

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

A Study

by

The Protestant Episcopal Joint
Commission on Approaches
to Unity

and

The Methodist Commission on
Church Union

for presentation to

The 1952 General Convention

The 1952 General Conference

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Foreword


Joint conversations between the Methodist Commission on Church Union and the Episcopal Church's Commission on Approaches to Unity, in which we have been privileged to serve as chairmen, have been encouraging and fruitful. Our commissions wish to share those fruits with the wider membership of the two churches. To that end we are offering this "Study" which we feel startlingly reveals the common heritage of our communions.

From the same mother church came our two churches, born of the same labors of history in this country's day of revolution. To England and her church both can look in gratitude for the precious heritage of language, thought and form which still today make us more truly children of one household than our members are perhaps aware. Each in the other's church would hear the familiar and beloved language which bespeaks a common home of worship and belief. How true this is appears in the striking parallels of the following pages.

Such kinship seems to make our churches one in many senses of the word. We are fully aware, however, of the differences and difficulties which lie in the path of the goal of re-union. Certain psychological and sociological barriers are real. Sacramental and theological emphases and interpretations divide us, though these are hardly greater between the communions than those within the fellowship of either church. The Ministry and, particularly, succession through the Historic Episcopate stand as fundamental differences. But we who have worked and prayed together in our unity commissions are convinced that there are no insuperable obstacles to the eventual union of the Methodist Church and the Protestant Episcopal Church in the United States of America.

While ultimate organic union is obviously a distant goal, we believe that the road can be shortened and the day hastened by early steps leading to full Intercommunion. In the words of the Archbishop of Canterbury, to accomplish this, "If there were agreement on it, (we) would thankfully receive at the hands of (the other) their commission in their accustomed form and in the same way confer our own." The purpose of this "Study" is to hasten "agreement on it."

That the members of our respective churches may be moved by our same desire, we submit and commend this to their study and prayers.



Chairman

The Protestant Episcopal Joint
Commission on Approaches
to Unity



Chairman

The Methodist Commission
on Church Union

BRIEF STATEMENT OF HISTORY

The Church of England

The Church in England takes its origin from earliest times. Bishops, priests and deacons from England were present at the Council of Arles in the year 314. Direct relation with the Church in Rome stems from the mission of Augustine, a Roman monk, who landed on the shores of Kent in 597. This work was united with the earlier Celtic Christianity to form the evolving Church in England and the organization of the national Church of England paralleled the growth of the English nation. This English church while clearly an integral part of western Christendom, periodically reasserted its independence from developing papal tyranny and, from time to time, the attempted tyranny of the throne. The Magna Charta (1215) was the assertion of freedom from tyranny of pope or king, as shown in its opening words: "The Church of England shall be forever free." When basic reform of belief and practise became necessary in western Christendom, the Church of England undertook its reformation, in the course of which it severed its ties with papal jurisdiction in the sixteenth century.

The Church of England holds that its ministry is in unbroken continuity through the succession of bishops, an Apostolic Succession dating from the earliest times. It has always maintained close relations with other churches making similar claims, for example, the Eastern Orthodox churches, which refused to submit to Rome and its theory of the papacy in 1054, the Church of Sweden, severing papal ties in the sixteenth century, and the Old Catholic Church of Europe which broke from Rome in 1878 when it refused to accept the new dogma of the Pope's infallibility.

During the latter part of the 18th century there were organized, within the Church of England, societies for special study of the bible and prayer. Because many of these societies urged upon their members a methodical use of the hours of the day, giving thus more time for bible reading, prayer and meditation, they became known as "Methodists". They were largely the work of two brothers, John and Charles Wesley, priests of the Church of England, and sons of the Church of England rector at Epworth.

The Church of England has been in the forefront of the ecumenical movement. Its Archbishop William Temple laid the groundwork for the coming into being of the World Council of Churches.

The Church of England in America

Sir Francis Drake, son of a British clergyman, brought his chaplain, Francis Fletcher, and the Church of England to the New World when, in 1579, he came ashore and claimed the new continent in the name of his Queen Elizabeth. The charters given Sir Humphrey Gilbert (1578) and Sir Walter Raleigh (1584 to 1587) provided for "public service according to the Church of England". With the dashing Captain John Smith came clergyman Robert Hunt, who at Jamestown, Virginia, in 1607, established the first permanent worship as a part of an established settlement. Captain John reported "We did hang an awning (which is an old saile) to three or four trees" and there built their

rustic altar. Thus, with the settlers came the established church. In Boston, Kings Chapel was opened in 1689 and in 1698 Trinity Church, New York and a chapel at Newport, Rhode Island, were consecrated.

While British colonists were settling the eastern seaboard, Spanish explorers and settlers were colonizing Florida and threatening to move north under the banner of their King and their Pope. As a buffer, England sent out General Ogelthorpe to build a fort and establish a garrison at Frederica, Georgia, in 1736. As his personal secretary and chaplain, he brought Charles Wesley, and later John Wesley came to serve as chaplain to the garrison and as missionary to the Indians. In 1742 a Spanish fleet of 51 vessels moved north and landed its attacking force of 3,000 men, but in the ensuing "Battle of the Bloody Marshes" the garrison at Fort Ogelthorpe completely annihilated their adversaries and ended the threat of Spanish conquest of the British colonies.

At Frederica the Wesleys established a church of their faith which today continues as Christ Church of the Protestant Episcopal denomination. As in England, the Wesley brothers organized, within this new church, a "methodist society". The Society, thus established, continues today on neighboring St. Simons Island as the Methodist Church of St. Simons.

The American revolution brought a crisis for the Church of England in America. Ministers could be ordained only in England and as part of their ordination service were required to take an oath of allegiance to the King. Understandably, many of the clergy remained loyal to their King. Some returned to England; the former established church was roughly treated. With the war won, the people of the new nation found themselves largely without the benefit of clergy. Out of this situation came into being, almost simultaneously, The Methodist Episcopal Church and The Protestant Episcopal Church.

The Methodist Church (1784)

That the people in the Societies in America were without clergy to perform the sacraments was of great concern to John Wesley. The Church of England had refused to send a bishop to America to ordain ministers. The Bishop of London even refused Wesley's personal request "to ordain a pious man" for service in America.

(a) Ordination of Bishop Asbury

In 1746 Wesley had studied a book by Lord King, published in 1691, in which it was argued that in the early church there were only two orders, deacons and elders or presbyters, and that the Church of England was in error in holding that bishops were of a special "third order". For almost forty years Wesley had been studying and pondering this problem. If the thesis were correct, then he as a presbyter or priest in the true Apostolic succession of the Church of England, had the power of ordination. He ultimately came to the conclusion that "Bishops and presbyters are (essentially) one order". Acting on this finding, Wesley and James Creighton, also an ordained minister of the Church of England and others, by the laying on of hands in a service of consecration, set apart as Superintendent for the work in America, Thomas Coke, a scholarly Anglican clergyman, who held his doctor's degree from Oxford University. This was in Bristol on September 2, 1784. Coke in turn was to go to America and ordain Francis Asbury, a lay-preacher in the Methodist Societies whom Wesley had suggested as permanent

Superintendent for the work of the Societies in America. The credentials which Coke took to America was in handwriting, and read as follows:

To all to whom these Presents shall come John *Wesley*, late Fellow of *Lincoln College in Oxford*, Presbyterian of the Church of *England* sendeth greeting:

WHEREAS many of the People in the Southern Provinces of *North America* who desire to continue under my care, and shall adhere to the Doctrines and Discipline of the Church of *England* are greatly distressed for want of Minister to administer the Sacraments of Baptism and the Lords Supper according to the usage of the said Church. And whereas there does not appear to be any other way of Supplying them with Ministers

