

Assistants,

Let us bend the knee.

R. Arise.

And turning to those ordained, he says,

Hear, O Lord, our prayers, and send forth the Spirit of Thy benediction upon these Thy servants; that, enriched by Thy heavenly gift, they may both obtain the grace of Thy Majesty, and may afford an example of good living to others. Through our Lord Jesus Christ Thy Son: Who with Thee liveth and reigneth in the unity of the same holy Spirit, God, world without end. R. Amen.

Let us pray.

Holy Lord, Father of faith, hope, and grace, and the Rewarder of all growth in virtue, Who in the heavenly and earthly ministrations of Angels every where appointed, dispersest the effect of Thy will through all the elements, be pleased to enlighten these Thy servants with spiritual love, that ready in their attendance on Thee, they may grow pure ministers at Thy holy Altars, and purer through Thy pardon, they may be worthy of the order of them whose leader and chief was Stephen, and whom Thy Apostles chose, under the direction of the Holy Ghost; that instructed in all the virtues in which it becometh them to serve Thee; they may please Thee; Through our Lord Jesus Christ Thy Son, Who liveth and reigneth in the unity of the same Holy Ghost, God, world, without end. R. Amen.

Afterwards, at the proper time, one of the newly ordained vested in the Dalmatic, reads the Gospel. But the ordained immediately, directed by the Archdeacon, return to their places.

OF THE ORDINATION OF PRIESTS.

The Deacons being ordained, the Bishop proceeds to his throne or the faldstool on the Epistle side of the Altar, and the Tract is sung to the last verse, exclusively. Meanwhile, two Chaplains come with candle and book to the Bishop, who reads the Tract and Sequence, to the last verse, exclusively. Then the Bishop with his mitre, comes to the front of the Altar, where he sits upon the faldstool.

Then the Archdeacon calls upon such as are to be ordained with an audible voice, saying,

Let them draw near who are to be ordained to the Order of the Priesthood.

Then are their names severally read out by the Notary, no mention being made of their title. Then they being habited as Deacons, with Amice, Alb, Girdle, Stole and Maniple, holding on their left arms their Chasubles, and having candles in their right hands, come to the Bishop stand before him. Then the Archdeacon presents those to be ordained to the Bishop, saying,

Right Rev. Father, Holy Mother the Catholic Church prayeth that you would ordain the Deacons here present to the charge of the Priesthood.

The Bishop enquires, saying,

Knowest thou that they are worthy?

The Archdeacon answers,

As far as human weakness alloweth me to know, I both know and bear witness that they be worthy of the charge of such a duty.

The Bishop,

Thanks be to God,

And he charges the clergy and people, saying,

Whereas, dearly beloved brethren, the master of a ship, and they who sail in it, have common

motives for security or fear; it is meet that all who share in a common cause should agree in opinion. Nor was it, therefore, decreed in vain by our Fathers, that even the people should be consulted touching the choice of them who should be employed in the service of the Altar, forasmuch as in what regards the life and conversation of him to be presented that is often unknown to the many, which is known to the few; and, besides, all necessarily yield a more willing obedience to him to whose ordination they have given their consent. Now the conversation of these Deacons who are with God's assistance, about to be ordained Priests is, as far as we can see, approved and well pleasing to God, and worthy, as we think, of the increase of Ecclesiastical honour. But lest favour or affection should deceive one individual or a few in number, the opinion of the many should be sought for. Wherefore do ye with a free voice set forth what ye know of their actions, manners, or merit, and give to these the witness of the Priesthood, rather according to their deserts than any feeling of affection towards them. If any one, therefore, have anything to say against them, in God's name and for God's sake let him come forth, and say it. Howbeit let him be mindful of his own estate.

Then the Bishop, after a pause, addresses those who are to be ordained, and admonishes them, saying,

Dearly beloved children, we exhort you who dare to be consecrated to the Office of the Priesthood, to see that you both worthily receive it, and faithfully fulfil its duties when you have received it. For it appertaineth to the office of the Priest, to offer Sacrifice, to bless, to preside, to preach and to baptize. With great fear then is so high a dignity to be approached, and care must be taken that those who are chosen thereunto should be recommended by divine wisdom, reproachless morals and a long observance of righteous conduct.—Wherefore, when the Lord commanded Moses to select seventy men from all Israel to be an assistance unto him, and to whom He might distribute the gifts of the Holy Spirit, He added, Those whom Thou knowest to be the elders of the people. And you, indeed, are prefigured in the seventy men and elders, if ye through the sevenfold Spirit will keep the ten commandments of the Law and be blameless and ripe in knowledge and in action. Under the same mystery and the same figure did the Lord in the New Testament choose seventy-two men, and send them forth two and two to preach before Him; that He might teach both by word and deed that the ministers of His Church ought to be perfect in faith and works; or based on the virtue of a two-fold love, that namely, towards God, and that towards their neighbour. Do ye, therefore, strive to be worthily chosen, by the grace of God, as assistants to Moses and the