Authorization

The Common Worship Ordination Services are authorized pursuant to Canon B 2 of the Canons of the Church of England for use until further resolution of the General Synod.

A Note on the Annotations

As this is a study edition of the Ordination Services, rather than one intended for liturgical use, the opportunity has been taken to annotate the text with references to the Bible and also to the Canons of the Church of England and the Thirty-nine Articles of Religion. The annotations do not form part of the authorized text.

The best liturgical texts are a fabric woven chiefly from Scripture. In preparing and revising these Ordination Services, the Liturgical Commission and the Revision Committee had Bibles constantly open in front of them. Older generations of liturgical craftsmen carried much of Scripture in their memories and, rather than quote directly, tended to combine and recombine images, phrases and allusions into a rich scriptural tapestry.

To help readers who might wish to pick out and follow some of the threads in this fabric, references to Scripture have been included as footnotes. These references can be grouped into three broad categories:

A few point to direct quotation. For example, the greeting with which the bishop opens each service (Peace be with you) is the greeting with which the risen Christ greets his disciples three times in John 20. Similarly, words from the welcome to newly ordained priests – let the word of Christ dwell in you richly – are a quotation from Colossians 3.16.

The majority point to scriptural phrases, images or ideas. A single line of liturgical text often draws simultaneously on different points in the Bible, recombining images in ways that constitute in themselves a trajectory of the interpretation of Scripture within the life of the Church. For example, Christ's own flock, bought by the shedding of his blood on the cross draws primarily on Acts 20.28 (the flock that he obtained with the blood of his own Son), but there are echoes too of 1 Corinthians 6.20 and 7.23 (you were bought with a price) and Hebrews 9.12 (with his own blood, thus obtaining eternal redemption). Again, the petition in the Litany that the clergy may hunger for truth and thirst after righteousness is almost a direct quotation from Matthew 5.6, but the beatitude has been reshaped by the memory of John 6.35 and 14.6. Inevitably, it is impossible to list all the possible scriptural allusions or to decide with complete consistency which allusions merit a reference and which echoes are too faint to justify one. What is offered here is a selection which the Liturgical Commission hopes readers will find helpful in stimulating reflection and discussion.
Some references point to the scriptural warrant for a statement, even though the statement does not use the wording of the biblical passage concerned. Such references have been supplied more sparingly, and are confined to points at which the text makes a statement about the duties or responsibilities of a deacon, priest or bishop. For example, the statement that a bishop is to make his home a place of hospitality and welcome does not appear in Scripture in those words, but it is made because Titus 1.8 and 1 Timothy 3.2 both say that a bishop must be hospitable.

No attempt is made in the annotations to distinguish between those references that indicate direct quotation, those that signal allusion and those that offer a scriptural warrant for the statement concerned. These are not hard and fast categories and it has been judged better not to attempt to specify where on the spectrum a particular reference is to be placed.

The text does not only quote or allude to Scripture. There are also references to the Canons of the Church of England and, in one case, to the Thirty-nine Articles. Most of these indicate either direct quotation of a passage (for example, from the Declaration of Assent when it is confirmed that the ordinands have made it) or a phrase, or indicate the canonical basis for a statement (for example, that the bishop is principal minister and chief pastor). There is also less direct allusion; the phrase make Christ known echoes the phrase bringing the grace and truth of Christ to this generation and making Him known to those in your care in the Declaration of Assent. The references to the Canons and the Articles are, of course, different in status from those to Scripture and this is indicated by the fact that they are included in a sequence of letters (A, B, C, etc.) separate from the numbered footnotes. (In the printed version of this book, they appear in the left- or right-hand margin rather than at the foot of the page.)

The Common Worship Ordination Services also include quotations from and allusions to earlier liturgical texts. Several phrases are drawn or adapted from the 1662 Ordinal, and a great deal of material is retained from the Ordinal in The Alternative Service Book 1980 (ASB). These quotations are not referenced individually, because it is comparatively easy to compare the Common Worship services with those in the 1662 and ASB Ordinals. The 1662 Ordinal is included in this volume to facilitate comparison, and the relationship between the Common Worship ordination prayers and those in the ASB is shown. A study of the Declarations in the ASB Ordinal, and most particularly the Introduction to the Declarations in the Ordination of Priests, will show that their most memorable phrases have been included at some point in the Common Worship rites (though not necessarily at the same point in the service).

As has already been made clear, the annotations are offered as an aid to study and reflection and not in any sense as an authoritative interpretation of the authorized text. The rites derive their authority from their having been approved by the General Synod under Canon B 2 as being in the opinion of the General Synod neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter; their authority does not depend on suggestions made in these annotations as to the scriptural basis for their contents. None the less, the Liturgical Commission hopes that these annotations will both help readers to appreciate the nature of liturgy as a tapestry of scriptural quotation and allusion, and also prompt reflection on the scriptural and canonical basis both of these ordination liturgies and of the orders of ministry to which they refer.
The Ordination of Deacons

The Gathering and Presentation

At the entry of the ministers a hymn may be sung.

The Greeting

The bishop greets the people

Blessed be God, Father, Son and Holy Spirit.

\textit{All}

Blessed be his kingdom, now and for ever. Amen.

From Easter Day to Pentecost this acclamation follows

Alleluia. Christ is risen.

\textit{All}

He is risen indeed. Alleluia.

There is one body and one spirit.

\textit{All}

There is one hope to which we were called;

one Lord, one faith, one baptism,

\textit{All}

one God and Father of all.\textsuperscript{1}

Peace be with you\textsuperscript{2}

\textit{All}

and also with you.

The bishop introduces the service

God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.\textsuperscript{3}

The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit.\textsuperscript{4} In baptism the whole Church is summoned to witness to Godâ€™s love and to work for the coming of his kingdom.
To serve this royal priesthood, God has given a variety of ministries. Deacons are ordained so that the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission; as he washed the feet of his disciples, so they must wash the feet of others.

**Prayers of Penitence**

*One of the two forms of confession [here](#) of Common Worship: Services and Prayers for the Church of England and an authorized absolution are normally used (see Note 6).*

**The Presentation**

*Each ordinand is presented*

Reverend Father in God, I present N to be ordained to the office of deacon in the Church of God; he/she is to serve in the parish of N.

*A cf Canon C 18.1*

*When the ordinands have been presented, the bishop asks these questions, to which the appropriate persons respond (see Note 7)*

Have those whose duty it is to know these ordinands and examine them found them to be of godly life and sound learning?

*They have.*

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

*They do.*

*The bishop turns to the ordinands and says*

Do you believe that God is calling you to this ministry?

*Ordinands I do so believe.*

*Bishop I invite the archdeacon/registrar to confirm that the ordinands have taken the necessary oaths and made the Declaration of Assent. They have duly taken the oath of allegiance to the Sovereign and the oath of canonical obedience to the Bishop. They have affirmed and declared their belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness.*

*B Canon C 15.1(1)*

**The Collect**
The bishop introduces a period of silent prayer with the following bidding or other suitable words

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

The bishop says either the Collect of the Day or this Collect

God our Father, Lord of all the world,

through your Son you have called us into the fellowship of your universal Church:

hear our prayer for your faithful people

that in their vocation and ministry

each may be an instrument of your love,

and give to your servants now to be ordained

the needful gifts of grace;

through our Lord and Saviour Jesus Christ,

who is alive and reigns with you,

in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

The Liturgy of the Word

Readings

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say
This is the word of the Lord.

All

Thanks be to God.

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

An acclamation may herald the Gospel reading

Alleluia, alleluia.

The words that I have spoken to you are spirit

and they are life, says the Lord.

cf John 6.63

All

Alleluia.

When the Gospel is announced the deacon says

Hear the Gospel of our Lord Jesus Christ according to N.

All

Glory to you, O Lord.

At the end

This is the Gospel of the Lord.

All

Praise to you, O Christ.

Sermon

The Creed

On Sundays and Principal Holy Days the Nicene Creed is said, and on other days it may be said.

All

We believe in one God,

the Father, the Almighty,

maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

The Liturgy of Ordination

The Declarations

The ordinands stand before the bishop, who addresses the congregation

Bishop Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ’s kingdom. They are to proclaim the gospel in word and deed, as agents of God’s purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.

Deacons share in the pastoral ministry of the Church and in leading God’s people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.

Deacons are to seek nourishment from the Scriptures; they are to study them with God’s people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God’s presence, as he reveals his kingdom among us.

The bishop addresses the ordinands directly

We trust that you are fully determined, by the grace of God, to give yourself wholly to his service, that you may draw his people into that new life which God has prepared for those who love him.

And now, in order that we may know your mind and purpose, you must make the declarations we put to you.

Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?

C cf Article VI

Ordinands I do so accept them.
Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?11

_Ordinands_ Â Â By the help of God, I will.

Do you believe the doctrine of the Christian faith as the Church of England has received it, and in your ministry will you expound and teach it?