Know all men that I John *Wesley* think myself to be providentially called at this time to set apart some persons for the work of the ministry in *America*. And therefore under the Protection of Almighty God, and with a single eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer, (being assisted by other ordained Ministers) Thomas *Coke*, Doctor of Civil Law a Presbyterian of the Church of England & man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern as a fit person to preside over the Flock of Christ. In testimony whereof I have hereunto set my hand and Seal this second day of September in the year of our Lord one thousand seven hundred and eighty four

John Wesley

Seal

On arrival in America, Dr. Coke met with Francis Asbury and other Methodist preachers (American and those sent by Wesley) in the famous Christmas Conference of 1784, held in Baltimore, at which time and place they organized the Methodist Episcopal Church. Asbury would not permit Coke to ordain him unless and until the Methodist preachers, in Conference assembled, should elect him for ordination and leadership. This they did unanimously. Then Coke, assisted by both Whatcoat and Vasey and also by Philip William Otterbein, a pietistic German Reformed minister, ordained Asbury, first as Deacon, then as Elder, and then set him apart as Superintendent. The Conference also elected Coke as a Superintendent. Asbury and Coke were at once called Bishops and all Methodist Bishops today stem from this heritage. Their succession has never been recognized by Lambeth and the Anglican communion.*

(b) *Division in the church*

The church has been unhappy in its many divisions, there being today 23 denominations in America bearing the name "Methodist". In 1828 as a protest against episcopal authority, a group broke away to form the Methodist Protestant Church. In 1844 the church split north and south on the issue of slavery. Happily, these three branches were able to reunite in 1939 as The Methodist Church, its membership of 9,000,000 making it today the largest protestant denomination in America. There are in addition three large negro groups: The African Methodist Episcopal Church which organized in Philadelphia in 1787 and now has more than 1,100,000 members; the African Methodist

* See paper "The Methodist Ministry" by Daniel L. Marsh.

Episcopal Zion Church which organized in New York in 1796 and has over 500,000 members; and the Colored Methodist Episcopal Church which was organized in the South in 1870 and has about 385,000 members. Combining all groups, the "Methodists" in America number substantially over 11,000,000 members.

(c) *World Connections*

The Methodist Church is a member of the World Methodist Conference, formerly known as the Methodist Ecumenical Council, which was established in 1870. This Conference, composed of delegates from 24 Methodist Churches, having their seats of government in 17 different countries, meets every five years and maintains a secretariat and office in London, for the eastern hemisphere, and in New York for the western hemisphere. Bishop Ivan Lee Holt serves as first President of the newly constituted World Methodist Conference.

The British Methodist Church does not have episcopal form of government. Generally speaking those churches which came into being through English missionary effort have followed their form and those from American effort the episcopal form.

The World Methodist Conference has no legislative control over its constituent members. It meets on a fraternal basis and makes plans for cooperative efforts in missionary work and world evangelism.

The Methodist Church has always been interested in the ecumenical movement and has taken an active part in the founding of the World Council of Churches in Amsterdam (1948) and the National Council of Churches in Cleveland (1950). A layman, Dr. John R. Mott, was one of the guiding spirits of the World Council and became its first Honorary President and Bishop Oxnam was elected to serve as one of the first Presidium.

The Protestant Episcopal Church (1789)

The Revolution that separated the colonies of the Atlantic seaboard from the English crown left the Anglican congregations isolated from the mother Church. The scattered parishes were completely disorganized and suffered acute financial distress. The civil establishments guaranteeing the support of the Church in the southern colonies were terminated by the new States; in the north the funds provided by the missionary body of the Church of England, the Society for the Propagation of the Gospel, were necessarily withdrawn. Moreover, the flight of a large number of Loyalists from the central and New England States to Canada and the West Indies removed from the Church many of its ablest clergy and lay leaders.

Between 1780 and 1783, the Rev. William White of Philadelphia and the Rev. William Smith of Maryland took steps to organize the clergy and laymen of the Middle States into the Protestant Episcopal Church, appealing to parishes elsewhere to join them. Meanwhile, the clergy of Connecticut, firmly convinced that no national organization should be completed until an American episcopate had been secured, sent the Rev. Samuel Seabury to England to seek consecration as bishop.

(a) *Ordination of Bishops*

Though Seabury was courteously received, the existing ecclesiastical laws prevented the English bishops from consecrating a man who could not take the statutory oaths of allegiance to the King and supremacy of the state. As a result, Seabury went to Scotland. There, on November 14, 1784, he was consecrated by three bishops of the little independ-

ent Scottish Episcopal Church, a body which had continued an heroic and precarious existence in Presbyterian Scotland ever since the revolution of 1688 had swept episcopacy out of the Church of Scotland.

The legal obstacles which prevented Seabury's consecration in England aroused the English archbishops to action. Within two years Parliament was persuaded to pass the enabling legislation that allowed William White and Samuel Provoost to be consecrated in Lambeth Palace Chapel in 1787 for the Dioceses of Pennsylvania and New York. In 1790 the American episcopate in the English line was completed by the consecration of James Madison.

The General Convention of 1789 saw the final achievement of national unity and organization in the Protestant Episcopal Church. Earlier conventions in 1785 and 1786, attacking the problems facing the Church, had laid the groundwork for their solution. In 1789 the adoption of the Prayer Book and the Constitution gave the American Church the formularies in which its doctrine, discipline and worship were enshrined. Anglicanism was no longer confined to Great Britain.*

(b) *Division in the church*

The Episcopalians have been peculiarly free from splits; only The Reformed Episcopal Church, a relatively small group, broke away in 1873. The church even survived the civil war, when the other major denominations, the Baptists, Presbyterians and Methodists, divided. New England rectors became abolitionists and one southerner, Bishop Polk, became a general under Lee, but they remained in the same church. The name of every absent southern bishop was called in the New York Convention of 1862; northern churchmen corresponded with southern throughout the war; Bishop McIlvane of Ohio and fighting Bishop Polk of Louisiana prayed for each other by name from their respective chancels every Sunday.

Today the church numbers about 2,500,000 members.

(c) *World Connections*

The Protestant Episcopal Church is a member of the family of episcopal churches known as the Anglican Communion. All these churches, tracing their ancestry from the Church of England, recognize each others ministries and interchange clergymen and communicants. Organizationally, each branch of the communion is independent but, because they are of one communion, there can never be any geographical overlapping of its bishops' jurisdictions.

The Lambeth Conference is a meeting held approximately every ten years of all bishops of the Anglican Communion under the presidency of the Archbishop of Canterbury. This conference has no legislative power but great influence throughout the communion. The Anglican Communion is estimated at 38,000,000 members living in all parts of the world.

The Episcopal Church has always been interested in the ecumenical movement. Its Bishop Brent in 1910 took the lead in founding what became the Faith and Order movement and, with others, in founding the Life and Work movement, the two movements which merged in 1948 to form the World Council of Churches. Presiding Bishop Sherrill was elected first President of the new National Council of Churches, organized in Cleveland in 1950.

* From *Chapters in Church History* by P. M. Dawley.

Attempts at Union

Some years before the Uniting Conference of Methodism in 1939 there were informal conversations between the Methodist Episcopal Church, the Presbyterian Church, U. S. A. and the Protestant Episcopal Church looking toward union. The Methodist Episcopal Church withdrew from these discussions to consummate Methodist Union; the other two still continue discussions.

In 1942 representatives of the Episcopal Church and the Methodist Church met in Cleveland and it was decided to renew Episcopal-Methodist discussions. The 1948 Methodist General Conference in Boston received a proposal from the Commission of the Episcopal Church for further discussions and this proposal had hearty endorsement from two Episcopal Bishops who spoke at the Conference—Presiding Bishop Sherrill and Bishop Nash of Massachusetts.

