most Prayer Books
Until 1928 BCP, Morning Prayer preceded ordination, using the propers of the day

Both the 1928 and 1979 BCPs have propers for ordination, different for each of the orders of ministry

Earlier Prayer Books directed that the sermon explicate the duties of the order

The Examination

All are seated except the ordinand, who stands before the Bishop.

The Bishop addresses the ordinand as follows

My brother, the Church is the family of God, the body of Christ, and the temple of the Holy Spirit. All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world. Now you are called to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church.

As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.

In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.



Each address delineates the duties for that particular order:

The deacon is called to serve, to proclaim the Gospel and bring the needs of world to the church

The priest has liturgical and sacramental roles, is to proclaim the Gospel, love and serve the people of God and participates in the councils of the church

The bishop is called to proclaim the gospel, guard the faith, unity and discipline of the church, celebrate and provide for the administration of the sacraments, to ordain and be chief pastor and to join with other bishops in the leadership of the church



Medieval ordinations had no examination

The 1550 ordinal used eight of Bucer's nine questions, all pertaining to the order

It ends with a prayer that the one ordained will receive the grace to fulfil the promises



My *brother*, do you believe that you are truly called by God and his Church to this priesthood?

***Answer* I believe I am so called.**

***Bishop* Do you now in the presence of the Church commit yourself to this trust and responsibility?**

***Answer* I do.**

***Bishop* Will you respect and be guided by the pastoral direction and leadership of your bishop?**

***Answer* I will.**

***Bishop* Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?**

***Answer* I will.**

***Bishop* Will you endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received?**

***Answer* I will.**

***Bishop* Will you undertake to be a faithful pastor to all whom you are called to serve, laboring to with them and with your fellow ministers to build up the family of God?**

***Answer* I will.**

***Bishop* Will you do your best to pattern your life [and that of your family, *or* household, *or* community] in accordance with the teachings of Christ, so that you may be a wholesome example to your people?**

***Answer* I will.**

***Bishop* Will you persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?**

***Answer* I will.**

***Bishop* May the Lord who has given you the will to do these things give you the grace and power to perform them.**

***Answer* Amen.**

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. 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 his 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 councilor. 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 hymn *Veni Creator Spiritus* invokes the Holy Spirit

A silent prayer before the laying on of hands has been ordination rites from the time of Hippolytus

The prayer of consecration is unique for each order

A bishop is patriarch, pastor and high priest

A priest is to ‘sustain and govern’ the people, proclaim the gospel, rightly administer the sacraments, be a faithful pastor, patient teacher and wise councilor, and to strengthen the people be above reproach

A deacon serves and informs the church



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 to the congregation

**The peace of the Lord be always with you.
People And also with you.**

The Presbyters present greet the newly ordained; who then greets family members and others, as may be convenient. The Clergy and People greet one another.



By early medieval times, clergy wore garments long out of fashion, and vesting was integral to ordination

Deacons received a stole and dalmatic, priests a stole and chasuble, bishops a staff, ring and mitre

Moving away from the 'gifts' given in earlier rites the 1979 BCP directs only a Bible be given to all three orders

The bishop greets the new priest first, as a sign of inclusion into holy orders, followed by greeting of the congregation

At the Celebration of the Eucharist

The liturgy continues with the Offertory. Deacons prepare the Table.

Standing at the Lord's Table, with the Bishop and other presbyters, the newly ordained Priest joins in the celebration of the Holy Eucharist and in the Breaking of the Bread.

After Communion

In place of the usual postcommunion prayer, the following is said

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that N. may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *him*, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Bishop then asks the new priest to bless the people.

The new Priest says

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

A Deacon, or a Priest if no deacon is present, dismisses the people

**Let us go forth into the world, rejoicing in the power of the Spirit.
People Thanks be to God.**

From Easter Day through the Day of Pentecost, "Alleluia, alleluia," may be added to the dismissal and to the response.

At the consecration of a bishop, she/he is then seated in the 'cathedra' or episcopal chair

At a priestly ordination, the new priest concelebrates with the bishop and at the bishop's direction gives the blessing

The post-communion prayer for all three orders was written by Boone Porter



Additional Directions

At all Ordinations

The celebration of the Holy Eucharist may be according to Rite One or Rite Two. In either case, the rubrics of the service of ordination are followed. The Summary of the Law, the Gloria in excelsis, the Prayers of the People after the Creed, the General Confession, and the usual postcommunion prayer are not used.

At the Presentation of the Ordinand, the Declaration “I do believe the Holy Scriptures. . .” is to be provided as a separate document to be signed, as directed by Article VIII of the Constitution of this Church and by the rubrics in each of the ordination rites. (When there are more ordinands than one, each is to be presented with a separate copy for signature.)