_Ordinands_ Â Â I believe it and will so do.

Will you strive to make the love of Christ known through word and example, and have a particular care for those in need?

_Ordinands_ Â Â By the help of God, I will.

Will you be a faithful servant12 in the household of God, after the example of Christ, who came not to be served but to serve?13

_Ordinands_ Â Â By the help of God, I will.

Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ’s people14

_D cf Canon C 26.2_

_Ordinands_ Â Â By the help of God, I will.

Will you work with your fellow servants in the gospel15 for the sake of the kingdom of God?

_Ordinands_ Â Â By the help of God, I will.

Will you accept the discipline of this Church and give due respect to those in authority?16

_Ordinands_ Â Â By the help of God, I will.

Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you,17 to grow in holiness and grace?

_Ordinands_ Â Â By the help of God, I will.

_The congregation stands and the ordinands turn and face them._

Brothers and sisters, you have heard how great is the charge that these ordinands are ready to undertake, and you have heard their declarations. Is it now your will that they should be ordained?

_All_ Â Â It is.
Will you continually pray for them?

All We will.

Will you uphold and encourage them in their ministry?

All We will.

The ordinands turn back to face the bishop, who continues, addressing them:

In the name of our Lord, we bid you remember the greatness of the trust in which you are now to share: the ministry of Christ himself, who for our sake took the form of a servant. Remember always with thanksgiving that the people among whom you will minister are made in God’s image and likeness. In serving them you are serving Christ himself, before whom you will be called to account.

You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may daily be enlarged and your understanding of the Scriptures enlightened.

Pray earnestly for the gift of the Holy Spirit.

The ordinands kneel and silence is kept.

The Litany

In the power of the Spirit and in union with Christ,

let us pray to the Father.

All Lord, have mercy.

For the peace of the whole world,

for the welfare of the Holy Church of God,

and for the unity of all,

let us pray to the Lord.

All Lord, have mercy.

For all the members of the Church in their vocation and ministry,

that they may serve him in truth and love,
let us pray to the Lord.

All Lord, have mercy.

For our bishop,

and for all bishops, presbyters and deacons,

that they may hunger for truth and thirst after righteousness.22

let us pray to the Lord.

All Lord, have mercy.

For N and N,

called to be deacons in his Church,

let us pray to the Lord.

All Lord, have mercy.

For the mission of the Church,

that in faithful witness we may proclaim the gospel of reconciliation23

to the ends of the earth,

let us pray to the Lord.

All Lord, have mercy.

For the unity of the Church,

that we may be one in Christ, according to his will.24

let us pray to the Lord.

All Lord, have mercy.

For those who do not yet believe,

that they may receive the light of the gospel,
and for those whose faith has grown cold,

let us pray to the Lord.

_AllÂ Â Lord, have mercy._

For the sick and suffering,

for the aged and infirm,

for the lonely and neglected,

and for all who remember and care for them,

let us pray to the Lord.

_AllÂ Â Lord, have mercy._

For the poor and the hungry,

for the homeless and the oppressed,

for all prisoners and captives,

and for our brothers and sisters who are persecuted for their faith,

let us pray to the Lord.

_AllÂ Â Lord, have mercy._

For Elizabeth our Queen,

for the leaders of the nations,

and for all in authority,

let us pray to the Lord.

_AllÂ Â Lord, have mercy._

For ourselves,

for grace to repent and amend our lives,
that we may be pardoned and absolved from all our sins,

let us pray to the Lord.

All Lord, have mercy.

Remembering all who have gone before us in faith,

and in communion with all the saints,

we commit ourselves, one another,

and our whole life to Christ our God;

All to you, O Lord.

The Ordination Prayer

The ordinands continue to kneel before the bishop, who stands to pray.

Bishop We praise and glorify you, almighty Father,

because in your infinite love you have formed throughout the world

a holy people for your own possession,

a royal priesthood, 25

a universal Church.

We praise and glorify you

because you sent your only Son Jesus Christ

to take the form of a slave;

he humbled himself for our sake,

and in obedience accepted death,

even death on a cross. 26
We praise and glorify you
because in every age you send your Spirit
to fill those whom you have chosen,
to equip your holy people for the work of ministry,
for the building up of the body of Christ.\textsuperscript{27}

And now we give you thanks
that you have called these your servants,
whom we ordain in your name,
to share as deacons in the ministry of the gospel of Christ,
who came not to be served but to serve,
and to give his life as a ransom for many.\textsuperscript{28}

Therefore, Father, through Christ our Lord we pray:

\textit{Here the bishop lays his hands on the head of each ordinand, saying}

Send down the Holy Spirit on your servant \textit{N}
for the office and work of a deacon in your Church.

\textit{When the bishop has laid hands on all of the ordinands, the prayer continues}

Through your Spirit, heavenly Father,
give these your servants grace and power\textsuperscript{29} to fulfil their ministry.

Make them faithful to serve
and constant in advancing your gospel in the world.

May they follow the example of Jesus Christ your Son,
who washed the feet of his disciples.\textsuperscript{30}
and set the needs of others before his own.

May their life be disciplined and holy,

their words declare your love

and their actions reveal your glory,

that your people may walk with them in the way of truth

and be made ready for the coming of our Lord Jesus Christ;

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

The Giving of the Bible takes place here or at the Sending Out

The newly ordained deacons stand and the bishop gives the Bible to each of them.

Bishop

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 Welcome

The deacon says to the newly ordained deacons

We preach not ourselves but Christ Jesus as Lord
and ourselves as your servants for Jesus’ sake.

*All* We welcome you as fellow servants in the gospel.

may Christ dwell in your hearts through faith,

that you may be rooted and grounded in love.

¶

*The Liturgy of the Eucharist*

### The Peace

The bishop introduces the Peace in these or other suitable words

*We are all one in Christ Jesus.*

*All* We belong to him through faith,

*heirs of the promise of the Spirit of peace.*

The peace of the Lord be always with you

*All* and also with you.

*Deacon* Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

### Preparation of the Table

### Taking of the Bread and Wine

*A hymn may be sung.*

*The gifts of the people may be gathered and presented.*

*The deacon prepares the table and places bread and wine upon it.*

*One or more of the prayers at the preparation of the table may be said.*
The bishop takes the bread and wine.

The Eucharistic Prayer

An authorized Eucharistic Prayer is used.

For Proper Prefaces, see here.

The Lord’s Prayer

Breaking of the Bread

Giving of Communion

Prayer after Communion

Silence is kept.

Either the Post Communion of the day or this prayer is said

Holy and blessed God,

you have fed us with the body and blood of your Son

and filled us with your Holy Spirit:

may we honour you,

not only with our lips

but in lives dedicated to the service of

Jesus Christ our Lord.

All Amen.

All may say this prayer

All We thank you, gracious Father,

for welcoming your children to feast in your kingdom;
by your love unite us
and with your Spirit send us,
in the name of Jesus Christ our Lord. Amen.

The Sending Out

Bishop God who has called you is faithful.

May the Father, whose glory fills the heavens,
cleanse you by his holiness
and send you to proclaim his word.

Amen.

May Christ, who has ascended to the heights,
pour upon you the riches of his grace.

Amen.

May the Holy Spirit, the comforter,
equip you and strengthen you in your ministry.

Amen.

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be upon you and remain with you always.

Amen.

Deacon Go in the light and peace of Christ. (Alleluia, alleluia.)

Amen.

Thanks be to God. (Alleluia, alleluia.)
Notes

1. The Threefold Ministry

The Church of England maintains the historic threefold ministry of bishops, priests and deacons. Its ministers are ordained by bishops according to authorized forms of service, with prayer and the laying on of hands (see Canons C 1–C 4).

2. Forms of Service

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

3. Holy Communion

The Notes to the Order for the Celebration of Holy Communion apply equally to this service. Texts and rubrics from the Order for the Celebration of Holy Communion may be replaced by the relevant texts from any authorized form of service of Holy Communion.

4. The Deacon

The deacon of the rite (who should not be one of those to be ordained during the service) may

- carry the Book of the Gospels into the assembly,
- read the Gospel,
- sing or say the Ordination Litany,
- welcome the newly ordained deacons,
- prepare the table and the gifts,
- assist with the Breaking of the Bread and the distribution,
- supervise the ablutions,
- dismiss the assembly.
5 Â Before the Entry of the Ministers

If the ordinands are to begin the service seated among the congregation with those who are to present them, they take their places before the entry of the ministers.

6 Â Prayers of Penitence

If a confession follows the introduction to the service, the bishop uses the following invitation to confession or other suitable words:

As we stand together before God,

and trusting in his grace alone,

let us join with these ordinands in confessing our sins.

7 Â The Presentation

The ordinands are normally presented after the Greeting and the bishop’s introduction to the service, but the Presentation may be deferred until immediately before the Liturgy of Ordination.

It is appropriate for the Director of Ordinands or someone who has been involved with the ordinands’ formation and training to answer the questions about their call and preparation.