Each church has a commission of eighteen, six bishops, six other clergymen and six laymen, and these commissions are currently engaged in discussions. Their present memberships are:

THE PROTESTANT EPISCOPAL JOINT COMMISSION ON APPROACHES TO UNITY

BISHOPS:

HAROLD L. BOWEN (resigned)
OLIVER J. HART
ROBERT F. GIBSON, JR. (Vice-Chairman)
STEPHEN E. KEELER (Chairman)
ARTHUR B. KINSOLVING II
HARWOOD STURTEVANT

OTHER CLERGYMEN:

CHARLES D. KEAN (Secretary)
ALDEN D. KELLEY
GERALD G. MOORE
DONALD H. WATTLEY
THEODORE O. WEDEL
ALEXANDER C. ZABRISKIE

LAYMEN:

JOHN NICHOLAS BROWN
GORDON K. CHALMERS
HOWARD T. FOULKES
PAUL F. GOOD
JOHN C. SPAULDING
GEORGE F. THOMAS

THE METHODIST COMMISSION ON CHURCH UNION

BISHOPS:

JAMES C. BAKER
PAUL N. GARBER
IVAN LEE HOLT (Chairman)
G. BROMLEY OXNAM (Vice-Chairman)
RICHARD C. RAINES
ALEXANDER P. SHAW

OTHER CLERGYMEN:

RUFUS C. BAKER
NOLAN B. HARMON
M. LAFAYETTE HARRIS
UMPHREY LEE
DANIEL L. MARSH
JOHN M. VERSTEEG

LAYMEN:

MATTHEW S. DAVAGE
ROCKWELL F. CLANCY
EDWARD L. CLARK
WALTER WINFIELD PARKER
CHARLES C. PARLIN (Secretary)
GOODRICH C. WHITE

The Commissions are unanimous in recommending to their General Convention of 1952 and their General Conference of 1952, respectively, that work toward union and toward the problem of intercommunion and a mutually recognized ministry be continued. It is their belief that under Divine Guidance solutions eventually will be found.

Holy Communion

EPISCOPAL

The Order for

The Administration of the Lord's Supper

or

Holy Communion

At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.

METHODIST

THE RITUAL

We call upon all our ministers to make faithful use of the forms and orders here provided, without other deviation than is here indicated.

We urge all ministers to encourage and train the people to participate audibly in those portions of the service provided for this purpose, particularly in the celebration of the Lord's Supper. The portions to be used as responses are especially indicated by bold face type.

THE LORD'S SUPPER OR

HOLY COMMUNION

AN ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER OR HOLY COMMUNION I

The following is a complete order of public worship and is intended to replace the regular order of morning worship when the Sacrament of the Lord's Supper is administered. The responses may be sung if desired. See numbers 565-88 in *The Methodist Hymnal*.

*The Lord's Table should have upon it a fair linen cloth.
Let the pure, unfermented juice of the grape be used.*

It is our custom to receive the Sacrament of the Lord's Supper kneeling, but if persons so desire, they may receive the elements while seated or standing.

Upon entering the church let the communicants bow in prayer and in the spirit of prayer and meditation approach the blessed Sacrament.

The people shall stand and join in singing the hymn, "Holy, holy, holy, Lord God Almighty", or other suitable hymn, and remain standing until after the singing of the Gloria Patri.

God is a Spirit. They that worship him must worship him in spirit and in truth.

Glory be to God on high.

God is Light. If we walk in the light, as he is in the light, we have fellowship one with another; and truly our fellowship is with the Father, and with his Son Jesus Christ.

Glory be to God on high.

God is Power. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Glory be to God on high.

God is Love. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Hereby perceive we the love of God, because he laid down his life for us.

Glory be to God on high.

Then the Gloria Patri shall be said or sung:

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.

Then shall the minister say:

Let us pray.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen.

Our Father who are in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Then may the minister read the Ten Commandments, and the people, still in the attitude of prayer, shall in response ask God's mercy for their transgressions in times past and grace to keep the law in time to come.

Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God's mercy for their transgressions for the time past, and grace to keep the law for the time to come.

And NOTE, That in rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.

The Decalogue may be omitted, provided it be said at least one Sunday in each month. But NOTE, That whenever it is omitted, the Priest shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

The Decalogue.

God spake these words, and said:

I am the LORD thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them, nor worship them;

God spake these words and said: I am the LORD thy God:

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the

for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother;

that thy days may be long in the land which the LORD thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet.

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then may the Priest say,

Hear what our Lord Jesus Christ saith.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

In place of or in addition to the Ten Commandments the minister may read the summary of the divine law in the words of Jesus, and the people, in the attitude of prayer, shall ask God's mercy and gracious aid.

Hear what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Here, if the Decalogue hath been omitted, shall be said,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Priest may say,

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Here shall be said,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the—Chapter of—, beginning at the—Verse. The Epistle ended, he shall say, Here endeth the Epistle.

Here may be sung a Hymn or an Anthem.

Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the—Chapter of—, beginning at the—Verse.

Here shall be said,

Glory be to thee, O Lord.

And after the Gospel may be said,

Praise be to thee, O Christ.

Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

(Nothing quite corresponding in Methodists' Ritual. Instead, the minister may read the Beatitudes or Isaiah 53:1-10, with Congregational responses.)

Then may the minister read the Epistle, to be followed by the Gospel.

Here may the minister and people repeat the Apostles' Creed or some other of the authorized affirmations of faith, the people standing.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

Then shall be declared unto the People what Holy Days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.

Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.

Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

He that soweth little shall reap little; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal. vi. 10.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii. 17.*

Then may follow the sermon or communion mediation and a suitable hymn (see hymns 408-15). During the singing of this hymn the minister shall remove the linen cloth that covers the elements.

After the hymn has been sung, the minister, standing by the Lord's Table, shall announce the offering for the needy, using one or more of the following groups of sentences.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

II

They shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.

He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *St. Matt.* xxv. 40.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Rom.* x. 14, 15.

Jesus said unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. *St. Luke* x. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. *1 Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. *1 Chron.* xxix. 14.

III

To do good and to communicate forget not: for with such sacrifices God is well pleased.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

IV

Offer unto God thanksgiving; and pay thy vows unto the most High.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

Charge them that are rich in this world, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

As the minister receives the offering, the people shall stand, and the following may be said or sung:

All things come of thee, O Lord, and of thine own have we given thee.

Then may the Minister say:

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

And NOTE, That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.

The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.

Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.

Then shall the Priest say.

Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then shall the Priest say to those who come to receive the Holy Communion,

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

The people shall remain standing while the minister reads the invitation.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and devoutly kneeling make your humble confession to Almighty God.

Then shall this general confession be made by the minister and those who are minded to receive the Holy Communion, the minister kneeling, facing the Lord's Table, and all the people in the attitude of prayer.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord. Amen.

Then shall the minister offer this prayer:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the minister say:

Hear what the Scripture saith to those of a humble and contrite heart:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. I St. John ii, 1, 2.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Holy Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord
God of hosts, Heaven and earth *Priest and People.*
are full of thy glory: Glory be to thee, O Lord Most High. Amen.

(Here in the Book of Common Prayer follows a series of Proper Prefaces (note rubric above) for the major holy days of the Church Year.)

When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again; For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.*

After which the minister and people may say:

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord.

It is meet and right so to do.

Then the minister, still kneeling and facing the Lord's Table, shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Then shall be said or sung:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying: Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord Most High! Amen.

Then shall the minister offer the prayer of consecration:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by the one offering of himself, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy gospel command us to continue, this memorial of his precious death: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving this bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion may also be partakers of the divine nature through him, who in the same night that he was betrayed took bread;¹ and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body, which is given for you; do this in remembrance of me. Likewise after supper he took the cup;² and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new covenant which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.

¹ Here may the minister take the plate in his hands.

² Here may the minister take the cup in his hands.

