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when our Fathers drew up a liturgy at once for the use of the people and the clergy, they went back almost to the Roman starting point. For both sides alike, their holy Fathers, and ours, whom they call innovators, followed the same most sure leaders, the Lord and His Apostles. Now, however, the example of the modern Church of Rome, which is entirely taken up with the offering of sacrifice, is held up to us as the only model for our imitation. And this is done so eagerly by the Pope that he does not hesitate to write that "whatever sets forth the dignity and offices (1) of the priesthood" has been "deliberately removed" from the prayers of our Ordinal.

But we confidently assert that our Ordinal, particularly in this last point, is superior to the Roman Pontifical in various ways, inasmuch as it expresses more clearly and faithfully those things which by Christ's institution belong to the nature of the priesthood (§ 9) and the effect of the Catholic rites used in the universal Church. And this, in our opinion, can be shown by a comparison of the Pontifical with the Ordinal.

The Roman formulary begins with a presentation made by the archdeacon and a double address from the bishop, first to the clergy and people, and then to the candidates for ordination—for there is no public examination in the ordination of a presbyter. Then follows the laying-on of the bishop's hands, and then those of the assistant presbyters, performed without any words; in regard to which obscure rite we have quoted the opinion of Cardinal de Lugo (chap. xv.) Then the three ancient prayers are said, the two short Collects, and the longer benediction (chap. xii.) which is now said by the bishop "with his hands extended in front of his breast." This prayer, which is called the "Consecration" in ancient books, is considered by weighty authorities (2), since the time of Morinus, to be the true "form" of Roman ordination, and doubtless was in old days joined with laying-on of hands. Now, however, "extension of hands" is substituted for laying-on of hands, as is the case in confirmation (chap. x), while even that gesture is not considered necessary. At any rate, if the old Roman ordinations are valid, directly this prayer has been said the ordination of presbyters is complete in that Church even at the present day. For any "form" which has once sufficed for any Sacrament of the Church, and is retained still unaltered and complete, must be supposed to be retained with the same intent as before; nor can it be asserted without a sort of sacrilege that it has lost its virtue, because other things have been silently added after it. In any case the intention of the more recent part of the Roman formulary cannot have been to empty the more ancient part of its proper force; but its object may not improperly be supposed to have been as follows, first that the priests already ordained should be prepared by various rites and ceremonies for the offering of the sacrifice; secondly, that they should receive the power to offer it in explicit terms; thirdly, that they should begin to exercise the right of the priesthood in the celebration of the Mass; lastly, that they should be publicly invested with another priestly power, that of remitting sins. Which opinion is confirmed by the language of the old Pontificals, as for example in the Sarum Pontifical we read, "Bless and sanctify these hands of Thy priests." All therefore that follows after that ancient "form," just like our words added in 1662, is simply not necessary. For those powers above specified can be conveyed either implicitly and by usage, as was the method in ancient times, or at once and explicitly; but the method of conveyance has no relation to the efficacy of ordination.

Our Fathers, then, having partly perceived these points, and seeing that the scholastic doctrine concerning the transubstantiation of the bread and wine, and the more recent doctrine of the repetition (as

XIX. (1) The English Version has "office."

XIX. (2) See Martenne *Anc. Rites of the Church*, book i., ch. viii., art. ix., § 18, tom. 2, p. 320, Rouen, 1700, and Gasparri *Canonical Treatise on Ordination*, § 1,059, Paris, 1898.

was believed) of the sacrifice of the Cross in the Mass, were connected by popular feeling with certain of the ceremonies and prayers that followed, asked themselves in what way the whole rite of ordination might not only be brought to greater solidity and purity, but might become more perfect and more noble. And inasmuch as at that time there was nothing known for certain as to the antiquity of the first prayers, but the opinions of learned men assigned all efficacy to the "imperative" forms, they turned their attention to the latter rather than to the former.

With this object, therefore, in view, they first aimed at simplicity, and concentrated the parts of the whole rite as it were on one prominent point, so that no one could doubt at what moment the grace and power of the priesthood was given. For such is the force of simplicity that it lifts men's minds towards Divine things more than a long series of ceremonies united by however good a meaning. Therefore, having placed in the forefront the prayers which declared both the office of the priesthood and its succession from the ministry of the Apostles, they joined the laying-on of hands with our Lord's own words. And in this matter they intentionally (3) followed the example of the Apostolic Church, which first "fell to prayer," and then laid on hands and sent forth its ministers, not that of the Roman Church, which uses laying-on of hands before the prayers. Secondly, when they considered in their own minds the various offices of the priesthood, they saw that the Pontifical in common use was defective in two particulars. For whereas the following offices were recounted in the bishop's address:—"It is the duty of a priest to offer, to bless, to preside, to preach and to baptize," and the like, and mention was made in the old "form" for the presbyterate "of the account which they are to give of the stewardship entrusted to them," nevertheless in the other forms nothing was said except about offering sacrifice and remitting sins, and the forms conveying these powers were separated some distance from one another. Again, too, they saw that the duties of the pastoral office had but little place in the Pontifical, although the Gospel speaks out fully upon them. For this reason, then, they especially set before our priests the pastoral office, which is particularly that of messenger, watchman and steward of the Lord, in that noble address which the bishop has to deliver, and in the very serious examination which follows; in words which must be read and weighed and compared with the Holy Scriptures, or it is impossible really to know the worth of our Ordinal. On the other hand, as regards the Sacraments, in their revision of the "imperative" forms they gave the first place to our Lord's own words, not merely out of reverence, but because those words were then commonly believed to be the necessary "form." Then they entrusted to our priests all "the mysteries of the sacraments anciently instituted" (to use the words of our old Sacramentary, see chap. xii. 4), and did not exalt one aspect of one of them and neglect the others. Lastly, they placed in juxtaposition the form which imprints the character and the form which confers jurisdiction.