The hymn to the Holy Spirit before the Prayer of Consecration may be sung responsively between a bishop and the congregation, or in some other convenient manner.

If vestments or other symbols of office are to be dedicated, such blessing is to take place at some convenient time prior to the service. The following form may be used.

V. Our help is in the Name of the Lord;

R. The maker of heaven and earth.

V. The Lord be with you.

R. And also with you.

Let us pray.

Everliving God, whose power is limitless, we place before you, with our praise and thanks, *these tokens* of your servant’s ministry and dignity. Grant that *N.*, who has been called to leadership in your Church, and bears *these signs*, may faithfully serve you and share in the fullness of your life-giving Spirit; through the high priest and good shepherd of us all, Jesus Christ our Lord. *Amen.*

At the Ordination of a Bishop

Following the Consecration Prayer, and while the new bishop is being clothed with the vesture of the episcopate, instrumental music may be played.

Following the presentation of the Bible, and the formula “Receive the Holy Scriptures. . .” a ring, staff, and mitre, or other suitable insignia of office may be presented.

During the Eucharistic Prayer, it is appropriate that some of the consecrating bishops, and representative presbyters of the diocese, stand with the new bishop at the Altar as fellow ministers of the Sacrament.

The newly ordained bishop, assisted by other ministers, distributes Holy Communion to the people. When necessary, the administration may take place at several conveniently separated places in the church.

After the pontifical blessing and the dismissal, a hymn of praise may be sung.

The bishops who are present are not to depart without signing the Letters of Consecration.



At the Ordination of a Priest

Reasonable opportunity is to be given for the priests present to join in the laying on of hands.

The stole worn about the neck, or other insignia of the office of priest, is placed upon the new priest after the entire Prayer of Consecration is completed, and immediately before the Bible is presented. Afterwards, other instruments or symbols of office may be given.

If two or more are ordained together, each is to have *his* own presenters. The ordinands may be presented together, or in succession, as the bishop may direct. Thereafter, references to the ordinand in the singular are changed to the plural where necessary. The ordinands are examined together.

During the Prayer of Consecration, the bishop and priests lay their hands upon the head of each ordinand. During the laying on of hands, the bishop alone says over each ordinand “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.” When they have laid their hands upon all the ordinands, the bishop continues “May they exalt you, O Lord, in the midst. . .”

A Bible is to be given to each new priest, and the words “Receive this Bible. . .” are to be said to each one.

All the newly ordained take part in the exchange of the Peace, and join the bishop and other priests at the Altar for the Great Thanksgiving. Similarly, all the new priests break the consecrated Bread and receive Holy Communion.

At the Ordination of a Deacon

The stole worn over the left shoulder, or other insignia of the office of deacon, is placed upon the new deacon after the entire Prayer of Consecration is completed, and immediately before the Bible is given.

If two or more are ordained together, each is to have *his* own presenters. The ordinands may be presented together, or in succession, as the bishop may direct. Thereafter, references to the ordinand in the singular are changed to the plural where necessary. The ordinands are examined together.

During the Prayer of Consecration, the Bishop is to lay hands upon the head of each ordinand, and say over each one “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.” After laying hands upon all the ordinands, the bishop continues “Make them, O Lord, modest and humble...”

A Bible is to be given to each new deacon, and the words “Receive this Bible . . .” are also to be said to each one.

After participating in the Peace, the deacons go to the Altar for the Offertory. If there are many deacons, some assist in the Offertory and others administer Holy Communion. One, appointed by the bishop, is to say the dismissal.

When desired, deacons may be appointed to carry the Sacrament and minister Holy Communion to those communicants who, because of sickness or other grave cause, could not be present at the ordination.

If the remaining Elements are not required for the Communion of the absent, it is appropriate for the deacons to remove the vessels from the Altar, consume the remaining Elements, and cleanse the vessels in some convenient place.



Celebration of a New Ministry

In the early church ordination alone prepared a priest for ministry, and no other rites followed

However in late medieval England, where landowners desired a priest for their manor parishes, and bishops were anxious for episcopal loyalty, a new rite was needed

The landowner would select the priest, who would then swear fealty to the bishop and a rite of induction would follow led by an archdeacon

The earliest American Prayer Books included full induction rites for new ministries

The rite was edifying rather than legal, and can be used for a variety of ministries besides that of a new rector

In the rite the minister promises commitment and the congregation promises support

Signs and symbols of new ministry are presented: a Bible, water for baptising, a stole, a prayer book, olive oil, keys to the church, bread and wine, by-laws of the church

The liturgy was written by Otis Charles



Letter of Institution of a Minister

N.N., Presbyter of the Church of God, you have been called to work together with your Bishop and fellow-Presbyters as a pastor, priest, and teacher, and to take your share in the councils of the Church.

Now, in accordance with the Canons, you have been selected to serve God in _____ Church [of]_____.