Wherefore, O Lord and heavenly Father, according to the institution *The Oblation.* of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, *The Invocation.* O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

And now, as our Saviour Christ hath taught us, we are bold to say,

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

(In the Methodist Ritual, as in the 1662 Prayer Book of the Church of England, this prayer *follows* the Communion of the people. See below.)

Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Here may be sung a Hymn.

Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

And the Minister who delivereth the Cup shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.

When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

(In the Book of Common Prayer this appears as part of the Consecration Prayer. See above.)

Then shall the minister, kneeling before the Lord's Table, unite with the people in this prayer:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose mercy is unfailing. Grant us therefore, gracious Lord, so to partake of these memorials of thy Son Jesus Christ, that we may be filled with the fullness of his life, may grow into his likeness, and may evermore dwell in him, and he in us. *Amen.*

Then shall the minister first receive the Holy Communion in both kinds himself, after which he shall proceed to deliver the same to other ministers in like manner, if any be present. After this, the minister shall administer the Holy Communion to the people, while they are devoutly kneeling.

Before giving the bread, the minister shall say:

Jesus said, "This is my body, which is given for you." Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.

Likewise before giving the cup he shall say:

Jesus said, "This cup is the new covenant in my blood, which is shed for you." Drink this in remembrance that Christ died for you, and be thankful.

When all have communed, the minister shall place upon the Lord's Table what remains of the consecrated elements, covering the same with the linen cloth.

Then shall the minister and people say:

O Lord, our heavenly Father, we, thy humble servants, desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee;

humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses; through Jesus Christ Our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall the Priest say,

Let us pray.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said the Gloria in excelsis, all standing, or some proper Hymn.

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

Then shall be said or sung the Gloria in Excelsis, the people standing.

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then come the People kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GENERAL RUBRICS.

In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel.

Upon the Sundays and other Holy Days, (though there be no Sermon or Communion,) may be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.

And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.

mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then shall the minister let the people depart with this blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen.

(In the Methodist Ritual, compare opening rubrics.)

(The Methodist Ritual contains the following alternative shorter form.)

HOLY COMMUNION II

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

(For comparison with this alternative shorter form see above. The Episcopal form is not here reprinted.)

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

Charge them that are rich in this world, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

To do good and to communicate forget not: for with such sacrifices God is well pleased.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

Then shall the minister read this invitation:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister and all those who are minded to receive the Holy Communion, both he and they humbly kneeling, and saying:

Almighty God, Father of Our Lord Jesus Christ, maker of all things, judge of all men; we acknowledge and bewail our manifold sins

and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy son Our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name; through Jesus Christ Our Lord. Amen.

Then shall the minister say:

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

The Collect

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ Our Lord. Amen.

(For comparison with this alternative shorter form see above. The Episcopal form is not here reprinted.)

Then shall the minister say:

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying: Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

Then shall the minister say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. AMEN.

Then the minister shall say the prayer of consecration as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered), a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body, which is given for you; do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. AMEN.

(For comparison with this alternative shorter form see above. The Episcopal form is not here reprinted.)

Then shall the minister first receive the Holy Communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present.

Then shall he say the Lord's Prayer, the people still kneeling and repeating after him every petition:

Our Father who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Then a hymn may be sung, and the communicants shall be invited to the Lord's Table. The minister shall deliver both kinds to the people into their hands.

When he delivereth the bread, he shall say:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

When all have communed, the minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the minister and people say:

O Lord, our heavenly Father, we, thy humble servants, desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses; through Jesus Christ Our Lord; by whom, and with whom in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

Then may be said or sung:

Glory be to God on high, and on earth peace, Good Will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father almighty!

O Lord, the only-begotten Son Jesus Christ; O Lord God, lamb of God, son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the minister, if he see it expedient, may offer an extempore prayer; and afterward shall let the people depart with this blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. AMEN.

(For comparison with this alternative shorter form see above. The Episcopal form is not here reprinted.)

Confirmation or Receiving Persons into the Church

EPISCOPAL

The Order of Confirmation Or Laying on of Hands upon Those that are Baptized, and come to Years of Discretion.

Upon the day appointed, all that are to be confirmed shall stand in order before the Bishop, sitting in his chair near to the Holy Table, the People all standing until the Lord's Prayer; and the Minister shall say,

Reverend Father in God, I present unto you these persons to receive the Laying on of Hands.

Then the Bishop, or some Minister appointed by him, may say,

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Acts of the Apostles.

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Then shall the Bishop say,

Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

And every one shall audibly answer,

I do.

Then shall the Bishop say,

Do ye promise to follow Jesus Christ as your Lord and Saviour?

And every one shall answer.

I do.

METHODIST

The Order for Receiving Persons into the Church.

On the day appointed, all that are to be received into the Church shall be called forward, and the minister, addressing the people, shall say:

Dearly beloved, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies.

Into this holy fellowship the *persons* before you, who *have* received the Sacrament of Baptism, who *have* learned the nature of these privileges and these duties, and who *have* also been instructed in the teachings and the aims of The Methodist Church, *come* seeking admission. We now propose in the fear of God to question *them* as to *their* faith and purpose, that you may know that *they are* proper *persons* to be admitted into this church.

Then, addressing those seeking admission, the minister shall say:

Beloved in the Lord, you are come hither seeking union with the Church of God. We rejoice that you are minded to undertake the privileges and the duties of membership in the Church. Before you are fully admitted thereto, you should here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here in the presence of God and this congregation renew the solemn promise and vow that was made at your baptism?

I do.

Do you confess Jesus Christ as your Saviour and Lord and pledge your allegiance to his Kingdom?

I do.

Do you receive and profess the Christian faith as

Bishop. Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy Child with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

Bishop. Let us pray.

Then shall the Bishop say the Lord's Prayer, the People kneeling and repeating it with him.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then shall the Bishop say,

Almighty and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the same Holy

contained in the New Testament of our Lord Jesus Christ?

I do.

Will you be loyal to The Methodist Church, and uphold it by your prayers, your presence, your gifts, and your service?

I will.

Then those to be received shall kneel, and the minister, who may lay his hand upon the head of every one severally, shall say:

N., The Lord defend thee with his heavenly grace and by his Spirit confirm thee in the faith and fellowship of all true disciples of Jesus Christ. *Amen.*

The minister shall say to the candidates:

We rejoice to recognize you as *members* of the Church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love we give you the right hand of fellowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting.

And the minister shall say to the congregation:

Brethren, I commend to your love and care *these persons* whom we this day recognize as *members* of the Church of Christ. Do all in your power to increase *their* faith, confirm *their* hope, and perfect *them* in love.

Then may be sung one or more stanzas of a hymn, such as:

379—"I love thy kingdom, Lord."

380—"Jesus, with thy Church abide."

383—"How lovely is thy dwelling place!"

Spirit liveth and reigneth ever, one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Then the Bishop shall bless them saying thus,

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.

And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

Then may the minister say:

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Ordination of a Deacon

EPISCOPAL

The Form and Manner of Making Deacons

When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.

The Sermon being ended, a Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,

Reverend Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Priest shall answer,

I have inquired concerning them, and also examined them, and think them so to be.

Then the Bishop shall unto the People,

Brethren, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and show what the Crime or Impediment is.

And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.

Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.

And Note, That after the Suffrage, That it may please thee to illumine all Bishops, etc., shall be said the following Suffrage:

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

And Note further, That in the discretion of the Bishop, instead of the Litany appointed, may be said the Litany for Ordinations.

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen,

METHODIST

THE ORDER FOR THE ORDINATION OF DEACONS

When the day appointed by the bishop is come, there shall be a sermon or exhortation declaring the duty and office of such as come to be admitted deacons, how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office: after which one of the elders shall present unto the bishop all who are to be ordained, and say:

I present unto you *these persons* present to be ordained *deacons*: [names].