And in these and similar matters, which it would take long to recount, they followed without doubt the example of our Lord and His Apostles. For the Lord is not only recorded to have said, "Do this in remembrance of Me," and, "Go, therefore, and teach all nations, baptizing them," in order to teach the due ministry of the Sacraments, but many things, and those most worthy of attention, about the pastoral office, both His own, as the Good Shepherd, and that of His disciples, who, instructed by His example, ought to lay down their lives for the brethren. (Cp. St. John x. 11-18, and I. Ep. iii. 16.) Many things, too, did He deliver in the Gospel about the preaching of the Word—the stewardship entrusted to His chosen servants, the mission of His Apostles and His disciples in His stead, the conversion of sinners and remission of offences in the Church, mutual service

XIX. (3) See the Archbishop's address to the people in the consecration of a bishop, and Acts xiii. 3, cp. vi. 6, and xiv. 22.

to one another, and much else of the same kind. This, then, was the manner in which it pleased the Divine Wisdom especially to instruct His messengers, watchmen and stewards, in order that they might bear witness to the world after His departure and duly prepare a holy people until He should come again. And as the Lord had done, so did the Apostles. St. Peter is a witness to this, when, as a fellow-elder, he exhorts the elders—that is, the presbyters and bishops—to "feed the flock of God which is among you," and promises them that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," I. Peter v. 1-4. St. Paul is a witness when he admonishes the presbyters and Bishops of Ephesus with his own lips, Acts xx. 18-35, and instructs them in an Epistle of extraordinary spiritual power, Eph. iv. 11-13. A witness, too, is Pope St. Gregory, to whom the whole English race now scattered over the face of the earth owes so much, who, in his book "On the Pastoral Care," has much to say on these matters and on the personal life of pastors, but is almost or entirely silent on the offering of sacrifice. His book, too, was held in such high honour that it was delivered to bishops in the ninth century, together with the book of the canons, at the time of their ordination, when they were further exhorted to frame their lives according to its teaching (4).

St. Peter also himself, who commends the pastoral office so urgently to the presbyters, exhorts the whole people, in the earlier part of the same Epistle, about offering, as a holy priesthood, spiritual sacrifices to God. This shows that the former office is more peculiar to presbyters, seeing that it represents the attitude of God towards men, Ps. xxiii. (xxii.), Isaiah xl. 10, 11, Jeremiah xxiii. 1-4, Ezek. xxxiv. 11-31, while the latter is shared in some measure with the people. For the priest, to whom the dispensing of the Sacraments and especially the consecration of the Eucharist is entrusted, must always do the service of the altar with the people standing by and sharing it with him (5). Thus the prophecy of Malachi, i. 11, is fulfilled, and the name of God is great among the Gentiles through the pure offering of the Church.

We, therefore, taking our stand on Holy Scripture, make reply that in the ordering of priests we do duly lay down and set forth the stewardship and ministry of the Word and Sacraments, the power of remitting and retaining sins, and other functions of the pastoral office, and that in these we do sum up and rehearse all other functions. Indeed, the Pope himself is a witness to this, who especially derives the honour of the Pontifical tiara from Christ's triple commendation of His flock to the penitent St. Peter. Why, then, does he suppose that which he holds so honourable in his own case to contribute nothing to the dignity and offices of the priesthood in the case of Anglican priests?

XX. Finally, we would have our reverend brother in Christ beware lest, in expressing this judgment, he do injustice not only to us, but to other Christians also, and among them to his own predecessors, who surely enjoyed, in an equal measure with himself, the gift of the Holy Spirit.

For he seems to condemn the Orientals, in com-

XIX. (4) This is proved by Hincmar in the preface to his *Book of the LV Chapters*, Migne, P. L. vol. 126, p. 292.

XIX. (5) This is evident from the Greek Liturgies and the Roman Missal, where nearly everything is said in the plural number. Cp. e. g. the *Order of the Mass*—"Pray, brethren, that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty;" and in the *Canon*—"Remember, Lord, Thy servants and handmaids N. and N. and all here present . . . (for whom we offer unto Thee, or) who offer unto Thee, Thy sacrifice of praise;" and later—"This oblation of us Thy servants, and also of all Thy family," &c. On this point see, e. g., St. Peter Damian in his book, *The Lord be with you*, in Ch. VIII., on the words, "for whom we offer unto Thee." "It is clearly shown that this sacrifice of praise, although it seems to be specially offered by a single priest, is really offered by all the faithful, women as well as men; for those things which he touches with his hands in offering them to God are committed to God by the deep inward devotion of the whole multitude;" and on "This oblation." "From these words it is more clear than daylight that the sacrifice which is laid upon the sacred altars by the priest is generally offered by the whole family of God.

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