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# THE CROSS.



NEW

SHIRAZ

VOL. I.

No. 29.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, JULY 26, 1845.

## CALENDAR.

JULY 27—Sunday XI after Pentecost—Commemoration of all the Pontiffs of the Roman Church.  
 ... 28—Monday—SS. Victor, Pope and Martyr, Innocent, Pope and Confessor, and Nazarius and Celso, Martyrs.  
 ... 29—Tuesday—Felix II, Pope and Martyr.  
 ... 30—Wednesday—St. Martha, Virgin, Sem.  
 ... 31—Thursday—St. Ignatius Loyola, Confessor.  
 Ato. 1—Friday—St. Peter ad Vincula  
 ... 2—Saturday—St. Stephen, Pope and Martyr.

## SOCIETY FOR THE PROPAGATION OF THE FAITH

The Committee and Collectors of the Society met in great numbers, on Monday evening, in the vestry of St Mary's church; the greatest enthusiasm and delight pervaded the assembly, in consequence of the presence of the Right Rev Dr Walsh. His Lordship appeared perfectly recovered from the fatigues of his journey; and entered with all his usual ardour into the great object of the Meeting.

Rev R B O'Brien, Secretary, read an abstract of the accounts, by which the Society appears to be in a most prosperous condition. We are compelled to omit all details until our next publication, in order to make room for the important ceremony of ordination.

The Collectors, on Monday evening, handed in nearly *Seventy Pounds!* a sum collected in *half-cennies* since last meeting. God bless the Ladies and Gentlemen, whose exertion and example are accomplishing so much for religion.

## ORDINATION SERVICE.

### OF THE RITE OF GIVING THE TONSURE.

All about to receive the Tonsure are called by name and severally by the Notary, and each answers, Present.

And they kneeling in front of the Altar before him as he sits on the foldstool with his mitre on, the Bishop rises keeping on his mitre and says,

V. Blessed be the name of the Lord.

R. Now, and for ever and ever.

V. Our help is in the name of the Lord.  
 R. Who made heaven and earth.

Dearly beloved brethren, let us pray our Lord Jesus Christ for these His servants, who are ready to lay aside the hair of their heads for His love, that He may give them the Holy Ghost, Who may preserve in them the habit of religion for ever, and defend their hearts from the hinderances of the world and the love of secular things, that as they are changed in their outward appearance, so His hand may give them increase of virtue, and open their eyes from every spiritual and human darkness, and grant them the light of eternal grace. Who liveth and reigneth with God the Father, in the unity of the same Holy Ghost, God, world without end.

After this, whilst the Bi-hop is sitting, the Choir begins and continues the Antiphon and Psalm.

Ant. It is Thou that wilt restore my inheritance to me.

### Psalm 15.

Preserve me, O Lord, for I have put my trust in Thee. I have said to the Lord, Thou art my God, for Thou hast no need of my goods.

To the saints who are in His land, he has made wonderful all my desires in them.

Their infirmities were multiplied, afterwards they made haste.

I will not gather together their meetings for blood offerings, nor will I be mindful of their names by my lips.

Ant. It is Thou, &c.

When the Psalm has begun, the Bishop with his scissors cuts the extremities of the hair of each person in four places, namely, in the front, on the hinder part of the head, and close to each ear; afterwards he cuts a few hairs in the middle of the head. He puts the hairs into a basin; and each person whilst he is receiving the Tonsure, says,

The Lord is the portion of mine inheritance and

of my cup : It is Thou that wilt restore my inheritance to me.

After all have received the Tonsure, having laid aside his mitre, the Bishop rises and standing towards them, says,

Let us pray.

Grant, we beseech Thee, Almighty God, that these thy servants, the hair of whose heads we have, through divine love taken off, may remain always in Thy love, and that Thou mayest keep them without spot for ever. : Through Christ our Lord. R. Amen.

Then the Choir begins and continues the following Antiphon and Psalm. The Bishop sits down with his mitre on.

Ant. The Saints will receive a blessing from the Lord, and mercy from God their Saviour : for this is the generation of them who seek the Lord.

Psalm 23.

The earth is the Lord's, and the fullness thereof ; the world, and all they that dwell therein.

For He hath founded it upon the seas ; and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord ; or who shall stand in His holy place ?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek Him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates : and the King of Glory shall come in.

Who is this King of Glory ? The Lord who is strong and mighty : the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates : and the King of Glory shall come in.

Who is this King of Glory ? The Lord of Hosts, He is the King of Glory. Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. The Saints will receive, &c.