Their names having been read aloud, the bishop shall say to the people:

Brethren, *these are they* whom we purpose, God willing, this day to ordain *deacons*. For, after due examination, we find that *they are* lawfully called to this office and ministry, and that *they are persons* meet for the same. But if there be any of you who knoweth any valid reason for which *any one of them* ought not to be received into this holy ministry, let him come forth in the name of God, and disclose what the impediment is.

If any impediment be alleged, the bishop shall desist from ordaining that person until he shall be found to be innocent.

Then shall be read the Collect:

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thine apostles to choose into the order of deacons thy first martyr, St. Stephen, with

with others; Mercifully behold these thy servants now called to the like Office and Administration: so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Timothy iii. 8.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then, the People being seated, the Bishop shall examine every one of those who are to be Ordered, in the presence of the People, after this manner following.

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

Bishop. Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so.

others; mercifully behold *these* thy servants, now called to the like office and administration; so replenish *them* with the truth of thy doctrine, and adorn *them* with innocency of life, that by both word and good example *they* may faithfully serve thee in this office, to the glory of thy name and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Then shall be read the Epistle:

Likewise must the deacons be grave, holding the mystery of the faith in a pure conscience. They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

See then that ye walk circumspectly, not as fools, but as wise. Wherefore be ye not unwise, but understanding what the will of the Lord is. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Then shall the bishop, in the presence of the people, examine every one of those to be ordained, after this manner:

Do you trust that you are inwardly moved by the Holy Spirit to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

I trust so.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ?

Answer. I am so persuaded.

Bishop. Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

Bishop. It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, that they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

Bishop. Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

Then, the People standing, the Bishop shall lay his Hands severally upon the Head of every one to be made Deacon, humbly kneeling before him, and shall say,

Take thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

Do you unfeignedly believe the Scriptures of the Old and New Testaments?

I do believe them.

Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

I will.

It appertaineth to the office of a deacon to conduct divine worship and to assist the elder when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And, furthermore, it is his office to search for the needy, that they may be visited and relieved. Will you do this gladly and willingly?

I will so do, by the help of God.

Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the teachings of Christ?

I will, the Lord being my helper.

Will you reverently heed them to whom the charge over you is committed, following with a glad mind and will their godly admonitions?

I will so do.

Then those to be ordained shall kneel, and the bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall the bishop deliver to every one of them the Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the Word. Amen.

Then one of them, appointed by the Bishop, shall read the Gospel.

The Gospel. St. Luke xii. 35.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop), to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.

Then shall the bishop, or one appointed by him, read the Gospel:

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the bishop pray:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept *these* thy *servants* into the office of deacon in thy Church; make *them*, we beseech thee, O Lord, to be modest, humble, and constant in *their* ministration, and to have a ready will to observe all spiritual discipline; that *they*, continuing ever stable and strong in thy Son Jesus Christ, may so well behave *themselves* in this office that *they* may be found worthy to be called into the higher ministry in thy church; through thy Son our Saviour Jesus Christ, to whom be glory and honor, world without end. *Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Then may the bishop say:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Ordination of a Priest or Elder

EPISCOPAL

The Form and Manner of Ordering Priests

When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.

A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,

Reverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Priest shall answer,

I have inquired concerning them, and also examined them, and think them so to be.

Then the Bishop shall say unto the People,

Good People, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood; for, after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet, if there be any of you who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and show what the Crime or Impediment is.

And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.

Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.

And NOTE, That after the Suffrage, That it may please thee to illuminate all Bishops, etc., shall be said the following Suffrage:

That it may please thee to bless these thy servants, now to be admitted to the Order of Priests, and to pour thy grace upon them; that they may duly exercise their Office, to the edifying of thy Church, and the glory of thy holy Name;

And NOTE further, That in the discretion of the Bishop, instead of the Litany appointed, may be said the Litany for Ordinations.

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Min-

METHODIST

THE ORDER FOR THE ORDINATION OF ELDERS

When the day appointed by the bishop is come, there shall be a sermon or exhortation declaring the duty and office of such as come to be admitted elders, how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office; after which one of the elders shall present unto the bishop all who are to be ordained, and say:

I present unto you *these persons* present to be ordained *elders*: [names].

Their names having been read aloud, the bishop shall say to the people:

Brethren, *these are they* whom we purpose, God willing, this day to ordain *elders*. For, after due inquiry, we find that *they are* lawfully called to this office and ministry, and that *they are persons* meet for the same. But if there be any of you who knoweth any valid reason for which *any one of them* ought not to be received into this holy ministry, let him come forth in the name of God, and disclose what the impediment is.

If any impediment be alleged, the bishop shall desist from ordaining that person until he shall be found to be innocent.

Then shall be read the Collect:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of min-

isters in thy Church; Mercifully behold these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

The Epistle. Ephesians iv. 7.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Gospel. St. John x. 1.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd; and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father; and I lay down my life

isters in thy Church; mercifully behold *these* thy *servants*, now called to the office of elder, and so replenish *them* with the truth of thy doctrine, and adorn *them* with innocency of life, that by both word and good example *they* may faithfully serve thee in this office, to the glory of thy name and the advancement of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, world without end. Amen.

Then shall be read the Epistle and the Gospel:

I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Jesus said, I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

Then, the People being seated, the Bishop shall say unto those who are to be ordained Priests as followeth.

Ye have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called.

And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable

Then shall the bishop say unto the persons to be ordained elders:

Dearly beloved, you have heard of what dignity and of how great importance is this office whereunto you are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you are to be messengers, watchmen, and stewards of the Lord; to teach and to admonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always, therefore, in your remembrance how great a treasure is committed to your charge. For they unto whom you are to minister are the sheep of Christ, for whom he gave his life. The Church which you must serve is his Bride and his Body. And if it shall happen the Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, you know the greatness of the fault. Wherefore see that you never cease your labor, your care, and your diligence until you have done all that lieth in you, according to your bounden duty, to bring all such as shall be committed to your charge unto perfectness in Christ.

Forasmuch, then, as your office is both of so great excellency and of so great difficulty, consider how you ought to forsake, as much as you can, all worldly cares, and be studious in learning the Scriptures, and in acquiring such knowledge and skill as may help you to declare the living word of God.

to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

Bishop. Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

We hope that you have weighed and pondered these things with *yourselves* long before this time, and that you have clearly determined, by God's grace, to give *yourselves* wholly to this work whereunto it has pleased God to call you. Also that you will continually pray that the Holy Spirit may assist you to order the lives of you and yours after the rule and doctrine of Christ, that you may grow riper and stronger in ministry and be godly and wholesome *examples* for the people to follow.

And now, that this congregation of Christ here assembled may also understand your purpose in these things, and that this your promise may the more move you to perform your duties, you shall answer plainly to these things which we, in the name of God and his Church, shall ask of you touching the same:

Do you believe in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of elders?

I do so believe.

Are you persuaded that the Holy Scriptures contain all truth required for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?

I am so persuaded and determined, by God's grace.

Will you give faithful diligence duly to minister the doctrine of Christ, the Sacraments, and the discipline of the Church, and in the spirit of Christ to defend the Church against all doctrine contrary to God's word?

I will so do, by the help of the Lord.

Bishop. Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

Bishop. Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour so to do, the Lord being my helper.

Bishop. Will you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

Bishop. Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Will you be diligent in prayer, in the reading of the Holy Scriptures, and in such studies as help to the knowledge of God and of his kingdom?

I will, the Lord being my helper.

Will you apply all your diligence to frame and fashion your own selves and the lives of your families according to the teachings of Christ?

I will, the Lord being my helper.

Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that shall be committed to your charge?

I will so do, the Lord being my helper.

Will you reverently heed them to whom the charge over you is committed following, with a glad mind and will their godly admonitions?

I will so do, by the help of the Lord.

Then, all standing, shall the Bishop say,

Almighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.