This letter is a sign that you are fully empowered and authorized to exercise this ministry, accepting its privileges and responsibilities as a priest of this Diocese, in communion with your Bishop.

Having committed yourself to this work, do not forget the trust of those who have chosen you. Care alike for young and old, strong and weak, rich and poor. By your words, and in your life, proclaim the Gospel. Love and serve Christ's people. Nourish them, and strengthen them to glorify God in this life and in the life to come.

May the Lord, who has given you the will to do these things, give you the grace and power to perform them.

Given under my hand and seal, in the city of _____,
on the _____ day of _____, 19_____, and in
the _____ year of my consecration.

(Signed)_____
Bishop of_____.

This Letter of Institution, new in the 1979 BCP,
was written by Otis Charles

Roles in the liturgy for all four orders are set
forth in the rubrics

Ministers from other denominations should be
invited to participate, as a sign of shared ministry

Concerning the Service

This order is for use when a priest is being instituted and inducted as the rector of a parish. It may also be used for the installation of deans and canons of cathedrals, or the inauguration of other ministries, diocesan or parochial, including vicars of missions and assistant ministers. Alterations in the service are then made according to circumstances.

The chief minister is normally the bishop; but, if necessary, a deputy may be appointed. The bishop, when present, is the chief celebrant of the Eucharist. In the bishop's absence, a priest being inducted is the chief celebrant.

Other priests, if any, who serve in the same congregation also stand with the chief celebrant at the Altar, and deacons assist according to their order.

Lay persons from the congregation read the Old Testament Lesson and the Epistle, and perform other actions as indicated in the rubrics. A deacon or priest reads the Gospel. Other clergy of the diocese participate in this celebration as an expression of the collegiality of the ministry in which they share.

Ministers of other Churches may appropriately be invited to participate.

The new minister, if a deacon, should read the Gospel, prepare the elements at the Offertory, assist the celebrant at the Altar, and dismiss the congregation.

A lay person being instituted should read one of the Lessons and assist where appropriate.

Additional Directions are on page 564.

A hymn, psalm, or anthem may be sung.

The Institution

The Wardens, standing before the bishop with the new minister, say these or similar words

Bishop N., we have come together today to welcome N.N., who has been chosen to serve as *Rector* of (*name of church*). We believe that *he* is well qualified, and that *he* has been prayerfully and lawfully selected.

The Bishop may read the Letter of Institution, or else may state the purpose of the new ministry.

The Bishop then says

N., do you, in the presence of this congregation, commit yourself to this new trust and responsibility?

***New minister* I do.**

The Bishop then addresses the congregation

Will you who witness this new beginning support and uphold N. in this ministry?

***People* We will.**

The Bishop, standing, says

Let us then offer our prayers to God for all his people, for this congregation, and for N. their *Rector*.

The Litany for Ordinations, or some other appropriate litany, is led by a person appointed. At the end of the litany, the Bishop, standing, says the following or some other Collect, first saying

	The Lord be with you.
<i>People</i>	And also with you.
<i>Bishop</i>	Let us pray.

Everliving God, strengthen and sustain N., that with patience and understanding he may love and care for your people; and grant that together they may follow Jesus Christ, offering to you their gifts and talents; though him who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

At the Liturgy of the Word

The Readings are selected from the following list, or in accordance \ with the directions on page 565.

<i>Old Testament</i>	Joshua 1:7-9, or Numbers 11:16-17,24-25a
<i>Psalm</i>	43, or 132:1-9, or 146, or 133 and 134 (especially suitable for use in the evening)
<i>Epistle</i>	Romans 12:1-18, or Ephesians 4:7,11-16
<i>Gospel</i>	John 15:9-16, or Luke 10:1-2, or John 14:11-15

The Sermon

After the Sermon, and any responses to it, the congregation sings a hymn.

The presentation is made by the wardens

There are declarations of mutual support

A full liturgy of the word is provided, with
proprs given for the lections

It is appropriate that the sermon reflect the
responsibilities of new ministry

The Induction

Representatives of the congregation and of the clergy of the diocese stand before the bishop with the new minister. Any of the presentations that follow may be added to, omitted, or adapted, as appropriate to the nature of the new ministry, and to the order of the minister. In the absence of the bishop, the deputy substitutes the words given in parentheses.

Representatives of the congregation present a Bible, saying

N., accept this Bible, and be among us (or be in this place) as one who proclaims the Word.

***People* Amen.**

The Bishop presents a vessel of water, saying

N., take this water, and help me (help the bishop) baptize in obedience to our Lord.

***People* Amen.**

Others present a stole or other symbol, saying

N., receive this stole, and be among us as a pastor and priest.

***People* Amen.**

Others present a book of prayers or other symbol, saying

N., receive this book, and be among us as a man of prayer.