The Bishop rises without his mitre, and turning to the altar, says,

Let us pray.

The assistants say,

Let us bend the knee.

R. Arise.

Then the Bishop, turning to them who have received the tonsure and are on their knees, says,

Be present, O Lord, to our supplications, and deign to bless these Thy servants, on whom, in Thy holy name, we place the habit of holy religion ; that through Thy bounty they may devoutly persevere in Thy Church, and may deserve to attain to everlasting life : through Christ our Lord. R. Amen.

Then the Bishop sits down with his mitre on, and receiving a surplice in his hands, says to each of them,

May the Lord put on thee the new man, who, according to God, is created in justice and holiness of truth.

Then he puts it on each of them. He rises without his mitre, and turning to them, says,

Let us pray.

Almighty and everlasting God, forgive our sins, and cleanse these Thy servants from all the servitude of the secular habit, that while they lay aside the reproach of the worldly garb, they may enjoy Thy favour for ever and ever ; that as we make them bear on their heads the likeness of Thy crown, so by Thy power, they may deserve to attain in their hearts to an eternal inheritance : Who with the Father and Holy Ghost, livest and reignest, world without end. R. Amen.

Then the Bishop sits down with his mitre on, and addresses them in these words :

Dearly beloved Children, you ought to consider that from this day you become exempt from lay jurisdiction, and have obtained clerical privileges. Beware, therefore, lest, through your own faults, you should lose them ; and study, with a becoming habit, and with good manners and deeds, to please God. Which may He himself grant by His Holy Spirit. R. Amen.

Then, directed by the Archdeacon, those ordained return to their places.

#### OF THE ORDINATION OF OSTIARI OR DOOR-KEEPERS.

The Bishop, after the Clerics are ordained, rises, and returns with his mitre on, to his throne or the faldstool at the Epistle side : where having taken off his mitre, and turning towards the Altar, the book is presented to him, and he reads the first collect. Then he sits, puts on his mitre, and the first lesson is sung. In the meantime the chaplains come up with the book and candle before the Bishop, who, sitting with his mitre on, reads the lesson. Which ended, the Bishop rises, and with his mitre on, goes to the faldstool prepared for him, and sits on it with his back turned to the Altar. The Archdeacon calls those to be ordained, saying,

Let them who are to be ordained for the office of Door-keepers draw near.

Then the Notary calls them one by one by name, and each of them answers.

They all kneel in surplices, and with candles in their hands before the Bishop, who admonishes them, saying,

Dearly beloved children, ye who are about to receive the office of Door-keepers, see what ye have to do in the house of God. It is the duty of the Door-keepers to ring the altar, and the church bells ; to open the Church and the Sacristy, and to open the book for the preacher. Take care, therefore, lest through your negligence, any one of those things which are within the Church should be lost ; and at certain hours open the house of God to the faithful, and always shut them to the unbelieving. Endeavour, also, that as you open and shut the visible Church with material

keys, so you may shut the invisible house of God, namely, the hearts of the faithful, to the devil, by your words and examples, and open them to God; that they may retain in their hearts, and fulfil by their deeds, the heavenly words which they hear: which may God fulfil in you through His mercy.

Then the Bishop takes the keys of the Church, and gives them to all of them, who one by one touch them with their right hands successively, whilst the Bishop says,

So act as about to give an account to God of those things which are opened by these keys.

Then the Archdeacon conducts them to the door of the Church, and makes them open and shut it; he gives them also the rope of the bell, and makes them ring the bell; afterwards he brings them back to the Bishop; turning towards whom whilst they are kneeling before him, the Bishop standing up with his mitre on, says,

Dearly beloved brethren, let us humbly entreat God the Father Almighty, that He will deign to bless these His servants, whom he hath deigned to choose for the office of Door-keepers: that their care may be most faithful in the house of God day and night, distinguishing certain hours to call on the name of the Lord, with the assistance of our Lord Jesus Christ, Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. R. Amen.

Then, having taken off his mitre, the Bishop standing up, and turning towards the Altar, says,

Let us pray.

The assistants add,

Let us bend the knee.

R. Arise.

Immediately, turning towards them as they kneel, and standing without his mitre, he says,

Holy Lord, Father Almighty, eternal God, deign to bless these Thy servants for the office of Door-keepers: that amongst the door-keepers of the Church, they may obey with readiness, and may deserve to have a part of Thy reward amongst Thine elect. Through our Lord Jesus Christ, Thy Son, who, with Thee, liveth and reigneth in the unity of the Holy Ghost, God, world without end. R. Amen.