8 Â Oaths and Declaration of Assent

The Declaration of Assent, with its Preface, should be printed at the front of the service booklet.

The oaths are taken in the presence of the bishop or the bishop’s commissary before the service.

If under Canon C 13 the oath of allegiance is not taken by one or more of those to be ordained, the question is answered thus:

Those who are required to do so have duly made the oath of allegiance to the Sovereign. They have all made the oath of canonical obedience to the Bishop. They have affirmed…

If one or more candidates makes a solemn affirmation as provided for by Canon C 13, the words “or a solemn affirmation” are inserted into the answer as appropriate.

9 Â Gloria in Excelsis
Gloria in Excelsis may be sung before the Collect.

10 Å ª Readings

At least one of the readings should be read by a layperson.

The following readings are particularly appropriate at the ordination of deacons:

Old Testament: 1 Samuel 3.1-10; Isaiah 6.1-8; Jeremiah 1.4-10

Psalm: 86.1-5,11,12; 113; 119.1-5


Gospel: Matthew 25.31-46; Mark 10.35-45; Luke 12.35-40; John 13.1-17

Alternatively, the readings of the day may be used, especially on a Principal Feast or a Festival.

The bishop who presides at the service may choose other readings suitable to the occasion.

11 Å ª Prayers

Veni Creator, or some other hymn, may be sung.

Another suitable litany may be substituted for the litany printed in the text.

12 Å ª The Ordination Prayer

The Ordination Prayer is a single prayer; it is important that any movement during the prayer does not detract from the unity of the prayer as a whole.

In the Ordination Prayer, ÆLord, send your SpiritÆ or any other suitable invocation of the Holy Spirit may be used as a response at the end of each paragraph. The response may be introduced by an appropriate phrase.

The bishop alone lays his hands on the heads of those ordained to the order of deacon.

13 Å ª The Giving of the Bible

When the Giving of the Bible takes place immediately after the Ordination Prayer, a single large Bible may be used, or each of the newly ordained may be presented with an individual Bible. If a single Bible is used, individual copies should also be given, without words, at the Sending Out.
Alternatively, the Giving of the Bible may take place at the Sending Out. In this case, individual copies of the Bible are given.

14Â Â Foot-washing

Before the Welcome, the bishop may wash the feet of the newly ordained deacons. Appropriate hymns or chants such as *Ubi Caritas* may be sung. After the foot-washing, John 13.12â17 may be read.

15Â Â Vesture

The ordinands may enter in the vesture of the order to which they are to be ordained. Where it is agreed that the newly ordained are to be clothed in their customary vesture during the service, this should take place after the Welcome.

16Â Â The Ministry of the Newly Ordained

In the Liturgy of the Eucharist, newly ordained deacons may assist the deacon of the rite in the preparation of the gifts and in the distribution.

17Â Â Prayer after Communion

In place of the prayer âWe thank you, gracious Fatherâ, the congregation may say one of the prayers on page 182 of *Common Worship: Services and Prayers for the Church of England*.

18Â Â The Sending Out

The blessing may be preceded by the following:

*Bishop* Â Â Our help is in the name of the Lord,

*All* Â Â who has made heaven and earth.42

*Bishop* Â Â Blessed be the name of the Lord,

*All* Â Â now and for ever. Amen.43

The bishop may lead the newly ordained deacons through the church.

He may present them to representatives of the parishes in which they are to serve.

**Proper Prefaces**
In prayers A, B and C the Proper Preface of the day may be used.

Alternatively, the following short Proper Preface may be used

And now we give you thanks

that your Son walked in your way with the gospel of peace;

he washed his disciples’ feet in love

and calls your servants to follow in his footsteps.

In prayers A, B and E the following extended Proper Preface may be used

It is indeed right and good,

our duty and our salvation,

always and everywhere to give you thanks and praise

through your servant, Jesus Christ our Lord.

At his baptism he was revealed as your beloved Son.44

Coming among us as one who serves,45

he taught us that the greatest in your kingdom

are those who make themselves least and the servants of all.46

Although he was their teacher and their Lord,

he washed the feet of his disciples

and commanded us to do the same.47

that we might reveal the power of your love,

made perfect in our human weakness.48

Therefore with angels and archangels,

and with all the company of heaven,
we proclaim your great and glorious name,

for ever praising you and saying:


("Footnotes to The Ordination of Deacons")

1 cf Ephesians 4.4-6

2 cf Luke 24.36; John 20.19,21,26

3 cf 1 Peter 2.9; Exodus 19.6; Revelation 1.6, 5.10

4 cf 1 Corinthians 12.27; 1 Peter 2.10; 1 Corinthians 3.16

5 cf Ephesians 4.12

6 cf John 13.14

7 cf 2 Timothy 4.2

8 cf Ephesians 4.12; 2 Timothy 3.17

9 cf Matthew 12.28; Luke 11.20

10 cf 1 Corinthians 2.9

11 cf Galatians 2.5,14

12 cf Matthew 25.21

13 cf Mark 10.45; Matthew 20.28

14 cf 1 Timothy 3.12; Titus 2.7

15 cf 1 Corinthians 3.9; Philippians 1.5; Colossians 4.11; 1 Thessalonians 3.2

16 cf 1 Thessalonians 5.12,13

17 cf 2 Timothy 1.6
18 cf Philippians 2.7
19 cf Genesis 1.26,27; 2 Corinthians 3.18
20 cf Matthew 25.14-30; 1 Corinthians 4.1-4; 2 Corinthians 5.10
21 cf Isaiah 60.5; 2 Corinthians 6.11,13
22 cf Matthew 5.6
23 cf 2 Corinthians 5.18-20
24 cf John 17.20-23
25 cf 1 Peter 2.9; Deuteronomy 7.6; Exodus 19.5,6; Revelation 1.6, 5.10
26 cf Philippians 2.7,8
27 cf Ephesians 4.12
28 cf Mark 10.45; Matthew 20.28
29 cf Acts 6.8
30 cf John 13.1-11
31 cf 2 Corinthians 4.5
32 cf 1 Corinthians 3.9; Colossians 4.11
33 cf Ephesians 3.17
34 cf Galatians 3.28
35 cf Galatians 3.14, 4.6,7; Ephesians 3.5,6
37 cf 1 Thessalonians 5.23,24; 1 Corinthians 1.9
38 cf Psalm 19.1; Habakkuk 3.3
39 cf Isaiah 6.6-9
The Ordination of Priests, also called Presbyters

The Gathering and Presentation

At the entry of the ministers a hymn may be sung.

The Greeting

The bishop greets the people

Blessed be God, Father, Son and Holy Spirit.

All

Blessed be his kingdom, now and for ever. Amen.

From Easter Day to Pentecost this acclamation follows

Alleluia. Christ is risen.

All

He is risen indeed. Alleluia.

There is one body and one spirit.
There is one hope to which we were called;

one Lord, one faith, one baptism,

one God and Father of all.  

Peace be with you

and also with you.

The bishop introduces the service

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

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

To serve this royal priesthood, God has given particular ministries. Priests are ordained to lead God’s people in the offering of praise and the proclamation of the gospel. They share with the Bishop in the oversight of the Church, delighting in its beauty and rejoicing in its well-being. They are to set the example of the Good Shepherd always before them as the pattern of their calling. With the Bishop and their fellow presbyters, they are to sustain the community of the faithful by the ministry of word and sacrament, that we all may grow into the fullness of Christ and be a living sacrifice acceptable to God.

Prayers of Penitence

One of the two forms of confession on page 169 of Common Worship: Services and Prayers for the Church of England and an authorized absolution are normally used (see Note 6).

The Presentation

Each ordinand is presented

Reverend Father in God, I present N to be ordained to the office of priest in the Church of God; he/she is to serve in the parish of N.

A cf Canon C 18.1

When the ordinands have been presented, the bishop asks these questions, to which the appropriate persons respond (see Note 7)

Have those whose duty it is to know these ordinands and examine them found them to be of godly life and sound learning?
They have.

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

They do.

The bishop turns to the ordinands and says

Do you believe that God is calling you to this ministry?

Ordinands I do so believe.

Bishop I invite the archdeacon/registrar to confirm that the ordinands have taken the necessary oaths and made the Declaration of Assent.

They have duly taken the oath of allegiance to the Sovereign and the oath of canonical obedience to the Bishop. They have affirmed and declared their belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness.\footnote{B Canon C 15.1(1)}

The Collect

The bishop introduces a period of silent prayer with the following bidding or other suitable words

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

The bishop says either the Collect of the Day or this Collect

God our Father, Lord of all the world,

through your Son you have called us into the fellowship

of your universal Church:

hear our prayer for your faithful people

that in their vocation and ministry

each may be an instrument of your love,

and give to your servants now to be ordained

the needful gifts of grace;
through our Lord and Saviour Jesus Christ,

who is alive and reigns with you,

in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

Readings

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say

This is the word of the Lord.

