



The Ordinal (2025)

Proposed to the Council of General Synod for approval for trial use, evaluation, and feedback where permitted by the Ordinary, for a period of three years or up to the next meeting of the General Synod after 2025

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Faith, Worship, and Ministry Committee of General Synod

A Rationale for the Revision of the Ordinal¹

July 2024

1. Why are we proposing a revision of the Ordinal of The Book of Alternative Services 1985?

By 1982 all the liturgical texts to be compiled into what would become *The Book of Alternative Services* (BAS 1985) were completed. Between 1982 and 1983 the task of the Doctrine and Worship Committee and of its editorial subcommittee was to make final changes to the texts in preparation for General Synod 1983. Diocesan readers, designated readers and the House of Bishops submitted their editorial suggestions to the Doctrine and Worship Committee for assessment and revision during the autumn of 1982 and the winter of 1983. *The Alternative Ordinal* was published in 1982. It was a conflation of the ordination liturgies from the Church of England's *Alternative Services Book* 1980 (ASB 1980) and the Episcopal Church's *Book of Common Prayer* 1979 (BCP 1979). The prayers of consecration were taken directly from the ASB 1980, while the rest of the Ordinal 1982 was largely adopted or adapted from the Ordinal of BCP 1979. Before General Synod 1983, the Doctrine and Worship Committee made an important change in the pronouns of the Ordinal 1982 to reflect the fact that both women and men were eligible to be ordained to the diaconate and to the presbyterate.² Revision of the pronouns in the ordination rite for the episcopate would occur some years later. It was this revised Ordinal that was included in BAS 1985.

The Ordinal of BAS 1985 has served the Anglican Church of Canada well for almost forty years. However, in the decades following its authorization, a growing number of bilateral and ecumenical statements began to influence how the Church reflected on ordained ministry. There was a shift towards an ecclesiology that emphasizes baptism as full initiation into the Body of Christ and the foundation of all Christian ministry:

(Understanding) baptism as the foundation of the life and ministry of the church . . . leads us to see ordained ministers as integral members of the body of Christ, called by God and discerned by the body of Christ to be signs and animators of Christ's self-giving life and ministry to which all people are called by God and for which we are empowered by the Spirit.³

¹ This Rationale makes extensive use of 'Ordinal Review and Revision: Proposal, Principles, Rationale' prepared by the Rev'd Dr John Gibaut and the Rev'd Dr J. Eileen Scully and presented to the Faith, Worship & Ministry committee, to the House of Bishops, and to the Council of General Synod in early 2021.

² Throughout this Rationale the terms 'presbyter' and 'presbyterate' are used to denote the order of ministry that Anglicans more frequently call 'priest' or 'priesthood'. This term is widely used both in ecumenical documents because it has New Testament origins and in the writings and liturgies of the early Christian communities. In these writings it is understood that Christ is our high priest and that, through baptism, we become members of a priestly people. In the Anglican tradition, presbyters are called to be 'pastors, priests and teachers' with 'priest' denoting the liturgical and sacramental dimensions of presbyteral ministry.

³ *Anglican Ordination Rites: The Berkeley Statement: To Equip the Saints*

<https://www.anglicancommunion.org/media/120992/berkeley.pdf>

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Another development was the emergence and wide reception of a growing focus on the concept of communion or *koinōnia*:

Each local church contains within it the fullness of what it is to be the Church. It is wholly Church, but not the whole Church. Thus, the local church should not be seen in isolation from but in dynamic relation with other local churches.⁴

Here is a chronology of some of the more significant developments.

1981: The Final Report of the Anglican-Roman Catholic International Conversation (ARCIC) focuses on the theology of ministry, especially the priestly understanding of the ministries of bishops and presbyters.⁵ The response of the Anglican Church of Canada to the Final Report would contribute to the wider reception of this theology of ministry by the Lambeth Conference 1988.