Then, those ordained, directed by the Archdeacon, return to their places.

#### OF THE ORDINATION OF LECTORS.

The Door-keepers being ordained, the Bishop, having resumed his mitre, goes to his throne, or to the faldstool on the Epistle side. In the mean time is sung the first Gradual, or the first Alleluia in the state of Penitency; and the Bishop, sitting with his mitre on, when the book and candle are brought to him, reads the said Gradual and Alleluia. Then he rises and putting off his mitre and turning towards the altar, sings the second Collect. Then he sits, resumes his mitre, and the second lesson is sung. Meanwhile two chaplains draw near with book and candle before the Bishop, who, sitting with his mitre on, reads the lesson. Then the Bishop returns to the faldstool placed before the middle of the altar, where he sits with his mitre on, and the Lectors are called by the Archdeacon in this manner,

Let them who are to be ordained to the office of Lector draw near.

Then they are called by name by the Notary as above.—When they kneel down before the Bishop with candles in their hands, he admonishes them, saying,

Dearly beloved children, ye who are chosen to be Lectors in the house of God, acknowledge your office and fulfil it. For God is powerful to increase in you the grace of eternal perfection. Truly it becometh the Lector to read what he preaches, and to sing the lessons, and to bless bread and all the new fruits. Endeavour, therefore, to set forth the words of God, namely, the sacred lessons, distinctly and openly, to be understood by, and for the edification of, the faithful, without any lying or deceit, and take care lest through your carelessness the truth of the Divine lessons for the instruction of the hearers be corrupted. But what you read with your lips, believe in your hearts, and fulfil in your deeds; so that you may teach your hearers by word, and likewise by your example. And, therefore, while you read, stand in a high place in the church, that you may be heard by all, and may appear by your bodily position to represent, that you ought to move in a high grade of virtues; so that you may show forth to all those by whom you are heard and seen, the form of a heavenly life. Which may God fulfil in you by His grace.

Then the Bishop takes and gives to all the book from which they are to read, which they touch with their right hands, while he says,

Receive, and be the rehearsers of the word of God; to have, if you faithfully and usefully fulfil your office, a part with them who have administered the word of God from the beginning.

After which, whilst they are on their knees, the Bishop, standing towards them with his mitre on, says,

Dearly beloved brethren, let us pray God the Father Almighty, that He may graciously pour out His blessing on these His servants, whom he hath deigned to receive into the order of Lectors; that they may read distinctly what things are to be read in the Church of God, and accomplish the same by their deeds. Through our Lord Jesus Christ His Son, Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. R. Amen.

Then the Bishop having put away his mitre, and standing turned towards the Altar, says,

Let us pray.

The assistants add,

Let us bend the knee.

R. Arise.

Then, turning to the ordained as they are on their knees, without having his mitre on, he says,

Holy Lord, Almighty Father, everlasting God, deign to bless these Thy servants for the office

of Lectors. that, by assiduity of reading, they may be instructed and directed, and that they may say what things are to be done, and in work fulfil what they say: that in both, by the examples of their holiness, they may consult the benefit of the Church. Through our Lord Jesus Christ Thy Son: Who liveth and reigneth in the unity of the Holy Ghost, God, world without end. R. Amen.

Afterwards, directed by the Archdeacon, the ordained return to their places.

#### OF THE ORDINATION OF EXORCISTS.

The Lectors being ordained, the Bishop, having resumed his mitre, goes to his throne, or to the faldstool on the Epistle side; where, while he sits with his mitre on they bring him the book and candle, and he reads the second Gradual, or second Alleluia if it be within the Octave of Pentecost. In the mean time the Gradual or Alleluia is sung by the choir.—When ended the Bishop rises, and having put off his mitre, turning to the Altar, sings the third Collect. Then he sits and resumes his mitre. The third Lesson is read. In the mean time two Chaplains draw near before the Bishop with book and candle, and he reads the Lesson. Which ended, he returns to the faldstool before the Altar, and sits with his mitre on. The Exorcists are called by the Archdeacon in the usual manner:

Let them who are to be ordained to the office of Exorcists draw near.