Thanks be to God.

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

An acclamation may herald the Gospel reading

Alleluia, alleluia.

I chose you and appointed you, says the Lord,

that you should go and bear fruit that shall last.

Alleluia.

cf John 15.16

When the Gospel is announced the deacon says
Hear the Gospel of our Lord Jesus Christ according to N.

All Glorify you, O Lord.

At the end

This is the Gospel of the Lord.

All Praise to you, O Christ.

Sermon

The Creed

On Sundays and Principal Holy Days the Nicene Creed is said, and on other days it may be said.

All We believe in one God,

the Father, the Almighty,

maker of heaven and earth,

of all that is,

seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,

eternally begotten of the Father,

God from God, Light from Light,

true God from true God,

begotten, not made,

of one Being with the Father;

through him all things were made.

For us and for our salvation he came down from heaven,

was incarnate from the Holy Spirit and the Virgin Mary

and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

¶

The Liturgy of Ordination

The Declarations

The ordinands stand before the bishop, who addresses the congregation

Bishop Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God's new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world's temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ's name the absolution and forgiveness of their sins.
With all God’s people, they are to tell the story of God’s love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures to preach the word in season and out of season, and to declare the mighty acts of God. They are to preside at the Lord’s table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God’s name. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God’s people, that the whole Church may be built up in unity and faith.

The bishop addresses the ordinands directly

We trust that long ago you began to weigh and ponder all this, and that you are fully determined, by the grace of God, to devote yourself wholly to his service, so that as you daily follow the rule and teaching of our Lord and grow into his likeness, God may sanctify the lives of all with whom you have to do.

And now, in order that we may know your mind and purpose, you must make the declarations we put to you.

Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?

Ordinands I do so accept them.

Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?

Ordinands By the help of God, I will.

Will you lead Christ’s people in proclaiming his glorious gospel so that the good news of salvation may be heard in every place?

Ordinands By the help of God, I will.

Will you faithfully minister the doctrine and sacraments of Christ as the Church of England has received them, so that the people committed to your charge may be defended against error and flourish in the faith?

Ordinands By the help of God, I will.

Will you, knowing yourself to be reconciled to God in Christ, strive to be an instrument of God’s peace in the Church and in the world?

Ordinands By the help of God, I will.
Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ's people?

D cf Canon C 26.2

Ordinands By the help of God, I will.

Will you work with your fellow servants in the gospel for the sake of the kingdom of God?

Ordinands By the help of God, I will.

Will you accept and minister the discipline of this Church, and respect authority duly exercised within it?

Ordinands By the help of God, I will.

Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you to make Christ known among all whom you serve?

E cf Canon C 15.1(1)

Ordinands By the help of God, I will.

The congregation stands and the ordinands turn and face them.

Brothers and sisters, you have heard how great is the charge that these ordinands are ready to undertake, and you have heard their declarations. Is it now your will that they should be ordained?

All It is.

Will you continually pray for them?

All We will.

Will you uphold and encourage them in their ministry?

All We will.

The ordinands turn back to face the bishop, who continues, addressing them

In the name of our Lord we bid you remember the greatness of the trust that is now to be committed to your charge. Remember always with thanksgiving that the treasure now to be entrusted to you is Christ's own flock, bought by the shedding of his blood on the cross. It is to him that you will render account for your stewardship of his people.
You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that your heart may daily be enlarged and your understanding of the Scriptures enlightened.

Pray earnestly for the gift of the Holy Spirit.

The ordinands kneel and silence is kept.

Veni Creator

Veni Creator is sung

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart.
Thy blessed unction from above
is comfort, life and fire of love;
enable with perpetual light
the dullness of our blinded sight.
Anoint and cheer our soiled face
with the abundance of thy grace;
keep far our foes, give peace at home;
where thou art guide no ill can come.
Teach us to know the Father, Son,
and thee, of both, to be but one;
that through the ages all along
this may be our endless song:
Praise to thy eternal merit,
Father, Son and Holy Spirit. Amen.

The Litany

In the power of the Spirit and in union with Christ,
let us pray to the Father.

**All** Â Â **Lord, have mercy.**

For the peace of the whole world,

for the welfare of the Holy Church of God,

and for the unity of all,

let us pray to the Lord.

**All** Â Â **Lord, have mercy.**

For all the members of the Church in their vocation and ministry,

that they may serve him in truth and love,

let us pray to the Lord.

**All** Â Â **Lord, have mercy.**

For **N** our bishop,

and for all bishops, presbyters and deacons,

that they may hunger for truth and thirst after righteousness,â

let us pray to the Lord.

**All** Â Â **Lord, have mercy.**

For **N** and **N**,

called to be priests in his Church,

let us pray to the Lord.

**All** Â Â **Lord, have mercy.**

For the mission of the Church,

that in faithful witness we may proclaim the gospel of reconciliationâ
to the ends of the earth,

let us pray to the Lord.

*All*  
\textit{Lord, have mercy.}

For the unity of the Church,

that we may be one in Christ, according to his will,

let us pray to the Lord.

*All*  
\textit{Lord, have mercy.}

For those who are lost and for those who have strayed,

that they may return to the way of Christ,

let us pray to the Lord.

*All*  
\textit{Lord, have mercy.}

For the sick and suffering,

for the aged and infirm,

for the lonely and neglected,

and for all who remember and care for them,

let us pray to the Lord.

*All*  
\textit{Lord, have mercy.}

For the poor and the hungry,

for the homeless and the oppressed,

for all prisoners and captives,

and for our brothers and sisters who are persecuted for their faith,

let us pray to the Lord.
Lord, have mercy.

For Elizabeth our Queen,

for the leaders of the nations,

and for all in authority,

let us pray to the Lord.

Lord, have mercy.

For ourselves;

for grace to repent and amend our lives,

that we may be pardoned and absolved from all our sins,

let us pray to the Lord.

Lord, have mercy.

Remembering all who have gone before us in faith,

and in communion with all the saints,

we commit ourselves, one another,

and our whole life to Christ our God;

to you, O Lord.

The Ordination Prayer

The ordinands continue to kneel before the bishop, who stands to pray.

We praise and glorify you, almighty Father,

because in your infinite love 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, the image of your eternal and invisible glory, the firstborn of all creation and head of the Church.

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 equip your holy people for the work of ministry, for the building up of the body of Christ.

And now we give you thanks that you have called these your servants, whom we ordain in your name, to share as priests in the ministry of the gospel of Christ, the Apostle and High Priest of our faith, and the Shepherd of our souls.

Therefore, Father, through Christ our Lord we pray:

Here the bishop and priests lay their hands on the head of each ordinand, and the bishop says Send down the Holy Spirit on your servant for the office and work of a priest in your Church.

When the bishop has laid hands on all of the ordinands, the prayer continues
Through your Spirit, heavenly Father,
give these your servants grace and power\textsuperscript{42}
to proclaim the gospel of your salvation
and minister the sacraments of the new covenant.

Renew them in holiness,
and give them wisdom and discipline
to work faithfully with those committed to their charge.

In union with their fellow servants in Christ,\textsuperscript{43}
may they reconcile what is divided,
heal what is wounded
and restore what is lost.

May they declare your blessings to your people;\textsuperscript{44}
may they proclaim Christ\textsuperscript{45}'s victory over the powers of darkness
and absolve in Christ\textsuperscript{46}'s name those who turn to him in faith
so shall a people made whole in Christ
offer spiritual sacrifices acceptable to you,\textsuperscript{47}
our God and Father,
to whom, with the Son and the Holy Spirit,
belong glory and honour, worship and praise, now and for ever.

\textit{Amen.}

\textbf{The Giving of the Bible}

\textit{The Giving of the Bible takes place here or at the Sending Out (see Note 13).}
The newly ordained priests stand and the bishop gives the Bible to each of them.

_Bishop_ Receiving 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 Welcome**

_The dean, an archdeacon or another senior priest says to the newly ordained priests_

God was in Christ, reconciling the world to himself, and has given us the ministry of reconciliation.

_All_ We welcome you as ambassadors for Christ:

Let the word of Christ dwell in you richly.

¶

**The Liturgy of the Eucharist**

**The Peace**

_The bishop introduces the Peace in these or other suitable words_

God has made us one in Christ.

He has set his seal upon us, and as a pledge of what is to come has given us the Spirit to dwell in our hearts.

The peace of the Lord be always with you
All and also with you.

Deacon Let us offer one another a sign of peace.

All may exchange a sign of peace.

**Preparation of the Table**

**Taking of the Bread and Wine**

A hymn may be sung.

The gifts of the people may be gathered and presented.

The deacon prepares the table and places bread and wine upon it.

One or more of the prayers at the preparation of the table may be said.

The bishop takes the bread and wine.

**The Eucharistic Prayer**

An authorized Eucharistic Prayer is used.

For Proper Prefaces, see [here](#).