After which, the Persons to be ordained Priests kneeling, and others standing, the Bishop shall sing or say the Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.

Veni, Creator Spiritus.

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 dulness 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.

That done, the Bishop shall pray in this wise, and say,

Let us pray.

Almighty God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go for-

Then shall the bishop say:

Almighty God, who hath given you this will to do all these things, grant also unto you power to perform the same, that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

Then the people shall be requested to make their earnest supplications in silent prayer to God for those who are to be ordained as elders, and silence shall be kept for a space: after which shall be said the Veni, Creator Spiritus, the bishop beginning, and all others answering as followeth, both the bishop and the people uniting in the final couplet.

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.*

Then shall the bishop say:

Let us pray.

Almighty God, our heavenly Father, we bless and magnify thy holy name for the gift of thy most dearly beloved Son Jesus Christ our Redeemer, and for all his apostles, prophets, evangelists, teachers, and pastors, whom he hath sent abroad into the world. For these here present whom thou hast called to the same holy office and ministry, we render unto thee our most hearty thanks. And now, O Lord, we humbly beseech thee to grant that by *these* thy ministers, and by those over whom *they* shall be appointed, thy holy name may be forever glorified, and thy blessed Kingdom enlarged; through thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, world without end. *Amen.*

wards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,

Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Or this

Take thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

When this is done, the Nicene Creed shall be said, and the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

Then shall the bishop and the elders present lay their hands severally upon the head of every one that receiveth the order of elder, the receivers kneeling, and the bishop saying:

The Lord pour upon thee the Holy Spirit for the office and work of an elder in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then shall the bishop deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an elder in the Church to preach the Word of God, and to administer the holy Sacraments in the congregation. *Amen.*

Then shall the bishop pray:

Most merciful Father, we beseech thee to send upon *these* thy *servants* thy heavenly blessings, that *they* may be clothed with righteousness, and that thy Word spoken by *them* may never be spoken in vain. Grant also that we may have grace to receive what *they* shall deliver out of thy Word as the means of our salvation, and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.* Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Epistle shall be Ephesians iv. 7 to 13, as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined and Ordained, as is above prescribed. Then one of them having read the Gospel, (which shall be either Saint Matthew ix. 36 to 38, as before in this Office; or else Saint Luke xii. 35 to 38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined and Ordained, as is in this Office before appointed. The Collect shall be as followeth.

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Deacon and these thy servants now called to the Office of Priest; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in their Ministry, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

Then may the bishop say:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

If on the same day the order for deacon be given to some and that of elder to others, the deacons shall be first presented and then the elders. The Collect shall be said and the Epistle read, immediately after which they who are to be ordained deacons shall be examined and ordained as is above described. Then, the Gospel having been read, they who are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.

Ordination or Consecration of a Bishop

EPISCOPAL

The Form of Ordaining or Consecrating a Bishop

When all things are duly prepared in the Church, and set in order, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. Amen.

And another Bishop shall read the Epistle.

For the Epistle. Acts xx. 17.

From Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore

METHODIST

¶1922. THE ORDER FOR THE CONSECRATION OF BISHOPS.

When the time appointed for the consecration of bishops is come, the service shall begin with a hymn, after which the Collect shall be read:

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles, elders, and evangelists many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy Word and duly administer the godly discipline thereof; and grant to the people that they may faithfully follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

Then shall one of the elders read the Epistle:

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another Bishop shall read the Gospel.

The Gospel. St. John xxi. 15.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this.

The Gospel. St. Matthew xxviii. 18.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Then shall another elder read the Gospel:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop, vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table; the Bishops who present him saying,

Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.

He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.

In the Name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

And then shall be said the Litany; save only, that after this place, That it may please thee to illuminate all Bishops, etc., the proper Suffrage shall be,

That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. We beseech thee to hear us, good Lord.

And NOTE, That in the discretion of the Presiding Bishop, instead of the Litany, may be said the Litany for Ordinations.

Then shall be said this Prayer following.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant, now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

Then shall the elected person be presented by two elders unto the bishop, the elders saying:

We present unto you this elder chosen to be consecrated a bishop.

Then shall the bishop call upon the people present to pray, saying:

Dearly beloved, it is written in the Gospel of St. Luke that our Saviour Christ continued the whole night in prayer before he chose and sent forth his twelve apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas and sent them forth on their first mission to the Gentiles. Let us therefore, following the example of our Saviour Christ and his apostles, give ourselves to prayer before we admit and send forth *this person* presented to us, to the work whereunto we trust the Holy Spirit hath called *him*.

Then shall the bishop pray:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers offices in thy Church; graciously behold *this thy servant* now called to the office and ministry of a bishop. So replenish *him* with the truth of thy doctrine, and so adorn *him* with innocency of life, that by both word and deed *he* may faithfully serve thee in this office, to the glory of thy name and the edifying and well governing of thy Church; through the merits of our Saviour Jesus Christ who liveth and reigneth with thee and the Holy Spirit, world without end. *Amen.*

Then, the People being seated, the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated,

Brother, forasmuch as the Holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

Bishop. Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

Bishop. Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

Then shall the bishop say to him that is to be consecrated:

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in admitting any person to government in the Church of Christ, before you are admitted to this ministration, you will, in the fear of God, give answer to these questions:

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

I am so persuaded.

Are you persuaded that the Holy Scriptures contain sufficiently all truth required for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?

I am so persuaded and determined, by God's grace.

Will you then faithfully exercise *yourself* in the Holy Scriptures, and call upon God through study and prayer for the true understanding of the same?

I will so do, by the help of God.

Are you ready with all faithful diligence to seek and to promote the truth of Christ and to defend the Church against all doctrine contrary to God's Word?

I am ready, the Lord being my helper.

Will you live soberly, righteously, and devoutly in this present world, that you may show *yourself* in all things an example of good works unto others, to the honor and glory of God?

I will so do, the Lord being my helper.

Bishop. Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

Bishop. Will you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

Then, all standing, the Presiding Bishop shall say,

Almighty God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

Then shall the Bishop elect put on the vest of the Episcopal habit, and shall kneel down; and the Veni, Creator Spiritus shall be sung or said over him; the Presiding Bishop shall begin, and the Bishops, and the others that are present, standing, shall answer by verses, as followeth.

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.

That ended, the Presiding Bishop shall say,

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Will you show *yourself* gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

I will, by the help of God.

Will you maintain and set forward, as much as lieth in you, quietness, love, and peace among all men; and faithfully exercise such discipline in the Church as shall be committed unto you?

I will so do, by the help of God.

Will you be faithful in ordaining and appointing others; and will you ever seek to deal justly and kindly with your brethren of the ministry over whom you are placed as chief pastor?

I will so do, by the help of God.

Then shall the bishop pray:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you wisdom and power to perform the same, that he may accomplish in you the good work which he hath begun, that you may be found blameless; through Jesus Christ our Lord. *Amen.*

Then the people shall be requested to make their earnest supplications in silent prayer to God for those who are to be consecrated as bishops, and silence shall be kept for a space; after which shall be said the Veni, Creator Spiritus, the bishop beginning, and all others answering as followeth, both the bishop and the people uniting in the final couplet.

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.*

Then shall the bishop say:

Let us pray.

Almighty God, and most merciful Father, who, of thine infinite goodness, hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through the same Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Presiding Bishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,

Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Presiding Bishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

Then the Presiding Bishop shall proceed in the Communion Service; with whom the newly consecrated Bishop, with others, shall also communicate.

And immediately before the Benediction, shall be said this Prayer.

Most merciful Father, send down, we beseech thee, upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine;

Let us pray.

