

gained to-day a new ideal of saintliness. Every one knows the traditional saint of the Middle Ages—'the thin pale face, the eyes red with tears or weary with watching, the transparent hands, the wasted form.' This is not our ideal; in our protest

against it we may even miss the truth that it was vainly seeking to express; but it is something more than Pharisaic self-complacency which thanks God that He has laid upon us to-day a higher and a nobler law of Christian service.

Ordination.

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OUR Lord committed the founding of His Church to the twelve apostles whom He had chosen and selected for this purpose out of the number of His disciples. To the apostles He gave power and authority to govern, to teach, and to direct that Church over which He had placed them. With the beginning of their preaching and the accession of numbers to the Faith, the need arose of ministering to the souls gathered in, and a development of the ministry became a necessity.

In Ac 6th we are told of the establishment of an order of deacons whose function was not only to minister in the temporal matters of the Church, but also to assist in the general work of the ministry. Thus we read of a deacon Philip doing great missionary work in Samaria, and baptizing his converts. The account of the institution of this order is the only direct account of the circumstances of ordination. We read that the deacons were elected by the people and presented to the apostles, who ordained them to the diaconate with prayer and the laying on of hands (*καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας*).

The mission of St. Paul and St. Barnabas from Antioch was preceded by a solemn laying on of hands (Ac 13^{2f.}). Some have seen in this an ordination. The laying on of hands was, however, always used in the act of benediction, and it is a benediction rather than an ordination which is implied by this passage, for St. Paul expressly denies that he had received his apostleship from human sources, claiming that he had been called to the office by revelation, and moreover implying that the alternative to this call by revelation was the receiving his apostolic commission from the hands of the apostles (see Gal 1¹² 2).

In Ac 14²³ we are told of a further step in the organization of the ministry. St. Paul and St.

Barnabas ordain *πρεσβύτεροι* to minister to the small Christian congregations that they had established in the cities of Asia Minor (*χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ ἡσταιῶν παρέθεντο αὐτοῖς τῷ Κυρίῳ, κ.τ.λ.*). The ordination is preceded by a fast, and it is performed with prayer and probably the laying on of hands. The word *χειροτονεῖν*, which probably implies the laying on of hands, is from this time forward a technical word. In one other case we are given incidental information as to ordination. This is in the case of Timothy. Timothy was ordained by St. Paul to a position of authority in the Church, and tradition makes him first Bishop of Ephesus. St. Paul twice refers to his ordination. In 1 Ti 4¹⁴ he speaks of the spiritual gift, the *χάρισμα*, which was bestowed upon him by the laying on of hands of the presbyterate, or perhaps, rather, 'for the presbyterate' (*μὴ ἀμελεῖ τοῦ ἐν σοὶ χαρίσματος ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν*). And again in 2 Ti 1⁶ he speaks of Timothy's ordination by himself (*ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ ὃ ἐστὶν ἐν σοὶ διὰ τῆς θέσεως τῶν χειρῶν μου*). Here again we have the laying on of hands with a form of words. 'Prophecy' here is more or less equivalent to 'prayer.' The actual order to which Timothy belonged is a matter of controversy. However, this much is evident, that he was ordained to a position of authority, and that he had the power himself to ordain others (1⁵⁻²²), and tradition calls him bishop. It must be remembered that these allusions to orders and ordination are but incidental and that from them no general conclusion can be safely drawn.

The rationale of orders is clearly shown in the New Testament. St. John tells us (20²²) of the solemn act by which our Lord delivered to the apostles their apostolic commission. 'He breathed

on them, and said, Receive the Holy Ghost' (or rather the gift of the Holy Ghost), and then proceeded to give them a special spiritual authority. He handed on to them a power and authority that was his own, and which he alone could give them. There is no reference here to any laying on of hands, but instead is the symbolic act of breathing on them (which still exists in the Coptic Church). The absence of the article, πνεῦμα ἅγιον, implies 'a gift of the Holy Ghost' rather than 'the Holy Ghost' simply. In the Acts and in the Epistles to Timothy we see that every act of ordination is performed by prayer and the laying on of hands.

