

the priesthood, otherwise there could be no valid ordination. It was really amazing how the Pope could have allowed himself to be committed to any such suggestion, because, in fact, we had not only the ceremony of ordination as used in the Roman Church in the eighth, ninth and tenth centuries, and it was an historical fact that the special mention of the offering of the Eucharistic sacrifice occurred first in the tenth century. So that it was an astonishing thing to say that the specific mention of the particular function of the priesthood was necessary to a valid ordination. He had said at the outset of his remarks that nobody could possibly deny that the English Church intended to return back behind the current of theology of the sixteenth century to the freer, richer

the fact that the one thing that nobody else but a priest could do was to offer the Holy Eucharist, yet it did not altogether follow that that was a full and adequate definition of the priesthood. In the New Testament they were the stewards of the Divine mysteries, and it was an evil and not a benefit thus to elevate one particular function of the priesthood into this solitary position. A priest had other things to do, other Sacraments to administer; and, therefore, to his mind, there was no better description of the priesthood than that which was given in our Ordinal, "Messengers, Watchmen and Stewards of the Lord; to teach and to promonish, to feed and to provide for the Lord's family"; that was to say, they were to preach the Word and to administer

rite to use the words of consecration in the neighborhood of bread, without any intention of celebrating, that was no Celebration. The man must mean to do the rite of the Church. At the same time, the Church had always carefully excluded any idea of examining into the mind of the individual who performed the rite. Thus in recent years the Sacred College at Rome has decided that no amount of heresy about Baptism had any effect on the validity of the Baptism if it was administered with water, and the proper words, and even if the person using it had not intended to do the thing called Baptism, still the Baptism was valid. That being the case, we had no concern with the private opinions of anybody; the question was, What was the intention of the Church?



SCENE IN THE QU'APPELLE VALLEY.

purser theology of the undivided Church. This was a case in point. Beyond all possibility of question, throughout the later Middle Ages the offering of the Sacrifice of the Mass among the functions of the Priesthood had assumed an exaggerated and almost isolated prominence. It was not always the only function which a person could fulfil, by reason of his office. Thus, supposing that the only function which nobody but the Lord-Lieutenant of Ireland could perform was that of signing death warrants, it would not be an altogether true and adequate description of the Vic-roy's office to say that he was an official who signed death warrants. If it was

the Sacraments. In thus acting, our Church returned to the purest and best tradition of the Church.

There was only one other point, and it was this: if the rite in itself was all that was required, if the ministers who performed the rite were validly ordained, yet it might be said the "intention" was wrong. What did that mean? It meant just this, that in order to perform a sacred rite validly you must be meaning to do what you were doing. That doctrine, even in its loosest form, was not always held by the Church, but no doubt the general mind of the Church seemed to hold, for example, that if a priest, by an accidental collocation of words,

What was the intention of the man's public action? Did he intend to do in the name of his Church outwardly and visibly that act which in the Church was called ordination? Did he intend to go on doing that which the Church had always done when it had ordained Bishops, priests and deacons? When the question was put in that way, there could be no shadow of doubt about the intention of our Church, for there it was writ large in the preface of the Ordinal, that what it was intended to do was to continue and to secure those Orders which from the Apostles' time had always been in Christ's Church.

Point after point had been raised