**The Lord’s Prayer**

**Breaking of the Bread**

**Giving of Communion**

**Prayer after Communion**

Silence is kept.

Either the Post Communion of the day or this prayer is said

Lord God, heavenly Father,
grant to your Church today
the faith of her apostles,
the hope of her martyrs
and the love of her Lord,
our Saviour Jesus Christ.

_All_ Â Â _Amen._

_All may say this prayer_

_All_ Â Â We thank you, gracious Father,

for welcoming your children to feast in your kingdom;_52_

by your love unite us

and with your Spirit send us,

in the name of Jesus Christ our Lord. _Amen._

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**The Sending Out**

_Bishop_ Â Â God who has called you is faithful._53_

May the Father, whose glory fills the heavens,_54_

cleanse you by his holiness

and send you to proclaim his word._55_

_All_ Â Â _Amen._

May Christ, who has ascended to the heights,

pour upon you the riches of his grace._56_
All Amen.

May the Holy Spirit, the comforter, equip you and strengthen you in your ministry.

All Amen.

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you always.

All Amen.

Deacon Go in the peace of Christ. (Alleluia, alleluia.)

All Amen. Thanks be to God. (Alleluia, alleluia.)

Notes

1 The Threefold Ministry

The Church of England maintains the historic threefold ministry of bishops, priests and deacons. Its ministers are ordained by bishops according to authorized forms of service, with prayer and the laying on of hands (see Canons C 1 – C 4).

2 Forms of Service

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

3 Holy Communion

The Notes to the Order for the Celebration of Holy Communion apply equally to this service. Texts and rubrics from the Order for the Celebration of Holy Communion may be replaced by the relevant texts from any authorized form of service of Holy Communion.
The Deacon

The deacon of the rite may

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

Before the Entry of the Ministers

If the ordinands are to begin the service seated among the congregation with those who are to present them, they take their places before the entry of the ministers.

Prayers of Penitence

If a confession follows the introduction to the service, the bishop uses the following invitation to confession or other suitable words:

As we stand together before God,

and trusting in his grace alone,

let us join with these ordinands in confessing our sins.

The Presentation

The ordinands are normally presented after the Greeting and the bishop’s introduction to the service, but the Presentation may be deferred until immediately before the Liturgy of Ordination.

It is appropriate for the training incumbent or someone who has been involved with each ordinand’s formation and training to answer the questions about their call and preparation.
8 Â– Oaths and Declaration of Assent

The Declaration of Assent, with its Preface, should be printed at the front of the service booklet.

The oaths are taken in the presence of the bishop or the bishop’s commissary before the service.

If under Canon C 13 the oath of allegiance is not taken by one or more of those to be ordained, the question is answered thus:

Those who are required to do so have duly made the oath of allegiance to the Sovereign. They have all made the oath of canonical obedience to the Bishop. They have affirmed…

If one or more candidates makes a solemn affirmation as provided for by Canon C 13, the words “or a solemn affirmation” are inserted into the answer as appropriate.

9 Â– Gloria in Excelsis

Gloria in Excelsis may be sung before the Collect.

10 Â– Readings

At least one of the readings should be read by a layperson.

The following readings are particularly appropriate at the ordination of priests:

Old Testament: Isaiah 52.7-10; Isaiah 61.1-3; Jeremiah 31.31-34

Psalm: 99; 103.17-end; 118.19-26; 119.33-40; 145.1-7,22

New Testament: 2 Corinthians 5.17-6.2; Ephesians 4.7-16; 1 Timothy 4.6-16; Titus 1.5-9

Gospel: Matthew 9.35â’10.1[, 5-16]; Matthew 28.16-20; John 10.1â’16; John 20.19â’23

Alternatively, the readings of the day may be used, especially on a Principal Feast or a Festival.

The bishop who presides at the service may choose other readings suitable to the occasion.

11 Â– Prayers

Veni Creator is sung.

Another suitable litany may be substituted for the litany printed in the text.
12 The Ordination Prayer

The Ordination Prayer is a single prayer; it is important that any movement during the prayer does not detract from the unity of the prayer as a whole.

In the Ordination Prayer, 'Lord, send your Spirit' or any other suitable invocation of the Holy Spirit may be used as a response at the end of each paragraph. The response may be introduced by an appropriate phrase.

Priests share with the bishop in laying hands on the heads of those ordained to the presbyterate. They do so at the invitation of the bishop, who determines where they stand, and by what gesture they indicate they are joining in prayer with him.

13 The Giving of the Bible

When the Giving of the Bible takes place immediately after the Ordination Prayer, a single large Bible may be used, or each of the newly ordained may be presented with an individual Bible. If a single Bible is used, individual copies should also be given, without words, at the Sending Out.

Alternatively, the Giving of the Bible may take place at the Sending Out. In this case, individual copies of the Bible are given.

It is important that the Giving of the Bible is clearly distinguished from any subordinate ceremonies.

14 Anointing

The bishop may anoint the palms of the hands of each newly ordained priest, saying

May God,

who anointed the Christ with the Holy Spirit at his baptism, anoint and empower you to reconcile and bless his people.

If this is done, it takes place immediately before the Welcome.

15 Vesture

The ordinands may enter in the vesture of the order to which they are to be ordained. Where it is agreed that the newly ordained are to be clothed in their customary vesture during the service, this should take place after the Welcome.

16 The Ministry of the Newly Ordained

After the Peace, the newly ordained presbyters may be presented with the bread and the wine that are to be used in the Liturgy of the Eucharist which immediately follows. They may then stand at the Holy Table with the bishop, as he may direct.
17Á Â Prayer after Communion

In place of the prayer ‘We thank you, gracious Father’, the congregation may say one of the prayers on page 182 of Common Worship: Services and Prayers for the Church of England.

18Á Â The Sending Out

The blessing may be preceded by the following:

Bishop Â Â Our help is in the name of the Lord,

All Â Â who has made heaven and earth.59

Bishop Â Â Blessed be the name of the Lord,

All Â Â now and for ever. Amen.60

The bishop may lead the newly ordained presbyters through the church. He may present them to representatives of the parishes in which they are to serve.

Proper Prefaces

In prayers A, B and C the Proper Preface of the day may be used.

Alternatively, the following short Proper Prefaces may be used

1

And now we give you thanks

because within the royal priesthood of your Church61

you ordain ministers to proclaim the word of God,

to care for your people

and to celebrate the sacraments of the new covenant.

2
And now we give you thanks that your Son opened the Scriptures for his companions and made himself known in the breaking of bread.  

he prays for your servants with compassion and blesses with the wounded hands of love.

_In prayers A, B and E the following extended Proper Preface may be used_

It is indeed right and good, our duty and our salvation, always and everywhere to give you thanks and praise through your Son Jesus Christ, our great high priest.

He was lifted up for us on the cross that he might reveal your glory and draw all people to himself.

You exalted him to your right hand on high and through your Holy Spirit you sent upon your people a rich diversity of gifts.

From this royal priestly people you raise up ministers to proclaim your word, to care for your people and to be the stewards of your holy mysteries.

You call them to serve the world your Son redeemed and build up his body the Church to be his bride.

Therefore with angels and archangels,
and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and saying:

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Footnotes to The Ordination of Priests Â

Â 1 Â cf Ephesians 4.4-6

Â 2 Â cf Luke 24.36; John 20.19,21,26

Â 3 Â cf 1 Peter 2.9; Exodus 19.6; Revelation 1.6, 5.10

Â 4 Â cf 1 Corinthians 12.27; 1 Peter 2.10; 1 Corinthians 3.16

Â 5 Â cf John 10.11; 1 Peter 5.1-4

Â 6 Â cf Ephesians 4.13

Â 7 Â cf Romans 12.1

Â 8 Â cf Ezekiel 34; John 21.16; Acts 20.28; 1 Peter 5.2-4

Â 9 Â cf Matthew 16.3; 2 Corinthians 5.17

10 Â cf Ezekiel 3.17, 33.7

11 Â cf 1 Corinthians 4.1

12 Â cf Colossians 3.16

13 Â cf Matthew 28.19

14 Â cf Luke 24.27,32

15 Â cf 2 Timothy 4.2

16 Â cf Psalm 145.4
17 cf 1 Peter 2.5; Hebrews 13.15,16
18 cf Numbers 6.22,27
19 cf 1 Thessalonians 5.14; 1 Timothy 2.1
20 cf James 5.14
21 cf 1 Peter 4.10
22 cf Ephesians 4.11-13
23 cf 2 Corinthians 3.18; Colossians 3.10
24 cf 1 Thessalonians 5.23
25 cf Galatians 2.5,14
26 cf 2 Corinthians 4.4; 1 Timothy 1.11
27 cf 2 Corinthians 5.18,19
28 cf 1 Timothy 3.5; Titus 2.7
29 cf 1 Corinthians 3.9; Philippians 1.5; Colossians 4.11; 1 Thessalonians 3.2
30 cf 2 Timothy 1.6
33 cf 2 Corinthians 6.11,13; Isaiah 60.5
34 cf Matthew 5.6
35 cf 2 Corinthians 5.18-20
36 cf 1 Peter 2.9; Exodus 19.5,6; Revelation 1.6, 5.10
37 cf Colossians 1.15,18
38 cf Ephesians 1.22
39 cf Ephesians 4.11,12
40 cf Hebrews 3.1, 4.14
41 cf 1 Peter 2.25
42 cf Acts 6.8
43 cf Colossians 1.7, 4.7
44 cf Numbers 6.22-27
45 cf Colossians 1.13
46 cf John 20.22,23
47 cf 1 Peter 2.5
48 cf 2 Corinthians 5.18-20
49 cf Colossians 3.16
50 cf Ephesians 1.13, 4.30
51 cf 2 Corinthians 1.22
53 cf 1 Thessalonians 5.23,24; 1 Corinthians 1.9
54 cf Psalm 19.1; Habakkuk 3.3
55 cf Isaiah 6.6-9
56 cf Ephesians 1.7, 2.7, 4.8
57 cf John 14.26 (AV)
58 cf Mark 1.10
59 cf Psalm 124.7 (CW Psalter)
60 cf Psalm 113.2
The Ordination of Deacons and Priests at the Same Service