Almighty and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and hast made some apostles, some prophets, some evangelists, some pastors and teachers, to the edifying and making perfect of thy Church; grant, we beseech thee, to *this thy servant* such grace that *he* may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and to use the authority given *him*, not to destruction, but to salvation; not to hurt, but to help; so that as *a wise and faithful servant*, giving to all their portion in due season, *he* may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Spirit, liveth and reigneth, one God, world without end. *Amen.*

Then the bishops and elders present shall lay their hands upon the head of the elected person kneeling before them, the consecrating bishop saying:

The Lord pour upon thee the Holy Spirit for the office and work of a bishop in the Church of God, now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Spirit. And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. *Amen.*

Then shall the bishop deliver to him the Bible, saying:

Give heed unto reading, exhortation, and teaching. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself and to thy teaching; for by so doing thou shalt save both thyself and them that hear thee. Be to the flock of Christ a shepherd. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; faithfully minister discipline, but forget not mercy; that the Kingdom of God may come upon the earth and, when the Chief Shepherd shall appear, that you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

Then shall the bishop pray:

Most merciful Father, we beseech thee to send down upon *this thy servant* thy heavenly blessing, and so endue *him* with thy Holy Spirit that *he*, preaching thy word, not only may be earnest to reprove, beseech, and rebuke with all patience and

but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord Jesus, the righteous Judge, who liveth and reigneth with thee and the same Holy Spirit, one God, world without end. *Amen.*

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling *his* course, at the latter day *he* may receive the crown of righteousness laid up by the Lord, the righteous judge, who liveth and reigneth, one God with the Father and the Holy Spirit, world without end. *Amen.*

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Then may the bishop say:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

Baptism

EPISCOPAL

The Ministration of Holy Baptism

The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children, and that it is most convenient that Baptism should be administered upon Sundays and other Holy Days. Nevertheless, if necessity so require, Baptism may be administered upon any other day. And also he shall warn them that, except for urgent cause, they seek not to have their Children baptized in their houses.

There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.

When there are Children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the People with the children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.

When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament. And NOTE, That at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.

The Minister, having come to the Font, which is then to be filled with pure Water, shall say as followeth, the People all standing,

Hath this Child (Person) been already baptized, or no?

If they answer, No: then shall the Minister proceed as followeth.

Dearly beloved, forasmuch as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child (this Person)* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church and be made a living member of the same.

Then shall the Minister say,

Let us pray.

Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Child (this thy Servant)*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regenera-

METHODIST

THE ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM

Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion.

It is proper and desirable that this Sacrament should not only be accompanied by prayer, admonition, and the reading of Scripture, as herein provided, but that it should be administered in the presence of the people, and most suitably in the house of God.

(The Methodist Ritual has a separate service for the baptism of adults as well as a separate service for children and youth. The Book of Common Prayer inserts the modifications for the baptism of adults into the service for infants.)

THE BAPTISM OF INFANTS

Dearly beloved, forasmuch as all men are heirs of life eternal and subjects of the saving grace of the Holy Spirit; and that our Saviour Christ saith, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto *this child*, now to be baptized, the continual replenishing of his grace that *he* become a worthy member of Christ's holy Church.

Then shall the minister say:

Let us pray.

Almighty and everliving God, we beseech thee that of thine infinite goodness thou wilt look upon *this child* and grant that by the aid of thy Holy Spirit *he* may be steadfast in faith, joyful through hope, and rooted in love, and that *he* may so live the life which now is, that *he* may enter triumphantly

tion. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Child* (*this thy Servant*) may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then the Minister shall say as followeth,

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

(In the Book of Common Prayer here follow two further scripture lessons—John 3:1-8 and Matthew 28:18-20—more appropriate for the baptism of adults.)

Then shall the Minister say,

And now, being persuaded of the good will of our heavenly Father toward *this Child* (*this Person*), declared by his Son Jesus Christ; let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us To the knowl- *Minister*
edge of thy grace, and faith in thee: *and People.*
Increase this knowledge, And confirm
this faith in us evermore. Give thy Holy Spirit to
this Child (*this thy Servant*), That *he* may be born
again, And be made an heir of everlasting salvation;
Through our Lord Jesus Christ, Who liveth and
reigneth with thee and the same Holy Spirit, Now
and for ever. *Amen.*

When the Office is used for Children, the Minister shall speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life.

Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

the life which is to come; through Jesus Christ our Lord. *AMEN.*

(In the Methodist Ritual, this lesson follows the examination of parents and sponsors. See below.)

Then shall the minister address the parents or sponsors as follows:

Dearly beloved, forasmuch as *this child* is now presented by you for Christian Baptism, and *is* thus consecrated to God and to his Church, it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the meaning and purpose of this holy Sacrament; that *he* be instructed in the principles of our holy faith and the nature of the Christian life; that *he* shall be trained to give reverent attendance upon the public and private worship of God and the teaching of the Holy Scripture; and that in every way, by precept and example, you shall seek to lead *him* into the love of God and the service of our Lord Jesus Christ.

Do you solemnly promise to fulfill these duties so far as in you lies, the Lord being your helper?

We do.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Minister. Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

Answer. I will, by God's help.

Minister. Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?

Answer. I will, God being my helper.

Then shall the Minister say,

O merciful God, grant that like as Christ died and rose again, so *this Child (this thy Servant)* may die to sin and rise to newness of life. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Then shall the people stand, and the Minister shall say:

Hear the words of the Gospel written by St. Mark:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Let the little children come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then the Minister shall say,

It is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child (this thy Servant)*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through the same Jesus Christ our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

Then the Minister shall take the Child into his arms, and shall say to the Godfathers and Godmothers,

Name this Child.

And then, naming the Child after them, he shall dip him in the Water discreetly, or shall pour Water upon him, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

But NOTE, That if the Person to be baptized be an Adult, the Minister shall take him by the hand, and shall ask the Witnesses the Name; and then shall dip him in the Water, or pour Water upon him, using the same form of words.

Then the Minister shall say,

We receive this Child (Person) into the congregation of Christ's flock; and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

** Here the Minister shall make a Cross upon the Child's (or Person's) forehead.*

Then shall the Minister say,

Seeing now, dearly beloved brethren, that *this Child (this Person)* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child (this Person)* may lead the rest of his life according to this beginning.

Then shall be said,

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done,

Then shall the Minister, who may take the child in his arms, say to the parents or sponsors:

What name shall be given to this child?

And then, repeating the name, he shall baptize the child, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. *AMEN.*

Then shall the Minister say:

Let us pray.

O God, our heavenly Father, grant that *this child*, as he grows in years, may also grow in grace and knowledge of the Lord Jesus Christ, and that by the restraining and renewing influence of thy Holy Spirit he may ever be a true child of God, serving thee faithfully all his days, through Jesus Christ our Lord. *AMEN.*

Almighty God, fount of all love and wisdom, source of all power; so guide and uphold the parents [or sponsors] of *this child* that, by loving care, wise counsel, and holy example, they may lead him into that life of faith whose strength is righteousness and whose fruit is everlasting joy and peace; through Jesus Christ our Lord. *AMEN.*

Or the Minister may offer extempore prayer.

Then may the Minister and the people say:

Our Father who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done

On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Then shall the Minister say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this child (this thy Servant)* with thy Holy Spirit, to receive *him* for thine own *Child*, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Christ our Lord. Amen.

Then the Minister shall add,

The Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. Amen.

In the Book of Common Prayer certain rubrics follow here concerning Private Baptism, the Receiving of One Privately Baptized, and Conditional Baptism.

on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Then may be sung a hymn, such as:

406—"Friend of the home: as when in Galilee."

407—"See Israel's genile Shepherd stand."

440—"I think when I read."

Then may the Minister say:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and evermore. AMEN.

Appendix to Baptism Comparison

For comparison, the corresponding sections containing questions and answers for the baptism of adults, are here appended.

When the Office is used for Adults, the Minister shall address them on this wise, the Persons to be baptized answering the questions for themselves.