The laying on of hands was a symbolic act signifying a communication of some spiritual gift. It was used in benediction. It was the general outward act by which miracles of healing were performed, signifying the communication of some spiritual power or virtue proceeding from the healer and expelling the evil in the recipient. It was used in the reception of penitents. So St. Paul calls the gift so conferred in ordination a χάρισμα, a spiritual gift or power.

When we pass from the New Testament we find no definite information as to the ordination rites till we come to the Church Orders towards the end of the third century. While there are many references to the three orders of the ministry, and also to the lesser orders before this date, there is nothing told us of the actual rites of ordination.

The Church Orders themselves fall into two groups. There is an earlier Church Order which is extant in versions in the Ethiopic, Arabic, Sahidic, Bohairic, and (in part) in Latin, of which the Greek original is lost; from this is derived the Second Church Order which is a revision of the earlier order and is extant in two Greek forms, the *Constitutiones per Hippolytum*, and in its final form in the eighth book of the Apostolic Constitution. The *Canons of Hippolytus* stand independently between the two. They are a version of a version, Arabic from Coptic, based on the earlier order but with certain later elements. And then there is the *Syriac Testament of our Lord* (c. 400), in which is embedded almost the whole of the matter of the Church Order worked over by the redactor. The ultimate source of all these, at any rate so far as the ordination forms are concerned, is almost certainly the lost Greek tract on ordinations (περὶ χειροτονιῶν) of Hippolytus.

The rites of the earlier Church Order are simple.

A bishop is consecrated on a Sunday during the Eucharist in the presence of the clergy and people. The consent of the people to the consecration of the candidate is expressed. The bishops present first lay their hands on the elect in silence, all praying secretly for the descent of the Holy Ghost. Then one of the bishops, acting on behalf of all the bishops present, lays his hand on the candidate and recites the ordination prayer. There are some slight differences in the various versions. In the Canon of Hippolytus and the later C.O. the first imposition of hands in silence has vanished, and there is a considerable development of the election or recognition by the people. In the Second Church Order there is also a distinct development in ceremonial. The consecrator is supported by two other bishops (as ordered by the first Apostolic Canon), and, standing near the altar, says the prayer of consecration alone, the deacons meanwhile holding the open gospel book over the head of the candidate. Probably to this revision is due the fact that there is no express direction as to the actual laying on of hands. The Prayer of Ordination is extant in most of the documents, and that of the Second Order is simply a developed form of the earlier prayer. It is long, and refers to the office of bishop and the functions of that office. The Eucharist follows the consecration, as it does in all ordinations.

The rites in connexion with the ordination of a priest are simple, and there is a general agreement. The bishop lays his hands on the candidate, the priests who are present also laying their hands on him, and says the prayer of ordination. The prayer of ordination in the case of a priest has been a matter of difficulty. The rubrics say that the same prayer is to be used in the ordination of a priest as in the consecration of a bishop (*et dicat secundum ea quae praedicta sunt sicut praediximus super episcopum*). The *Canons of Hippolytus* are still more explicit that the bishop's prayer shall be said over him (*i.e.* the priest) entire, except the name 'bishop' only. The bishop is in all respects the equivalent of the priest, except in regard to the throne and ordination, because he (the priest) was not given authority to ordain. This is the special interpretation of the redactor of the *Canons of Hippolytus* as to the meaning of the rubric. In the Ethiopic and Latin versions, however, though this rubric is retained, a prayer of consecration is added, and it is totally different from the prayer for

the consecration of a bishop. This prayer is also that of the Second Order, though it has undergone development and expansion in these last documents. The difficulty has been quite recently solved by Mr. C. H. Turner (*J. Th. St.* vol. xvi. pp. 542 ff.). The explanation which he gives is quite a simple one, and has a parallel in the Gelasian Sacramentary. It is this: the two prayers, that for the consecration of a bishop and the ordination of a priest are identical for the first part—'The opening words, "The God and Father of our Lord Jesus Christ," repeated by the Lat. Eth. in the rubric before the ordination prayer of a priest, are the cue for the starting-point of the common matter, just as the next words, "Look down upon this thy servant," are the cue for the beginning of the separate matter.'