1982: *Baptism, Eucharist and Ministry* (BEM), an ecumenical convergence statement, contributes to changes in how Anglicans understand the place of ministry in the life of the Church.⁶ Its strong accent on baptismal ecclesiology, most clearly expressed in the 'Ministry' section of BEM, focuses on how the Church's ministries of *episkopē* (apostolic oversight), *koinōnia* (communion) and *diakonia* (service and agency) are exercised personally, collegially and communally within the baptized community.

1987: Participants in the Anglican-Lutheran Consultation on Episcopacy meet in Niagara Falls, Ontario and issue *The Niagara Report*.⁷ Among the purposes of the Consultation is 'to shed some fresh light on the relationship between the topics of apostolic succession, the ministry of the whole people of God, episcopacy and the historic episcopate'.

1989: Act 87 of the General Synod commends 'A Plan to Restore the Diaconate in the Anglican Church of Canada'. The Plan raises the question of the relationship of the diaconate to the other orders of the church.

1992: The Baltic, British, Irish and Scandinavian Anglican and Lutheran Churches issue *The Porvoo Common Statement*.⁸ This statement provides the road map for full communion between these churches and will later influence *Called to Full Communion: The Waterloo Declaration* in Canada.

⁴ Paragraph 31 of *The Church: Towards a Common Vision* found at

https://www.oikoumene.org/sites/default/files/Document/The_Church_Towards_a_common_vision.pdf.

⁵ https://www.anglicancommunion.org/media/105260/final_report_arctic_1.pdf.

⁶ https://www.oikoumene.org/sites/default/files/Document/FO1982_111_en.pdf.

⁷ https://www.anglicancommunion.org/media/102175/the_niagara_report.pdf.

⁸ https://www.anglicancommunion.org/media/102178/porvoo_common_statement.pdf.

1996: The Anglican-Lutheran International Commission publishes *The Hanover Report: The Diaconate as Ecumenical Opportunity*.⁹ Among its many contributions to the ongoing renewal of the diaconate is Paragraph 48: “A general description of diaconal ministers can be given: Diaconal ministers are called to be agents of the church in interpreting and meeting needs, hopes and concerns within church and society.”¹⁰

2001: The General Synod of the Anglican Church of Canada and the National Convention of the Evangelical Lutheran Church in Canada enter into full communion on the basis of *Called to Full Communion: The Waterloo Declaration*.¹¹ This action recognizes the full authenticity of the diaconal, presbyteral and episcopal ministries of both churches.

2001: Throughout its history the International Anglican Liturgical Consultation (IALC) has held the issues of Christian initiation and its relationship to ministry, ecclesiology and ordination. In 2001 the IALC issued *The Berkeley Statement: To Equip the Saints* with an accompanying volume of essays, *Equipping the Saints: Ordination in Anglicanism Today* (Dublin: Columba Press, 2006).¹²

2013: The World Council of Churches publishes *The Church: Towards a Common Vision* from the Commission on Faith and Order.¹³ This second convergence statement from the Commission since BEM in 1982 is based upon the communion or *koinōnia* principle as well as the missiological concept of the *missio Dei*.

2016: *The Iona Report: The Diaconate in the Anglican Church of Canada* is received by General Synod.¹⁴

Another source of reflection on mission, ministry and ecclesiology has been the Lambeth Conferences. In 1988 the Conference discussed the ministry of bishops from the perspectives of Christian unity and mission. The 1998 Conference examined *The Virginia Report* and how it treated issues of communion ecclesiology, mission and episcopal ministry. In 2008 the Conference issued its report entitled *Equipping Bishops as Leaders in God’s Mission*.

While baptismal ecclesiology and communion ecclesiology have different starting points, they converge in powerful ways. Proponents of both would claim that these ecclesiological principles are not new but rooted in biblical and ancient tradition, and that both are vital for the

⁹ https://www.anglicancommunion.org/media/102181/the_hanover_report.pdf.