***People* Amen.**

Others present olive oil or some other symbol, saying

N., use this oil, and be among us as a healer and reconciler.

***People* Amen.**

Historically, the rite of induction enabled the new priest to take charge of a parish, and be recognised as the incumbent, symbolised in receiving the keys

If the new minister is the rector or vicar of the parish, a Warden may now present the keys of the church, saying

N., receive these keys, and let the doors of this place be open to all people.

***People* Amen.**

Representative clergy of the diocese present the Constitution and Canons of this Church, saying

N., obey these Canons, and be among us to share in the councils of this diocese.

***People* Amen.**

Other Representatives of the congregation present bread and wine, saying

N., take this bread and wine, and be among us to break the Bread and bless the Cup.

***People* Amen.**

The Bishop then says

N., let all these be signs of the ministry which is mine and yours (the Bishop's and yours) in this place.

***People* Amen.**





A prayer of self-dedication focuses on the duties of a priest as a minister of word and sacrament, as a teacher, and a person of prayer



The new Minister, if a priest, may then kneel in the midst of the church, and say

O Lord my God, I am not worthy to have you come under my roof; yet you have called your servant to stand in your house, and to serve at your altar. To you and to your service I devote myself, body, soul, and spirit. Fill my memory with the record of your mighty works; enlighten my understanding with the light of your Holy Spirit; and may all the desires of my heart and will center in what you would have me do. Make me an instrument of your salvation for the people entrusted to my care, and grant that I may faithfully administer your holy Sacraments, and by my life and teaching set forth your true and living Word. Be always with me in carrying out the duties of my ministry. In prayer, quicken my devotion; in praises, heighten my love and gratitude; in preaching, give me readiness of thought and expression; and grant that, by the clearness and brightness of your holy Word, all the world may be drawn into your blessed kingdom. All this I ask for the sake of your Son our Savior Jesus Christ. *Amen.*

The Bishop then presents the new minister to the congregation, saying

Greet your new *Rector*.

When appropriate, the family of the new minister may also be presented at this time.

The Congregation expresses its approval. Applause is appropriate.

The Bishop greets the new minister.

The new Minister then says to the people

**The peace of the Lord be always with you.
People And also with you.**

The new Minister then greets other members of the clergy, family members, and the congregation. The People greet one another.

At the Eucharist

The service continues with the Offertory.

The Bishop, or in the Bishop's absence a Priest beginning a new ministry, standing at the Lord's Table as chief celebrant, and joined by the other clergy, proceeds with the Great Thanksgiving of the Eucharist.

Except on Major Feasts, the Preface may be that for Apostles and Ordinations.

After Communion

At the Induction of a priest or deacon, in place of the usual post-communion prayer, the Bishop leads the people in the following prayer; but if the new minister is a lay person, the usual postcommunion prayer is used.

Almighty Father, we thank you for feeding us with the holy food of the Body and Blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit. We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments. We pray that N. may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *him*, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

A newly inducted Priest may, at the bishop's request, pronounce a blessing.

A Deacon, or a Priest if no deacon is present, dismisses the assembly.



Additional Directions

The Institution, the Ministry of the Word, and the Induction should occur at the entrance of the chancel, or in some other place where the bishop and other ministers may be clearly seen and heard by the people.

The Letter of Institution is appropriate for the induction of a rector of a parish, the dean of a cathedral, and others having similar tenure of office.

Its wording may be altered by the bishop when circumstances require. In other cases, the bishop may state briefly the nature of the person's office and the authority being conferred.

The new minister is normally presented to the bishop by the wardens of the parish, but additional, or other, persons may do this when desired.

The Litany may be sung or said standing or kneeling, but the bishop always stands for the salutation and Collect at the end of it. The Collect of the Day, or a Collect of the season, or another prayer suitable to the occasion, may be used instead.

Before the Gospel, there may be one or two Readings from Scripture. Any of the Readings, including the Gospel, may be selected from the Proper of the Day, or from the passages cited in the service. Other passages suitable to the circumstances may be substituted. Appropriate selections may be found in the service for the Ordination of a Deacon or in the Lectionary for Various Occasions.

The sermon may be preached by the bishop, the new minister, or some other person; or an address about the work of the congregation and of the new minister may be made. Representatives of the congregation or of the community, the bishop, or other persons present, may speak in response to the address or sermon.

The symbols presented should be large enough to be visible to all and should remain in the sight of the congregation during the Induction. The vestments and bread and wine may be used in the Eucharist which follows.

The priest's prayer on page 562 is appropriate only for rectors of parishes, vicars of missions, hospital chaplains, and other priests having similar canonical charge.

For the Great Thanksgiving, any of the authorized eucharistic prayers may be used.



Next week:

The Consecration of a Church, Prayers and Thanksgivings