And they are one by one called by name by the Notary as above. When they kneel down before the Bishop with candles in their hands, he admonishes them, saying,

Dearly beloved children, ye who are about to be ordained for the office of Exorcists, ought to know what you undertake. For the duty of an Exorcist is to cast out devils, and to tell the people that he who does not communicate should give place, and likewise to pour out water in part of his ministration. You receive, therefore, power to place your hands on the possessed, and by the imposition of your hands, by the grace of the Holy Spirit, and by the words of exorcism, the foul spirits are banished, from defiled bodies possessed. Study, therefore, that as you expel devils from the bodies of others, so you may cast out all wickedness and uncleanness from your own bodies; lest ye succumb to them whom you drive away from others by your ministry. Learn by your office to subdue vice, lest there be any thing in your manners which the enemy should be able to claim as his. For then rightly will you command devils in others, when first you overcome their manifold wickedness in yourselves. Which may God grant you to do by His Holy Spirit.

After this, the Bishop gives them the book, of Exorcisms which they touch with their right hands, and says,

Receive and commit it to memory, and have power to place your hands on the possessed, either baptized or catechumens.

Afterwards, when all are devoutly kneeling, the Bishop standing with his mitre on, says,

Dearly beloved brethren, let us humbly beseech

God, the Father Almighty, that He may deign to bless these His servants for the office of Exorcists: that they may be spiritual rulers for casting out devils from bodies possessed, together with all their manifold wickedness. Through His only Son our Lord Jesus Christ: who, together with His Father, liveth and reigneth in the unity of the Holy Ghost, God, world without end. R. Amen.

Then laying down his mitre, and turning to the Altar, he says,

Let us pray.

The assistants add,

Let us bend the knee.

R. Arise.

And then, turning to those ordained whilst they are on their knees, he says,

Holy Lord, Father Almighty, eternal God, deign to bless these Thy servants for the office of Exorcists: that through the imposition of hands and their oral ministry, they may have power and command to restrain unclean spirits; that they may be approved physicians of Thy Church, being confirmed by the grace of healing and heavenly power. Through our Lord Jesus Christ, Thy Son: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, for ever and ever. R. Amen.

Then those ordained, directed by the Archdeacon, return to their places.

#### OF THE ORDINATION OF THE ACOLYTES.

The Exorcists being ordained, the Bishop having resumed his mitre, goes to his throne or to the faldstool on the Epistle side; where sitting with his mitre on, when they bring him the book and candle he reads the third Gradual, or the third Alleluia if it be within the Octave of Pentecost. In the mean time the Gradual or Alleluia is sung by the choir. Which ended, the bishop rises, and having taken off his mitre, turning to the Altar, sings the fourth Collect. Then he sits, resumes his mitre, and the fourth Lesson is sung. In the mean time two Chaplains draw near with book and candle before the Bishop, who reads the Lesson. Which read, the Bishop returns to the faldstool before the Altar, where he sits with his mitre on. The Acolytes are called by the Archdeacon.

Let them who are to be ordained to the office of Acolyte draw near.

Then they are called by name by the Notary, as above.—When they kneel down before the Bishop with candles in their hands, he admonishes them, saying,

Dearly beloved children, ye who are about to take upon you the office of Acolytes, weigh what you undertake. It is the duty of Acolyte to carry the candlestick, to light the candles of the Church, to administer wine and water for the Eucharist. Endeavour, therefore, worthily to acquit yourselves in the office you have undertaken. For you will not be able to please God, if, bearing in your hands the light before Him, you should serve the works of darkness, and by this give examples to others of bad faith. But as the Truth saith, Let

your light shine before men, that they may see your good works, and glorify your Father Who is in heaven. And as the apostle Paul speaks. In the midst of a depraved and perverse nation, shine like lights in the world, holding fast the word of life. Let, therefore, your loins be girt, and let burning lamps be in your hands, that ye may be the children of light. But what that light is which the Apostle so strongly enjoins, he himself shows by adding, For the fruit of light is in all goodness, and justice, and truth. Be, therefore, careful in all justice, goodness, and truth, that you may enlighten yourselves, and others, and the Church of God. For then will you worthily administer wine and water in the Sacrifice of God, if you yourselves are a sacrifice offered unto God by a chaste life and good works: which may the Lord grant of His mercy.

After this, the Bishop takes a candlestick with an extinguished candle in it, and gives it to all of them, that all may touch it successively with their right hands whilst he says,

Receive the candlestick with the candle, and know that you have been adopted to light the candles of the church in the name of the Lord. R. Amen.

Then he takes and gives them an empty cruet, which in like manner they must touch, saying generally to all,

Receive the cruet to minister wine and water, for the Eucharist of the Blood of Christ, in the name of the Lord. R. Amen.