The deacon is ordained by the bishop with prayer and the laying on of hands. The Church Orders carefully specify that there is to be no laying on of hands by priests with the bishop: 'quia non in sacerdotio ordinatur sed in ministerio episcopi.' There is some difference as to the choice of the deacon, some of the documents speaking of election by the people, and some of choice by the bishop. There are also two prayers, the earlier Church Order giving one prayer, and the *Canons of Hippolytus* and the later documents a different.

The Church Orders next proceed to deal with the lesser orders. Of these the earlier order with the *Canons of Hippolytus* and the *Testament* enumerate, in different order, six—confessor, widow, reader, virgin, subdeacon, and those with gifts of healing. In all these the confessor comes first, and the reader ranks before the subdeacon, except in the *Testament*. The later Church Order adds to this list the deaconess, who is given the first place, and gives the exorcist in the place of, or more probably under another name for, those possessed of the 'charisma' of healing. These orders are given without the laying on of hands. In the case of the confessor there are still traces of the extravagant claims of this order which we meet with in Cyprian, and the confessor still has rank with a priest as in Cyprian's time, but if chosen bishop is to be ordained in the normal way. In the later order this section is much shortened, simply forbidding confessors to perform the functions of any of the higher orders unless they have been ordained to such order. The lesser orders are conferred without any laying on of hands.

In the *Prayers of Sarapion* (c. 350) there are ordination forms for the three orders of bishop, priest, and deacon (chaps. xii.–xiv.). These are simple prayers which refer to the functions of the office to which the candidate is ordained, and tracing back the threefold ministry to an apostolic origin. There are no rubrical directions, but the heading of each prayer (*χειροθεσία ματιστάσεως*) certainly implies the laying on of hands.

The curious work of Dionysius the Areopagite, *On the Ecclesiastical Hierarchy* (c. 500), gives some details as to ordination rites (v. ii ff.). The candidate for the episcopate kneels on both knees before the altar, and there is held over his head a copy of the Holy Scriptures, while the bishop lays on his hand and recites the prayer of consecration. The candidate for the priesthood kneels on both knees, and the bishop ordains him by the laying on of his right hand with prayer. The candidate for the diaconate kneels on one knee only, and is ordained by the bishop by the laying on of his right hand with prayer. In the case of all three the bishop signs the candidates with the sign of the cross and addresses them in a charge or exhortation, and after their ordination the bishop and all the clergy present salute them with a kiss (*ὁσπασμός*).

The ordination rites in the East have changed very little and still remain very simple in character. The rites in the eighth and twelfth centuries (as given in the Berberini and Grottoferrata MSS in Goar's *Euchologion*) are more or less identical.

In the case of the ordination of a deacon, first it is proclaimed that 'the Divine grace . . . promotes N., the most religious subdeacon, to be deacon,' etc. The bishop then thrice signs him with the sign of the cross, and after the prayers of the congregation have been bidden on his behalf, he lays his hand on him and says the prayer of ordination. The new deacon is then vested in the deacon's stole. 'He is worthy' is sung. The bishop gives him the *stabellum* and kisses him, and in the Eucharist that follows the new deacon ministers the chalice.

The candidate for the priesthood is presented to the bishop after the Offertory, and the notice of his promotion is read. The bishop signs him with the sign of the cross, and laying his hand on his head prays for him secretly. The prayers of the people are then bidden, and after this the bishop lays on his hand and recites the prayer of ordina-

tion. After his ordination the stole is arranged priest-wise and he is invested in the chasuble. After the consecration of the Eucharist, the bishop puts the Consecrated Bread into his hand with a charge, and he holds it till the Communion.