If it is desired to ordain deacons and priests at the same service, then, in addition to a careful choice of readings to reflect the two different orders that are being conferred (if the readings of the day are not used), the bishop will need to draw the following sections from The Ordination of Priests, also called Presbyters, into that for The Ordination of Deacons:

1. The third paragraph of the Introduction, beginning ‘Priests are ordained…’
2. The Presentation
3. The Declarations (from the beginning to the end of the penultimate paragraph, ending with ‘… your stewardship of his people.’)
4. The Petitions beginning ‘For N and N’ and ‘For those who are lost…’ from the Litany
5. Veni Creator
6. The Ordination Prayer
7. The Giving of the Bible
8. The Welcome into their order
Notes 7 (The Presentation), 11 (Prayers), 12 (The Ordination Prayer), 13 (The Giving of the Bible), 14 (Anointing) and 16 (The Ministry of the Newly Ordained) to The Ordination of Priests, also called Presbyters, apply equally to the ordination of priests in such a service.

The Ordination and Consecration of a Bishop

The Gathering and Presentation

At the entry of the ministers a hymn may be sung.

The Greeting

The archbishop greets the people

Blessed be God, Father, Son and Holy Spirit.

All

Blessed be his kingdom, now and for ever. Amen.

From Easter Day to Pentecost this acclamation follows

Alleluia. Christ is risen.

All

He is risen indeed. Alleluia.

There is one body and one spirit.

All

There is one hope to which we were called;

one Lord, one faith, one baptism,

All

one God and Father of all.

Peace be with you

All

and also with you.

The archbishop introduces the service

God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.
The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God’s love and to work for the coming of his kingdom.

To serve this royal priesthood, God has given particular ministries. Bishops are ordained to be shepherds of Christ’s flock and guardians of the faith of the apostles, proclaiming the gospel of God’s kingdom and leading his people in mission. Obedient to the call of Christ and in the power of the Holy Spirit, they are to gather God’s people and celebrate with them the sacraments of the new covenant. Thus formed into a single communion of faith and love, the Church in each place and time is united with the Church in every place and time.

**Prayers of Penitence**

*One of the two forms of confession on page 169 of Common Worship: Services and Prayers for the Church of England and an authorized absolution are normally used (see Note 7).*

**The Presentation**

*The ordinand is presented*

Reverend Father in God, A N has been chosen to be Bishop of X [in the Diocese of Y]. We present him to be ordained and consecrated to the office of bishop in the Church of God.

_A cf Canon C 18.1_

*The archbishop asks*

Do you believe him to be of godly life and sound learning?

_Those presenting respond_

*We do.*

Do you believe him to be duly called to serve God in this ministry?

*We do.*

*The archbishop turns to the ordinand and says*

Do you believe that God is calling you to this ministry?

*Ordinand* I do so believe.

*Archbishop* Let the authority for the ordination be read.
The Provincial Registrar reads the Royal Mandate.

**Archbishop**, N, you have taken the oath of allegiance to the Sovereign and the oath of due obedience. You are now required to make the Declaration of Assent.

**The archbishop then reads the Preface to the Declaration of Assent**

The Church of England is part of the One, Holy, Catholic, and Apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, *The Book of Common Prayer* and the Ordering of Bishops, Priests and Deacons. In the declaration you are about to make, will you affirm your loyalty to this inheritance of faith as your inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making Him known to those in your care?

**Ordinand**, I, A B, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer and administration of the sacraments, I will use only the forms of service which are authorized or allowed by Canon B.

*B Canon C 15.1(1)*

**The Collect**

*The archbishop introduces a period of silent prayer with the following bidding or other suitable words*

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

*The archbishop says either the Collect of the Day or this Collect*

God our Father, Lord of all the world, through your Son you have called us into the fellowship of your universal Church:

hear our prayer for your faithful people that in their vocation and ministry each may be an instrument of your love, and give to your servant N now to be ordained
the needful gifts of grace;

through our Lord and Saviour Jesus Christ,

who is alive and reigns with you,

in the unity of the Holy Spirit,

one God, now and for ever.

Amen.

The Liturgy of the Word

Readings

Either one or two readings from Scripture precede the Gospel reading.

At the end of each the reader may say

This is the word of the Lord.

Thanks be to God.

The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.

Gospel Reading

An acclamation may herald the Gospel reading

Alleluia, alleluia.

I am the good shepherd, says the Lord.

I know my own and my own know me,

just as the Father knows me and I know the Father.

cf John 10.14,15
Alleluia.

When the Gospel is announced the reader says

Hear the Gospel of our Lord Jesus Christ according to N.

Alleluia! Glory to you, O Lord.

At the end

This is the Gospel of the Lord.

Alleluia! Praise to you, O Christ.

Sermon

The Creed

The Nicene Creed is said

Alleluia! We believe in one God,

the Father, the Almighty,

maker of heaven and earth,

of all that is,

seen and unseen.

We believe in one Lord, Jesus Christ,

the only Son of God,

eternally begotten of the Father,

God from God, Light from Light,

true God from true God,

begotten, not made,

of one Being with the Father;

through him all things were made.

For us and for our salvation he came down from heaven,

was incarnate from the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit,

the Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son is worshipped and glorified,

who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come.

Amen.
Archbishop: Bishops are called to serve and care for the flock of Christ. Mindful of the Good Shepherd, who laid down his life for his sheep, they are to love and pray for those committed to their charge, knowing their people and being known by them. As principal ministers of word and sacrament, stewards of the mysteries of God, they are to preside at the Lord’s table and to lead the offering of prayer and praise. They are to feed God’s pilgrim people, and so build up the Body of Christ.

C cf Canon C 18.4

They are to baptize and confirm, nurturing God’s people in the life of the Spirit and leading them in the way of holiness. They are to discern and foster the gifts of the Spirit in all who follow Christ, commissioning them to minister in his name. They are to preside over the ordination of deacons and priests, and join together in the ordination of bishops.

As chief pastors, it is their duty to share with their fellow presbyters the oversight of the Church, speaking in the name of God and expounding the gospel of salvation. With the Shepherd’s love, they are to be merciful, but with firmness; to minister discipline, but with compassion. They are to have a special care for the poor, the outcast and those who are in need. They are to seek out those who are lost and lead them home with rejoicing, declaring the absolution and forgiveness of sins to those who turn to Christ.

D cf Canon C 18.1

Following the example of the prophets and the teaching of the apostles, they are to proclaim the gospel boldly, confront injustice and work for righteousness and peace in all the world.

The archbishop addresses the ordinand directly

N, we trust that you have weighed and pondered all this, and that you are now fully determined to devote yourself to this ministry to which God has called you. We pray that you may offer to him your best powers of mind and spirit, so that as you follow the rule and teaching of our Lord you may grow up into his likeness and sanctify the lives of all with whom you have to do.

And now, in order that we may know your mind and purpose, you must make the declarations we put to you.

Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?

E Article VI

Ordinand: I do so accept them.

Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?

Ordinand: By the help of God, I will.
Will you lead your people in proclaiming the glorious gospel of Christ, so that the good news of salvation may be heard in every place?

**Ordinand** Â Â By the help of God, I will.

Will you teach the doctrine of Christ as the Church of England has received it, will you refute error, and will you hand on entire the faith that is entrusted to you?

**Ordinand** Â Â By the help of God, I will.

Will you be faithful in ordaining and commissioning ministers of the gospel?

*F cf Canon C 18.6*

**Ordinand** Â Â By the help of God, I will.

Will you promote peace and reconciliation in the Church and in the world; and will you strive for the visible unity of Christ’s Church?