Afterwards, whilst they still remain kneeling, the Bishop standing with his mitre towards them, says,

Dearly beloved brethren, let us heartily beseech God the Father Almighty, that he may deign to bless these His servants in the order of Acolytes, inasmuch as, bearing before themselves in their hands a visible light, they may also give a spiritual light by their morals, with the assistance of the Lord Jesus Christ, Who, with Him and the Holy Ghost, liveth and reigneth, God, for ever and ever. R. Amen.

Then the Bishop turning himself to the altar, and having put down his mitre, says, standing,

Let us pray.

The assistants say,

Let us bend the knee.

R. Arise.

Then the Bishop turning towards them as they kneel, says

Holy Lord, Almighty Father, eternal God, Who by Jesus Christ Thy Son our Lord, and His Apostles, has sent into this world the light of Thy brightness, and Who, that thou mightest blot out the ancient hand-writing of our death, didst will that he should be nailed to the standard of the most glorious Cross, and that blood and water should flow from His side for the salvation of the human race: deign to bless these Thy servants for the office of Acolytes, that they may faithfully

minister at Thy altars, to furnish light to Thy Church, and to supply wine and water for making the Blood of Christ Thy Son, in the oblation of the Eucharist. In flame, O Lord, their minds and hearts with the love of Thy grace, that, being enlightened by the face of Thy splendour, they may serve Thee in the holy Church. Through the same Jesus Christ our Lord. R. Amen.

Let us pray.

Holy Lord, Father Almighty, everlasting God, who didst order Moses and Aaron, that the lamp should be lit in the tabernacle of the testimony: deign to bless these Thy servants, that they may be Acolytes in Thy Church. Through Christ our Lord. R. Amen.

Let us pray.

Almighty, everlasting God, fountain of light and source of goodness, Who, through Jesus Christ Thy Son, the True Light, has enlightened the world, and by the mystery of His passion has redeemed it: deign to bless these Thy servants, whom we consecrate for the office of Acolytes, begging Thy clemency, that Thou wouldst illumine their minds with the light of knowledge, and water them with the dew of Thy piety, that so they may achieve, with Thy aid, the ministry which they have received, and deserve to attain to an eternal reward, Through the same Christ our Lord. R. Amen.

After this, directed by the Archdeacon, the ordained return to their places.

#### OF THE ORDINATION OF SUBDEACONS.

The Acolytes being ordained, the Bishop having resumed his mitre, goes to his throne, or to the foldstool on the Epistle side; where sitting with his mitre on they bring him the book and candle, and he reads the fourth Gradual or fourth Alleluia if it be within the Octave of Pentecost. In the mean time the Gradual or Alleluia is sung by the Choir. Which ended, the Bishop rises, and having put away his mitre, and turned to the Altar, sings the fifth Collect. Then he sits and resumes his mitre, and the fifth Lesson is sung. In the mean time two Chaplains with book and candle, draw near to the Bishop who reads the Lesson. Which read, the Bishop returns to his seat before the middle of the Altar; and the Archdeacon turning to them who are to be ordained, says,

Let them who are to be ordained Subdeacons draw near.

And the Notary calls each of them, saying,

N. to the title of N. Church.

N. to the title of his patrimony.

Brother N. professed of the Order N. to the title of poverty.

And so of the others, and each as he is called, says, Present, and goes towards the Bishop.

Every one to be ordained Subdeacon should have an Amice on, not, however, over his head, an Alb, and a Girdle: in his left hand he should have a Maniple, a Tunicle over his left arm, and a candle in his right hand.

All that are to be ordained Subdeacons, standing and acqu-

lying a fair space before the Bishop, he sitting with his mitre on, admonishes them, saying,

Dearly beloved children, ye who are about to be promoted to the sacred order of the Subdiaconate, should again and again attentively consider what a burden you aspire to to-day, of your own accord. As yet, you are free, and it is lawful for you, at will, to pass over to worldly pursuits; but if you now receive this order, it will be no longer lawful for you to shrink back from your resolution, but for ever you must wait upon God, whom to serve is to reign, and with His assistance preserve your chastity, and in the ministry of His Church, be for ever His servants. Therefore, while there is time, think upon it; and if you still wish to persevere in your holy resolution, in the name of the Lord, come hither.

When they are come and are kneeling before the Bishop, the Archdeacon calls the others who are to be ordained, saying,

Let them who are to be ordained Deacons and Priests draw near.