¹⁰ https://www.anglicancommunion.org/media/102181/the_hanover_report.pdf.

¹¹ https://www.anglicancommunion.org/media/102184/waterloo_declaration.pdf.

¹² <https://www.anglicancommunion.org/media/120992/berkeley.pdf>.

¹³ https://www.oikoumene.org/sites/default/files/Document/The_Church_Towards_a_common_vision.pdf.

¹⁴ <https://www.anglican.ca/wp-content/uploads/iona-report.pdf>.

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renewal of the life and mission of the Church today. Ecclesiology is not so much a propositional discipline as it is a reflection exercise on the praxis of observable ecclesiology. This reflection is based on the expression and experience in witness and mission, theology and teaching, governance and ministry of real communities of Christians in real times and in real places.

Liturgical celebrations are overt manifestations of a community's operative ecclesiology.¹⁵ Christian initiation and ordination are the most explicit expressions of a Christian community's ecclesiology. Because these two rites are celebrated in the midst of congregational and diocesan settings, they have a profound effect on the shaping of the community's understanding of how they participate in God's mission.

The Ordinal 1985 represents an important stage in the Anglican Church of Canada's engagement with questions of Church, mission and ministry. Since its publication and authorization, however, Anglicans have engaged in significant reflection and a renewed understanding of what it means to be Church, what is the mission of God in which the Church participates and what is the role of ordained ministry within the life of the baptized community.

Consequently, there is an urgent need to review and revise the ordination rites of the Anglican Church of Canada so that they reflect, proclaim and support this renewed vision of what it means to be the Body of Christ, a new creation, a royal priesthood.

2. What is the mandate of the Task Group on Ordinal Revision?

By means of Resolution #A141, the General Synod 2010 adopted *Liturgical Principles: Principles for the Revision of the Contemporary Language Authorized Liturgical Texts of The Anglican Church of Canada* and mandated the creation of a liturgical task force to undertake the work outlined in *Liturgical Principles*. Among the rites to be reviewed are those for the ordination to the diaconate, the presbyterate and the episcopate.

An initial step is to ask how the current rites reflect what we currently believe about the church and ordained ministries? The rites have served us well for almost forty years, but the developments noted in the first section of this Rationale are consequential and cannot be ignored.

The Task Group considers that any revision should retain the *ordo*, e.g., the structure and core elements of the rites. However, given the emerging theological consensus on major issues of sacramental theology, ministry and ordained ministry in the Anglican Communion and among our full communion and ecumenical partners with whom we have agreements, it is reasonable for the Task Group to undertake the revision of texts and other elements of the rites. Our review as members of the Anglican Church of Canada is thus situated within our local context

¹⁵ James Empereur, *Models of Liturgical Theology*.

in conversation with the wider Communion, full communion partners and ecumenical relationships.

The Task Group includes deacons, presbyters, bishops and lay leaders and has engaged in consultation with others to undertake its work. The aim has been to reshape certain emphases and to bring to the fore the ecclesial, sacramental, baptismal and missional aspects of the life and work of the Christian community. How do we best express the priestly nature of the whole Church within these rites? How do we best ensure that the rites are about the Church in service of God's mission? How do we avoid an overly narrow focus on the candidates and on the offices to which they are to be ordained?

Significant work has already been done in other Provinces of the Anglican Communion as well as by Anglican and Lutheran scholars in Canada and elsewhere. Members of the IALC have already been of great assistance in providing a research base from which to review the ordinals currently in use in the Communion and will provide a base for constructive critical feedback.

The revision of the Ordinal is taking place in consultation with the bishops and other lay and ordained leaders in our church, as well as with full communion and ecumenical partners. Any proposed rites will be subject to a period of trial use and evaluation as determined by the Council of General Synod. From this period of trial use and evaluation will arise the final proposal presented to General Synod for authorization.