Well-beloved, you have come hither desiring to receive holy Baptism. We have prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from sin, to sanctify you with the Holy Ghost, to give you the kingdom of heaven, and everlasting life.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe in Jesus the Christ, the Son of the Living God?

Answer. I do.

Minister. Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer. I do.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Then shall the Minister say to the persons to be baptized:

Dearly beloved, who have come hither desiring to receive holy Baptism, the congregation gives thanks to God for your coming, and prays that the Holy Spirit may dwell within you, and that your faith may not fail. In the hearing of this congregation you should now make known your purpose to accept the obligations of this holy Sacrament.

Do you truly repent of your sins and accept and confess Jesus Christ as your Saviour and Lord?

I do.

Will you earnestly endeavor to keep God's holy will and commandments?

I will.

Do you desire to be baptized in this faith?

I do.

Marriage

EPISCOPAL

The Form of Solemnization of Matrimony

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons who are to be married, he shall say,

I require and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

N. Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The Man shall answer,

I will.

Then shall the Minister say unto the Woman,

N. Wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him,

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At the time appointed, the persons to be married—having been qualified according to the law of the state and the standards of the church—standing together facing the Minister, the Man at the Minister's left hand and the Woman at the right, the Minister shall say:

Dearly beloved, we are gathered here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God, and signifying unto us the mystical union which exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence in Cana of Galilee. It is therefore not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God. Into this holy estate these two persons come now to be joined.

Speaking to the persons to be married, the Minister shall say:

I require and charge you both, as you stand in the presence of God, to remember that love and loyalty alone will avail as the foundation of a happy and enduring home. No other human ties are more tender, no other vows more sacred than those you now assume. If these solemn vows be kept inviolate, and if steadfastly you endeavor to do the will of your heavenly Father, your life will be full of joy, and the home which you are establishing will abide in peace.

Then shall the Minister say to the Man, using his Christian name:

N, wilt thou have this woman to be thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say to the Woman, using her Christian name:

N., wilt thou have this man to be thy wedded husband, to live together in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him, in sickness and in health; and forsak-

comfort him, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

Then shall the Minister say,

Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I N. take thee N. to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the Woman a Ring on this wise: the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,

With this Ring I thee wed: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And, before delivering the Ring to the Man, the Minister may say as followeth.

Bless, O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and

ing all other keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

Then may the Minister say:

Who giveth this woman to be married to this man?

The father of the Woman, or whoever giveth her in marriage, shall answer:

I do.

Then the Minister (receiving the hand of the Woman from her father or other sponsor) shall cause the Man with his right hand to take the Woman by her right hand, and say after him:

I, N., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and thereto I plight thee my troth.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall say after the Minister:

I, N., take thee, N., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they again loose their hands; and the Man may give unto the Woman a Ring, on this wise: the Minister, taking the Ring, shall say:

This Ring is an outward and visible sign of an inward and spiritual grace, signifying unto all the uniting of this Man and this Woman in holy matrimony, through the Church of Jesus Christ our Lord.

Then the Minister may say:

Let us pray.

continue in thy favour, unto their life's end ; through Jesus Christ our Lord. Amen.

Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,

Bless, O Lord, the giving of this Ring, that he who gives it and she who wears it may abide forever in thy peace, and continue in thy favor ; through Jesus Christ our Lord. AMEN.

The Minister shall then deliver the Ring to the Man to put upon the third finger of the Woman's left hand. The Man, holding the Ring there, shall say after the Minister:

In token and pledge of the vow between us made, with this ring I thee wed ; in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

In case of a double-ring ceremony, the Minister shall deliver the other Ring to the Woman to put upon the third finger of the Man's left hand ; and the Woman, holding the Ring there, shall say after the Minister:

In token and pledge of the vow between us made, with this ring I thee wed ; in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Let us pray.

Then shall the Minister and the People, still standing, say the Lord's Prayer.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

(In the Methodist Ritual, the Lord's Prayer follows the joining of hands. See below.)

Then shall the Minister add,

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life ; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name ; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord. Amen.

The Minister may add one or both of the following prayers:

O Almighty God, Creator of mankind, who only art the well-spring of life ; Bestow upon these thy servants, if it be thy will, the gift and heritage of children ; and grant that they may see their children

Then shall the Minister say:

Let us pray.

O eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life ; send thy blessing upon this man and this woman, whom we bless in thy name ; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws.

Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and a place of peace ; through Jesus Christ our Lord. AMEN.

brought up in thy faith and fear, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

O God, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. Amen.

Then shall the Minister join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The man and wife kneeling, the Minister shall add this blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Then shall the Minister join their right hands together and with his hand on their united hands shall say:

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their troth each to the other, and have declared the same by joining hands (and by giving and receiving a ring); I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit. Those whom God had joined together, let not man put asunder. AMEN.

Then, the husband and wife kneeling, the Minister shall say:

Let us pray.

Our Father who art in heaven, hallowed be thy Name, thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Then shall the Minister add this blessing:

God the Father, the Son, and the Holy Spirit, bless, preserve and keep you; the Lord graciously with his favor look upon you, and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come you may have life everlasting. AMEN.

Articles of Religion

EPISCOPAL

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The Second Book of Samuel,	The Psalms,
Exodus,	The First Book of Kings,	The Proverbs,
Leviticus,	The Second Book of Kings,	Ecclesiastes or
Numbers,	The First Book of Chronicles,	Preacher,
Deuteronomy,	The Second Book of Chronicles,	Cantica, or Songs
Joshua,	cles,	of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the
Ruth,	The Second Book of Esdras,	greater,
The First Book	The Book of Esther,	Twelve Prophets
of Samuel,	The Book of Job,	the less.

METHODIST

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who was the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

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The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,	Baruch the Prophet,
The Fourth Book of Esdras,	The Song of the Three Children,
The Book of Tobias,	The Story of Susanna,
The Book of Judith,	Of Bel and the Dragon,
The rest of the Book of Esther,	The Prayer of Manasses,
The Book of Wisdom,	The First Book of Maccabees,
Jesus the Son of Sirach,	The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Creeds.*

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. *Of Original or Birth-Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *concupiscentia*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, with-

The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the

out the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the

grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. Of the Justification of Man.

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X. Of Good Works.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

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Voluntary works—besides, over and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When ye have done all that is commanded of you, say, We are unprofitable servants.

XII. Of Sin after Justification.

Not every sin willingly committed after justification is the sin against the Holy Spirit, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Spirit, we may depart from grace given, and fall into sin, and, by

grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

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The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

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It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the church, or to administer the Sacraments, in a tongue not understood by the people.

XVI. Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one

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The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, I Cor. 11:29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves

to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of

one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

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The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

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The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one Oblation of Christ, finished upon the Cross.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; that there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

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| 1 Of the right Use of the Church. | 10 Of the reverend Estimation of God's Word. |
| 2 Against Peril of Idolatry. | 11 Of Alms-doing. |
| 3 Of repairing and keeping clean of Churches. | 12 Of the Nativity of Christ. |
| 4 Of good Works: first of Fasting. | 13 Of the Passion of Christ. |
| 5 Against Gluttony and Drunkenness. | 14 Of the Resurrection of Christ. |
| 6 Against Excess of Apparel. | 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 7 Of Prayer. | 16 Of the Gifts of the Holy Ghost. |
| 8 Of the Place and Time of Prayer. | 17 For the Rogation-days. |
| 9 That Common Prayers and Sacraments ought to be ministered in a known tongue. | 18 Of the State of Matrimony. |
| | 19 Of Repentance. |
| | 20 Against Idleness. |
| | 21 Against Rebellion. |

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering;

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongeth, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Power of the Civil Magistrates.*
The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

XXXVIII. *Of Christian Men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

XXIII. *Of the Rulers of the United States of America.*

The President, the Congress, the general assemblies, the governors, and the councils of state *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

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