When they come up, the Archdeacon places them in order. Those to be ordained Deacons he puts on the Epistle side, those to be ordained Priests before the middle of the Altar, with their faces turned towards it. Which done, the Bishop kneels down against the faldstool, and all that are to be ordained prostrate themselves on the ground. The Assistants and others standing by, kneel down, and the Cantors begin the Litany, the Choir answering: or if the office is performed without singing, the Bishop says, whilst the Assistants and Chaplains answer,

*(Here follows Litany of the Saints.)*

After it is said in the Litany, That Thou vouchsafest to give eternal rest, &c, the Bishop rises from his seat with his mitre, and turning himself to those to be ordained, and holding in his left hand his pastoral staff, while they remain prostrate, says,

That Thou vouchsafest to bless these Thy chosen Servants. R. We beseech Thee hear us.

That Thou vouchsafest to bless and sanctify these Thy chosen Servants. R. We beseech Thee hear us.

That Thou vouchsafest to bless, to sanctify and to consecrate, these Thy chosen Servants. R. We beseech Thee hear us.

Then again, he sits down on the faldstool whilst the Choir proceeds with the Litany to the end. Which ended, the Bishop rises with his mitre, and sits upon the faldstool before the middle of the Altar, and the Archdeacon says with a loud voice,

Let them who are to be ordained Deacons and Priests withdraw.

When they have removed to a place where they can see the Bishop celebrating, he proceeds to ordain the Subdeacons. Whilst they are placed on their knees in a circle before him, the Bishop thus admonishes them,

Dearly beloved children, ye who are about to obtain the office of Subdiaconate, carefully mark what is the ministry which is entrusted to you. For it is the duty of the Subdiacon to prepare water for the ministry of the Altar; to assist the

Deacon; to wash the cloths of the Altar, and the Corporals; to present to him the Chalice and Paten for the use of the Sacrifice. The offerings which come to the Altar, are called the loaves of proposition. Of the offerings themselves, so much only must be placed on the Altar as sufficeth for the people, lest any thing should remain to decay in the Tabernacle. The cloths which are laid upon the Altar ought to be washed in one vessel, and the Corporals in another. But where ye wash the Corporals, no other linen should be washed. And the water itself should be poured out into the baptistery. Endeavour, therefore, by fulfilling these visible ministrations which we have mentioned with decency and diligence, to fulfil by your example what is invisible. The Altar, indeed, of the holy Church is Christ himself, as John witnesseth, who, in his Apocalypse, relates that he saw a golden altar as he stood before the throne, in which, and by which, the oblations of the faithful are consecrated to God the Father. Of which altar, the cloths and corporals are the members of Christ, namely, the faithful of God, by whom, as with precious vestments, the Lord is encompassed, as speaks the Psalmist: The Lord hath reigned, He is clothed with beauty. The blessed John also, in the Apocalypse, saw the Son of Man girded with a golden girdle, that is, with a band of Saints. If, therefore, it should happen that in any thing the faithful should be defiled through human frailty, you must give the water of heavenly doctrine, by which purified, they may return as an ornament of the Altar, and the worship of the Divine Sacrifice. Be, therefore, such as can serve worthily the Divine Sacrifices, and the Church of God, that is, the Body of Christ, having your foundation on the true and Catholic faith, since, as the Apostle says, whatsoever is not of faith is sin, is schismatical, and without the unity of the Church. And, therefore, if up to this time ye have been remiss in your attendance on the Church, from now you must become diligent. If up to now ye have been drowsy, you must become watchful; if up to now intemperate, you must become chaste; which may He himself please to grant you Who liveth and reigneth for ever. R. Amen.

Then the Bishop receives the Chalice and gives it to all of them, with an empty Paten over it, which they each successively touch with their right hands, whilst the Bishop says,

See Whereof the ministry is delivered unto you, therefore, I admonish you, that you so demean yourselves as to please God.

The Archdeacon receives, and gives to them cruetts with wine and water, and a basin with a napkin, all of which likewise they must touch.

Afterwards the Bishop rises, and turning to the people with his mitre on, says,

Let us pray our God and Lord, dearly beloved

brethren, that He may pour His blessing and grace on these His servants, whom He hath been pleased to call to the office of the Subdiaconate, that, serving faithfully in His sight, they may obtain the rewards predestined to the Saints, with the aid of our Lord Jesus Christ, Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. R. Amen.

Then, having put away his mitre and turning to the Altar, the Bishop says,

Let us pray.

The assistants add,

Let us bend the knee.