In the case of a bishop, the notice of his appointment is read after the Trisagion. The *Miserere* is sung. The consecrating bishop and the co-consecrators then lay the open gospel book on his head and neck. The consecrating bishop thrice signs him with the sign of the cross and recites a prayer, and the prayers of the people are bidden. Then the consecrating bishop laying on his hand recites the prayer of consecration. After his consecration the new bishop is invested with the episcopal vestments.

The rites of ordination in the Greek Church are more or less identical with the above at the present day.

In the West the ordination rites, at first as simple as in the East, tended in process of time to become very elaborate. The purely Roman rites are to be found in the *Leonine* and *Gregorian Sacramentaries*, and in the *Ordo of St. Amand* and Mabillon's *Ordines Romani*, iv. and viii.

In the case of bishops, first a bidding of the prayers and a short collect, and then the laying on of hands, with the ordination prayer, *Deus honorum omnium*. The ceremonies are given in the *Ordines*. The day before the consecration the elect is presented, and a number of interrogations are put to him. The next day after the Epistle the proclamation is made that the clergy and people of such and such a place have elected him bishop, and the consecration takes place after the litany.

Deacons and priests were ordained normally at the four ember seasons. They were present at the Stational Masses on the Wednesday and Friday. A notary proclaimed to the people a list of the names of those to be ordained, and called on them to object if they wished to. The ordination took place at the Mass on the Saturday. After the gradual the candidates were presented to the Pope. After the bidding and litany he ordained them one by one with the laying on of hands, the ordination prayer for the deacons being, *Adesto quaesumus omnipotens Deus honorum dator*, and that of the priests, *Domine sancte Pater omnipotens aeternae Deus honorum omnium*.

The ordination ceremonies of what is known as the 'Gallican' rite were originally quite different

from those of Rome, and at the same time much more elaborate. The rites in the case of the five lesser orders have not a feature in common with the Roman books. In the case of the three great orders in the Gallican books, the Roman prayers have been added to the original Gallican forms in such a way as to show plainly what were the original forms of this rite.

The ember seasons were not known in the countries of the Gallican rite, and so the ceremonies all took place on the day of ordination. The bishop presented the candidates to the diaconate to the people in a set form inviting their assent, and the congregation replies, *Dignus est*. The bishop bids the prayers of the people, and then proceeds to ordain the candidates, laying on his hand and reciting the ordination prayer, *Domine sancte, spei fidei gratiae et profectuum munerator*.

The ordination of priests follows the same lines. The bishop presents the candidates to the people, and they signify their assent with the answer, *Dignus est*. The bishop then ordains, he and all the priests present laying on their hands, with the ordination prayer, *Sanctificationum omnium auctor*. The hands of the newly ordained priests were then anointed with a formulary.

Bishops were usually consecrated in the countries which followed the Gallican usage in the church of the diocese to which they were elected.

The metropolitan and bishops proceeded to the city and presided over the election. The bishops then presented the elect to the people and clergy in the church in a set form, to which the people showed their assent in the usual form, *Dignus est*. The consecrating bishop bids the prayers of the people, and after this the consecration took place. As the ordination prayer the Gallican books give the Roman form, *Deus honorum omnium*, but with a long additional passage, and implies that several bishops were consecrated at the same time, which must have been very unusual except at Rome, while the two forms preceding use only the singular number. Mgr. Duchesne therefore comes to the conclusion that this form is purely Roman, and that no Gallican form for this part of the rite has been preserved. After the consecration the hands of the new bishop were anointed with a special form.