**Ordinand** Â Â By the help of God, I will.

Will you be gentle and merciful for Christ’s sake to those who are in need, and speak for those who have no other to speak for them?

**Ordinand** Â Â By the help of God, I will.

Will you endeavour to fashion your own life and that of your household according to the way of Christ and make your home a place of hospitality and welcome?

**Ordinand** Â Â By the help of God, I will.

Will you work with your fellow servants in the gospel for the sake of the kingdom of God?

**Ordinand** Â Â By the help of God, I will.

Will you accept the discipline of this Church, exercising authority with justice, courtesy and love, and always holding before you the example of Christ?

**Ordinand** Â Â By the help of God, I will.

Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you, that the good news of Christ may be proclaimed in all the world?

**Ordinand** Â Â By the help of God, I will.
The congregation stands and the ordinand turns and faces them.

Brothers and sisters, you have heard how great is the charge that N is ready to undertake, and you have heard his declarations. Is it now your will that he should be ordained?

All: It is.

Archbishop: Will you continually pray for him?

All: We will.

Archbishop: Will you uphold and encourage him in his ministry?

All: We will.

The ordinand turns to face the archbishop, who continues

N, remember always with thanksgiving that God has entrusted to your care Christ's beloved flock, bought by the shedding of his blood on the cross.

You are to govern Christ's people in truth, lead them out to proclaim the good news of the kingdom, and prepare them to stand before him when at last he comes in glory.

You cannot bear the weight of this calling in your own strength, but only by the grace and power of God. Pray therefore that you may be conformed more and more to the image of God's Son, so that through the outpouring of the Holy Spirit your life and ministry may be made holy and acceptable to God.

Pray earnestly for the gift of the Holy Spirit.

The ordinand kneels and silence is kept.

Veni Creator

Veni creator is sung

All: Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
thou the anointing Spirit art,
who dost thy sevenfold gifts impart.
Thy blessed unction from above
is comfort, life and fire of love;
enable with perpetual light
the dullness of our blinded sight.
Anoint and cheer our soiled face
with the abundance of thy grace;
keep far our foes, give peace at home;
where thou art guide no ill can come.
Teach us to know the Father, Son,
and thee, of both, to be but one;
that through the ages all along
this may be our endless song:
Praise to thy eternal merit,
Father, Son and Holy Spirit. Amen.

The Litany

In the power of the Spirit, and in union with Christ,

let us pray to the Father.

All Lord, have mercy.

For the peace of the whole world,

for the welfare of the Holy Church of God,

and for the unity of all,

let us pray to the Lord.

All Lord, have mercy.

For all the members of the Church in their vocation and ministry,

that they may serve him in truth and love,
let us pray to the Lord.

All Lord, have mercy.

For our archbishop,

and for all bishops, presbyters and deacons,

that they may hunger for truth and thirst after righteousness.27

let us pray to the Lord.

All Lord, have mercy.

For N, called to be a bishop in the Church,

let us pray to the Lord.

All Lord, have mercy.

For the mission of the Church,

that in faithful witness we may proclaim the gospel of reconciliation28
to the ends of the earth,

let us pray to the Lord.

All Lord, have mercy.

For the unity of the Church,

that there may be one flock and one Shepherd,29

let us pray to the Lord.

All Lord, have mercy.

For those who are lost and for those who have strayed,

that they may return to the way of Christ,

let us pray to the Lord.
Lord, have mercy.

For the sick and suffering,
for the aged and infirm,
for the lonely and neglected,
and for all who remember and care for them,
let us pray to the Lord.

Lord, have mercy.

For the poor and the hungry,
for the homeless and the oppressed,
for all prisoners and captives,
and for our brothers and sisters who are persecuted for their faith,
let us pray to the Lord.

Lord, have mercy.

For Elizabeth our Queen,
for the leaders of the nations,
and for all in authority,
let us pray to the Lord.

Lord, have mercy.

For ourselves,
for grace to repent and amend our lives,
that we may be pardoned and absolved from all our sins,
let us pray to the Lord.
Lord, have mercy.

Remembering and all who have gone before us in faith,
and in communion with all the saints,
we commit ourselves, one another,
and our whole life to Christ our God;

to you, O Lord.

The Ordination Prayer

The ordinand continues to kneel before the archbishop, who stands to pray.

We praise and glorify you, almighty Father,
because in your infinite love you have formed throughout the world a holy people for your own possession,
a royal priesthood,30
a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ, the image of your eternal and invisible glory,
the firstborn of all creation31 and head of the Church.32

We praise and glorify you that by his death he has overcome death;
and that, having ascended into heaven,
he poured out your Holy Spirit upon his disciples,33
to give them power to preach the gospel to the ends of the earth34
and to build up your people in love.

And now we give you thanks

that you have called this your servant,

whom we ordain in your name,

to share as a bishop in the ministry of the gospel of Christ,

the Apostle and High Priest of our faith

and the Shepherd of our souls.

Therefore, Father, through Christ our Lord we pray:

Here the archbishop and other bishops lay their hands on the head of the ordinand, and the archbishop says

Send down the Holy Spirit on your servant N

for the office and work of a bishop in your Church.

The archbishop then continues

Through your Spirit, heavenly Father,

fill this your servant with the grace and power which you gave to your apostles,

that as a true shepherd he may feed and govern your flock,

and lead them in proclaiming the gospel of your salvation in the world.

Make him steadfast as a guardian of the faith and sacraments,

wise as a teacher

and faithful in presiding at the worship of your people.

Through him, with his fellow servants in Christ,

increase your Church and renew its ministry,

uniting its members in a holy fellowship of truth and love.
Give him humility,

that he may use his authority to heal, not to hurt;

to build up, not to destroy. 41

Defend him from all evil,

that he may, as a faithful steward,

be presented blameless 42 with all your household 43

and, at the last, enter your eternal joy. 44

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.

All 45 Amen.

The Giving of the Bible

The Giving of the Bible takes place here or at the Sending Out (see Note 13).

The newly ordained bishop stands and the archbishop gives him the Bible, saying

Archbishop 45 Receive this book,

as a sign of the authority given you this day

to build up Christ’s Church in truth.

Here are words of eternal life. 45

Take them for your guide

and declare them to the world.

The Welcome
The newly ordained bishop turns to face the people, and a bishop says to him

Guard the truth that has been entrusted to you by the Holy Spirit who lives in us.

We welcome you as a shepherd of Christ’s flock.

Build up the Church in unity and love, that the world may believe.

The Peace

The archbishop introduces the Peace in these or other suitable words

God was in Christ, reconciling the world to himself, not counting our trespasses against us and entrusting to us the message of reconciliation.

The peace of the Lord be always with you

and also with you.

Let us offer one another a sign of peace.

All may exchange a sign of peace.

Preparation of the Table

Taking of the Bread and Wine

A hymn may be sung.

The gifts of the people may be gathered and presented.
The deacon prepares the table and places bread and wine upon it.

One or more of the prayers at the preparation of the table may be said.

The archbishop takes the bread and wine.

**The Eucharistic Prayer**

An authorized Eucharistic Prayer is used.

For Proper Prefaces, see [here](#).

**The Lord’s Prayer**

**Breaking of the Bread**

**Giving of Communion**

**Prayer after Communion**

_Silence is kept._

*Either the Post Communion of the day or this prayer is said*

Lord God, the source of truth and love,

keep us faithful to the apostles’ teaching and fellowship,

united in prayer and the breaking of bread,51

and one in joy and simplicity of heart,52

in Jesus Christ our Lord.

_All_ Â­ Â­ _Amen._

_All may say this prayer_

_We thank you, gracious Father,_

_for welcoming your children to feast in your kingdom;53_
by your love unite us
and with your Spirit send us,
in the name of Jesus Christ our Lord. Amen.

¶

The Sending Out

Archbishop God who has called you is faithful.54

May the Father, whose glory fills the heavens.55

cleanse you by his holiness

and send you to proclaim his word.56

All Amen.

May Christ, who has ascended to the heights, pour upon you the riches of his grace.57

All Amen.

May the Holy Spirit, the comforter,58

equip you and strengthen you in your ministry.

All Amen.

And the blessing of God almighty,

the Father, the Son, and the Holy Spirit,

be upon you and remain with you always.

All Amen.

The archbishop gives the newly ordained bishop a pastoral staff, saying

Archbishop Keep watch over the whole flock

in which the Holy Spirit has appointed you shepherd.59
Encourage the faithful,
restore the lost,
build up the Body of Christ.

Deacon Go in the peace of Christ. (Alleluia, alleluia.)

All Thanks be to God. (Alleluia, alleluia.)

Notes

1 The Threefold Ministry

The Church of England maintains the historic threefold ministry of bishops, priests and deacons. Its ministers are ordained by bishops according to authorized forms of service, with prayer and the laying on of hands (see Canons C 1 – C 4).

2 Ordination of Bishops

Bishops must be ordained by at least three other bishops, joining together in the act of ordination, of whom one shall be the Archbishop of the Province or his deputy.