R. Arise.

Then the Bishop, turning towards them who are to be ordained, and who are kneeling, without his mitre, says,

Holy Lord, Father Almighty, eternal God, vouchsafe to bless these Thy servants whom Thou hast deigned to choose for the office of the Subdiaconate: That Thou mayest make them strong and anxious sentinels of an heavenly warfare in Thy holy Sanctuary, that they may faithfully attend upon Thy Altars, and that on them may rest the Spirit of wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and godliness; and fill them with the Spirit of Thy fear; that Thou mayest confirm them in Thy divine ministry, and that obeying in deed, and listening to Thy word, they may obtain Thy grace, Through our Lord Jesus Christ Thy Son, Who liveth and reigneth in the unity of the same Spirit, God, world without end. R. Amen.

Then the Bishop sitting, and putting on his mitre, places the Amice which lies on the neck of those to be ordained over the head of each of them, saying,

Receive the Amice, by which is meant the correction of the tongue: in the name of the Father and the Son, and the Holy Ghost. R. Amen.

Then he places the Maniple on the left arm of each, saying,

Receive the Maniple, by which is meant the fruit of good works: In the name of the Father, and the Son, and the Holy Ghost. R. Amen.

After this he puts on each of them the Tunic, saying,

May the Lord clothe thee with the Tunic of gladness and the vesture of joy: In the name of the Father, and the Son, and the Holy Ghost. R. Amen.

Afterwards, he takes and gives to all of them the book of the Epistles, saying, whilst they each of them touch it with their right hands,

Receive the book of Epistles, and have power to read them in the holy Church of God, as well for the living as for the dead: In the name of the Father, and the Son, and the Holy Ghost. R. Amen.

All being ended, directed by the Archdeacon, the ordained return to their places; but one of the newly ordained vested in his Tunic, reads the Epistle at its proper time.

OF THE ORDINATION OF DEACONS.

The Subdeacons being ordained, the Bishop having put on his mitre, goes to his throne, or to the foldstool on the Epistle side, where, sitting with his mitre, when the book and candle are presented to him, he reads the hymn Benedictus es, or Alleluia, with the verse Benedictus es, if it be within the Octave of Pentecost. In the mean time the said hymn is sung by the Choir, or the Alleluia with the verse, as above. Which ended, the Bishop rises, puts away his mitre, and turning towards the Altar, says in the proper tone, Gloria in excelsis Deo, Glory be to God on high, if it be within the Octave of Pentecost, and until it is ended he sits down with his mitre. Which done, he lays aside his mitre, he rises turns to the people, and says Pax vobis, peace to you, or Dominus vobiscum, if the Gloria in excelsis be not said, and turning to the Altar he sings the prayer of the Mass of the day, with a prayer for those ordained, with one Per Dominum nostrum, Through our Lord, as follows,

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and protect them who serve Thee with a devout breast by Thy continued defence: that, hindered by no troubles, we may always display a free service in Thy offices. Through Jesus Christ our Lord Thy Son, Who liveth and reigneth, &c.

When the prayer is ended, the Bishop sits down, and having resumed his mitre, when the book and candle are presented to him, he reads the Epistle. In the meantime the Epistle is sung by one of the newly ordained Subdeacons. Which ended, the Bishop rises and goes to the foldstool before the Altar with his mitre, and there sits. They who are to be promoted to the order of Deacon, are called by the Archdeacon, saying,

Let them draw near who are to be ordained to the Diaconate.

Then they are called severally by name by the Notary, but no mention is made of title. When, therefore, they are ready with Amice, Alb, Girdle, and Maniple, and having a Stole in their left hands, a candle in their right, and a Dalmatic on their arms, and are kneeling in a circle in front of the Bishop, the Archdeacon presenting them to him, says,

Right Reverend Father, holy Mother the Catholic Church, demands that you should ordain these Subdeacons present to the charge of the Deaconship.

The Bishop interrogates him, saying,

Knowest thou that they are worthy?

The Archdeacon replies,

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

The Bishop says,

Thanks be to God.

He proceeds to their ordination. First, the Bishop sitting with his mitre, addresses the clergy and people, saying,

With the grace of our Lord God, and our Saviour Jesus Christ we choose these Subdeacons present for the order of the Deaconship. If any person hath any thing against them, for God's sake, and on God's account, let him come forth with confidence and speak: howbeit let him be mindful of his own estate.