The Gallican ritual, as has been said, was fuller and more elaborate than the Roman rite,

but in the end influenced, as it did in the Mass, the original simple Roman ordinal. Thus in the later Roman forms we find certain developments. In the case of a bishop the laying on of hands is given with a new form, *Accipe spiritum sanctum*, while the old eucharistic consecration prayer, *Deus honor omnium dignitatum*, is said by the consecrator with extended hands. Then follow a series of anointings, the result of Gallican influence. Both the head and hands of the new bishop are anointed, and there is a formal delivery to him of staff, ring, and gospel book.

In the case of the ordination of a priest, the people are addressed, and then a charge is given to the candidates, after which the bishop and the priests present lay their hands on in silence. The prayers of the people are then bidden, after which the bishop says a prayer for the ordinands, and then with hands extended the old prayer of ordination, *Deus honorum auctor*. The newly ordained are then vested in stole and chasuble with the prayer, *Deus sanctificationum omnium auctor*, his hands are anointed, and there is made a solemn 'porrection of the instruments,' with a form, *Accipe potestatum offerre sacrificium*.

Deacons are presented to the bishop, and a charge is delivered to them. After the litany the bishop says the old ordination prayer, *Deus honorum dator*, with extended hands. He then lays on hands with the form, *Accipe spiritum sanctum ad robur*, etc. The deacons are invested with the stole, and the formal delivery of the gospel book is made, after which is said the prayer, *Domine sancte pater spei*, etc.

As will be seen, the rite at this stage is Roman conflated with Gallican forms.

The Latin-English rites follow more or less the Roman. There are certain peculiarities in the English rites, such as the anointing of the hands of a deacon, which appears first apparently in England, and the anointing of the head of a priest, which is found already in the 'Pontifical of Egbert.' In the consecration of a bishop none but the use of Exeter of all the English rituals contained the form, *Accipe spiritum sanctum*.

The first ordinal of the English Church in the vernacular appeared in 1549. This is based on the older Latin rite, but is much simplified. The prayers generally are based on the old Latin prayers.

At the consecration of a bishop the elect is presented to the consecrators after the creed, and

takes the oath. An address is then made to the people. The litany is sung with its special clauses, and then the consecrator recites the prayer, *Almighty God, giver of all good things (Domine sancte pater . . . Honor omnium dignitatum)*. Next follow the examination of the elect and the interrogations, and after the *Veni Creator* the consecrating bishop recites the prayer, *Almighty God, and most merciful Father* (based on the latter portion of *Domine sancte pater*), and the consecrating bishop and the bishops assisting proceed to lay on hands with the form, *Take the Holy Ghost (Accipe spiritum sanctum)*. After the consecration there is a formal delivery of the Bible, which is laid on his neck, and of a pastoral staff, with their forms.

In the case of priests, the candidates are presented to the bishop, and an address is made to the people and litany sung. The collect on the Eucharist is, *Almighty God, giver of all good things (Deus sanctificationum omnium)*. After the gospel the interrogations are put. *Veni Creator* is sung, and the bishop recites the prayer, *Almighty God, and heavenly Father (Domine sancte pater omnipotens)*, and proceeds at once to the laying on of hands with the form, *Receive the Holy Ghost (Accipe spiritum sanctum)*. The Bible and chalice are delivered with a form.

At the ordination of deacons, the candidates are presented to and instructed by the bishop. After the litany the Eucharist begins, the collect being, *Almighty God, who by thy divine providence (Domine sancte pater spei)*. After the epistle come the interrogations, and at the end of these comes at once the laying on of hands, with the form, *Take thou authority*, followed by the tradition of a New Testament with a due form.

There were only slight changes made at the revisions of 1552 and of 1661. In the former the delivering of the episcopal staff to a bishop, and the chalice to the newly ordained priest, disappeared. In the last revision in the orders for the ordination of bishop and priest, the form, *Receive the Holy Ghost*, was expanded by the insertion of an explicit mention of the order conferred, though this order is clearly expressed and referred to in the preceding prayers.

Since the time of the Reformation there has been no provision made for lesser orders, although during the reign of Elizabeth and James I. readers existed.