3 Forms of Service

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

4 Holy Communion

The Notes to the Order for the Celebration of Holy Communion apply equally to this service. Texts and rubrics from the Order for the Celebration of Holy Communion may be replaced by the relevant texts from any authorized form of service of Holy Communion.

5 The Deacon

The deacon of the rite may

carry the Book of the Gospels into the assembly,
read the Gospel,

sing or say the Ordination Litany,

prepare the table and the gifts,

assist with the Breaking of the Bread and the distribution,

supervise the ablutions,

dismiss the assembly.

6 Before the Entry of the Ministers

If the ordinand is to begin the service seated among the congregation with those who are to present him, he takes his place before the entry of the ministers.

7 Prayers of Penitence

If a confession follows the introduction to the service, the archbishop uses the following invitation to confession or other suitable words:

As we stand together before God,

and trusting in his grace alone,

let us join with this ordinand in confessing our sins.

8 The Presentation

The ordinand is normally presented after the Greeting and the archbishop’s introduction to the service, but the Presentation may be deferred until immediately before the Liturgy of Ordination.

At the ordination of a diocesan bishop, the ordinand may be presented and the archbishop’s questions answered by representatives of the diocese of which he is to be bishop, most appropriately by representatives of the diocese who served on the Crown Nominations Commission, including a layperson.

At the ordination of a suffragan bishop, it will be appropriate for the diocesan bishop to present the ordinand and answer the archbishop’s questions about his call and preparation.

9 Gloria in Excelsis
Gloria in Excelsis may be sung before the Collect.

**10Â – Readings**

At least one of the readings should be read by a layperson.

The following readings are particularly appropriate at the ordination of bishops:

Old Testament: Isaiah 42.1-9; Isaiah 61.1-3; Ezekiel 34.[1-10,] 11-16, 23 Psalm: 40.1-14; 99; 100


Gospel: Matthew 18.1-6; Matthew 28.16-20; John 17.1-9,18-21; John 21.15-19

Alternatively, the readings of the day may be used, especially on a Principal Feast or a Festival.

The archbishop or bishop who presides at the service may choose other readings suitable to the occasion.

**11Â – Prayers**

*Veni Creator* is sung.

Another suitable litany may be substituted for the litany printed in the text.

**12Â – The Ordination Prayer**

The Ordination Prayer is a single prayer; it is important that any movement during the prayer does not detract from the unity of the prayer as a whole.

In the Ordination Prayer, âLord, send your Spiritâ or any other suitable invocation of the Holy Spirit may be used as a response at the end of each paragraph. The response may be introduced by an appropriate phrase.

At least two bishops must join with the Archbishop of the Province or his deputy in the act of ordination. Other bishops may be invited to share with the archbishop in laying hands on the heads of those ordained to the order of bishop. The archbishop determines where they stand and by what gesture they indicate they are joining in prayer with him.

**13Â – The Giving of the Bible**

When the Giving of the Bible takes place immediately after the Ordination Prayer, a single large Bible may be used, or the newly ordained bishop may be presented with an individual Bible. If a large Bible is used, an individual copy should also be given, without words, at the Sending Out.
Alternatively, the Giving of the Bible may take place at the Sending Out. If this is the case, an individual copy of the Bible is given.

It is important that the Giving of the Bible is clearly distinguished from any subordinate ceremonies.

14 Â– Anointing

The archbishop may anoint the head of the newly ordained bishop, saying

May God,

who anointed the Christ with the Holy Spirit at his baptism, anoint and empower you to bring good news to the poor,

to proclaim release to the captives,

to set free those who are oppressed

and to proclaim the acceptable year of the Lord.

If this is done, it takes place immediately before the Welcome.

15 Â– Vesture

The ordinand may enter vested as a bishop. Where it is agreed that the newly ordained bishop is to be clothed in the customary vesture during the service, this should take place after the Welcome.

16 Â– The Ministry of the Newly Ordained

In the Liturgy of the Eucharist, the newly ordained bishop may stand at the Holy Table with the archbishop and other bishops, as the archbishop may direct.

17 Â– Prayer after Communion

In place of the prayer, the congregation may say one of the prayers on page 182 of Common Worship: Services and Prayers for the Church of England.

18 Â– The Sending Out

The blessing may be preceded by the following:
Our help is in the name of the Lord,

who has made heaven and earth.62

Blessed be the name of the Lord,

now and for ever. Amen.63

The archbishop may lead the newly ordained bishop through the church. He may present him to representatives of the diocese in which he is to serve.

19 Arab Ordination of more than one bishop at the same service

Italics indicate where a change would be required in the spoken text when more than one bishop is ordained.

Proper Prefaces

In prayers A, B and C the Proper Preface of the day may be used. Alternatively, the following short Proper Prefaces may be used

1

And now we give you thanks

because within the royal priesthood of your Church64 you ordain ministers to proclaim the word of God,

to care for your people

and to celebrate the sacraments of the new covenant.

2

And now we give you thanks

that your Son sent his apostles to be heralds of your kingdom;

you made them witnesses to his resurrection,

that through them the gospel of salvation

might be carried into all the world
and those who have not seen might yet believe.

_In prayers A, B and E the following extended Proper Preface may be used_

It is truly right and just,

our duty and our salvation,

always and everywhere to give you thanks,

Lord, holy Father, almighty and eternal God,

through Jesus Christ our Lord.

Christ is the Good Shepherd of the whole flock, for which the Holy Spirit ordains bishops

to govern the Church bought by the blood of the eternal covenant.

In this joyful community of faith,

your people, filled with the gifts of the Spirit,

assemble together in one communion of love.

Here the gospel is set forth

and fulfilled in the Supper of the Lord

to make your Church a sign of love and unity for all.

Therefore with angels and archangels,

and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and saying:

Â
Footnotes to The Ordination and Consecration of a Bishop

1 cf Ephesians 4.4-6

2 cf Luke 24.36; John 20.19,21,26

3 cf 1 Peter 2.9; Exodus 19.6; Revelation 1.6, 5.10

4 cf 1 Corinthians 12.27; 1 Peter 2.10; 1 Corinthians 3.16

5 cf Ezekiel 34.1,2

6 cf 1 Timothy 6.20

7 cf John 10.11,15

8 cf 1 Corinthians 4.1

9 cf Ephesians 1.13

10 cf John 10.11-15

11 cf Luke 15.4-7

12 cf John 20.22,23

13 cf Acts 4.29,31

14 cf 2 Corinthians 3.18; Romans 8.29

15 cf Galatians 2.5,14

16 cf 2 Corinthians 4.4; 1 Timothy 1.11

17 cf Titus 1.9

18 cf 1 Timothy 3.1-7

19 cf Titus 1.8; 1 Timothy 3.2

20 cf 1 Corinthians 3.9; Philippians 1.5; Colossians 4.11; 1 Thessalonians 3.2
21 cf 2 Timothy 1.6

22 cf Revelation 19.7, 21.2,9; Ephesians 5.23-32

23 cf Acts 20.28; 1 Corinthians 6.20, 7.23; Hebrews 9.12

24 cf Luke 21.36

25 cf Romans 8.29

26 cf Romans 12.1

27 cf Matthew 5.6

28 cf 2 Corinthians 5.18-20

29 cf John 10.16

30 cf 1 Peter 2.9; Exodus 19.5,6; Revelation 1.6, 5.10

31 cf Colossians 1.15,18

32 cf Ephesians 1.22

33 cf Acts 2.33

34 cf Acts 1.8

35 cf Ephesians 4.16

36 cf Hebrews 3.1, 4.14

37 cf 1 Peter 2.25

38 cf Acts 6.8

39 cf 1 Peter 5.1-4

40 cf Acts 20.28; 2 Timothy 1.14

41 cf 2 Corinthians 10.8, 13.10

42 cf Ephesians 5.27
43 cf 1 Timothy 3.15
44 cf Matthew 25.21, 23
45 cf John 6.68
46 cf 1 Timothy 6.20; 2 Timothy 1.14
47 cf Acts 20.28; 1 Peter 5.2
48 cf Ephesians 4.6
49 cf John 17.21
50 cf 2 Corinthians 5.19
51 cf Acts 2.42
52 cf 1 Chronicles 29.17
54 cf 1 Thessalonians 5.23, 24; 1 Corinthians 1.9
55 cf Psalm 19.1; Habakkuk 3.3
56 cf Isaiah 6.6-9
57 cf Ephesians 1.7, 2.7, 4.8
58 cf John 14.26 (AV)
59 cf Acts 20.28
60 cf Mark 1.10
61 cf Isaiah 61.1, 2; Luke 4.17-19
62 cf Psalm 124.7 (CW Psalter)
63 cf Psalm 113.2
64 cf 1 Peter 2.9; Exodus 19.5, 6
65 cf John 10.11-16

66 cf Hebrews 13.20

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