After a little delay, the Bishop, turning his discourse to those who are to be ordained, admonishes them, saying,



Dear beloved children, ye who are about to be promoted to the Levitical Order, consider well to how great a step in the Church you are rising. For it becometh the Deacon to minister at the Altar, to baptize, and to preach. Of a truth in the old law, out of the twelve tribes one was chosen, which should serve the tabernacle of God with special devotion, and His sacrifices with a perpetual rite. And so great a dignity was granted to it, that no one except from its race could rise to administer the divine worship and office; so that by some great privilege of inheritance, it deserved both to be, and to be called, the Tribe of the Lord: of whom, dearly beloved children, at this day you hold both the name and office; because you are chosen in the Levitical office for the ministry of the tabernacle of the testimony, that is the Church of God, which always placed in conflict fights, with an unceasing strife against her enemies, whence saith the Apostle, our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Which Church of God ye ought, as the tabernacle, to carry and fortify with holy ornament, divine preaching, perfect example. Forsooth Levi is interpreted, added, or assumed. And be ye, dearly beloved children, who receive a paternal inheritance, assumed from carnal desires, from earthly lusts which war against the soul, be seemly, undefiled, pure, chaste, as becometh ministers of Christ, and dispensers of the mysteries of God, that worthily you may be added to the Ecclesiastical degree, that you may serve to be the heritage and beloved Tribe of the Lord. And because you are co-assistants and co-operators of the Body and Blood of the Lord, be estranged from every allurement of the flesh, as saith the scripture. Be ye cleaned who bear the vessels of the Lord. Think on the blessed Stephen, elected for that office by the Apostles through desert of his particular chastity. Take care, that to whom you rehearse the gospel with your lips, by your deeds you may expound it, that of you it may be said: Blessed are the feet of those who preach the gospel of peace, of those who bring glad tidings of good things. Have your feet shod with the examples of Saints, in the preparation of the gospel of peace: which may the Lord grant you through His grace. R. Amen.

Afterwards, if no Subdeacons have been ordained, all those to be ordained prostrate themselves where they were kneeling, and the Bishop kneeling before his faldstool the Litany is said, and those to be ordained are blessed by the Bishop, as above in the ordination of the Subdeacons. After this, those to be ordained rising from where they have been lying down, yet still retaining on their knees, the Bishop sitting on the faldstool with his mitre, addresses the clergy and people in an audible voice, saying,

Let a common prayer follow up the common desire, that they who are prepared for the ministry of the Diaconate, may through the prayer of the whole Church shine brightly by the order of the Levitical benediction, and surpassing others in their spirit-

ual deportment, may beam forth with the grace of sanctification: Through the favour of our Lord Jesus Christ, Who with the Father and the Holy Ghost, liveth and reigneth, God, world without end.

Then the Bishop rising with his mitre, and standing towards those to be ordained, says, reading with a loud voice.

Let us pray, dearly beloved brethren. God the Father Almighty that He will graciously pour forth the grace of His blessing on these His servants, whom He has been pleased to call to the office of the Diaconate, that He will favourably preserve in them the gifts of the Consecration with which He will favour them, and that he will with clemency hear our prayers, that what things are to be performed by our ministry, He may benignly forward with His aid; and those, whom of our knowledge we may deem fit to be offered for the performance of the divine mysteries, He may, with His blessing, sanctify and confirm. Through His only Son, Jesus Christ our Lord, Who with Him and the Holy Spirit, liveth and reigneth God.

Then having laid aside his mitre, with his hands extended before his breast, he says,

World without end.

R. Amen.

V. The Lord be with you.

R. And with Thy spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to our Lord God.

R. It is meet and just.

It is truly meet and right, just and salutary, that we should at all times and in all places, give thanks unto Thee, Holy Father, Almighty, everlasting God, and Giver of honours, the Dispenser of orders and the Disposer of offices; Who, dwelling in Thyself, renewest and disposest all things by Thy Word, power, and wisdom Jesus Christ Thy Son our Lord; and by Thy eternal providence, preparest and dispensest all things we wish for and the times require. Whose Body, namely Thy Church, distinct in the variety of her heavenly gifts, yet by the wonderful law of the whole building, connected and united in the distinction of her members, Thou grantest to grow and be enlarged for the increase of Thy Temple; as the service of the holy office, constituting a soldiery for Thy Name of three grades of ministers; like as the sons of Levi who were chosen from the beginning, and who enduring through faithful watchings in the mystical operations of Thy House, did obtain by a perpetual lot the inheritance of Thy eternal benediction.— Upon these Thy servants also, we beseech Thee, O Lord, look kindly, whom we suppliantly dedicate for the office of the Diaconate, as about to serve at Thy Altars. And, indeed, as far as men lack-

[To be continued]