3. What does Liturgical Principles (General Synod 2010) say about the revision of our contemporary language rites for ordination?¹⁶

11.1) (Christian baptism is) the foundation for Christian ministry, both of the church as a whole, and of each of its members, including those called to serve Jesus Christ as bishops, presbyters or deacons. Setting ordination rites in such a theological context is an expression of what is meant by a 'baptismal ecclesiology'. A reaffirmation of baptismal faith could be a significant feature of the rite, enabling the assembly to reaffirm God's call and its response to ministry.

11.2) Ordination rites should be grounded in a baptismal ecclesiology, not only in setting ordination to particular ministries firmly within the context of the ministry of the whole people of God, but also in demonstrating the principle that 'in, through and with Christ, the assembly is the celebrant'. The presenters should represent the wider community of the baptized rather than the personal choice of the candidate.

¹⁶ An excerpt from 'On Ordination Rites'. This section of *Liturgical Principles* (GS 2010) is adapted from *To Equip the Saints: The Berkeley Statement of the International Anglican Liturgical Consultation* (2001). The numeration of paragraphs is that of *Liturgical Principles*.

11.3) An ordination service is an ecclesial event in which the church's life and ministry is ordered, and so should take place in the context of a eucharist celebrated at a place and time when all its ministries may be most fully represented.

- a) The ecclesial nature of ordination may be underscored if the eucharistic readings of the day are used, when they are appropriate, rather than those that focus more narrowly on the particular order being conferred.
- b) The particular posture adopted by those involved – both the community offering prayer and those for whom the prayer is being offered – is significant.
 - i) If the bishop adopts the same posture as the rest of the assembly for the intercessory prayer and invocation of the Holy Spirit, the bishop is identified as praying with the whole community.
 - ii) If the candidates kneel while others stand, it is more clearly indicated that they are being prayed for.
 - iii) If both the presider and the assembly stand for the presidential prayer, it is clearer that the act is that of the whole assembly and not just of the presider alone.
 - iv) If those who are associated with the presidential imposition of hands, i.e., presbyters at the ordination of presbyters and bishops at episcopal ordinations, join in any other manual gesture with the presider throughout the entire prayer, its unity is more clearly demonstrated.

11.4) The incarnational nature of the gospel calls Christians to embrace in their liturgy aspects of local culture that embody the values of the kingdom of God. Such things as dress, language and symbol in ordination rites all shape the way in which participants perceive the nature and significance of ministry, and how it is authorized and imported.

11.5) Among the great diversity of cultural expressions of ordination rites throughout the Communion, (a) the recognition by the church of God's call of the candidates and (b) prayer with the laying on of hands remain the central focus of the ordination rite.

11.6) An ordination service is a celebration of the ministry of the whole people of God. The diversity of ministries is appropriately represented among those who take different roles in the service. Where persons are being ordained or licensed to different forms of ministry at the same service, care must be taken to ensure that this occurs within the context of the ministry of all the baptized and that the distinct character of the different ministries remains clear.

11.7) Opportunity is to be provided for the family of the ordinand, as appropriate, to voice their support of her or his ministry.

4. What is distinctive about the draft rites that the Task Group is circulating for review and comment?

The proposed rites that the Task Group is presenting for review have elements that are distinct from the Ordinal of the BAS.

- The three rites are parallel in structure and, in many cases, in texts. This is intended to enhance an understanding of ordination as rooted in the Christian initiation.
- New rubrics emphasize the importance of the cultural context in which the ordination takes place. Consequently there is explicit mention of territorial acknowledgement as well as the potential for cultural elements that arise from the communities present in the ecclesiastical jurisdiction.
- The emphasis on the cultural and social context has required consideration of language that is faithful to the scriptural and theological tradition and fair to all the people God has called into the communion of the church.
- In each rite there is the option of beginning the ordination with a Thanksgiving for Baptism using one of two forms based on Anglican and Lutheran texts.
- When candidates for ordination are presented, their presenters are to be persons who have participated in the discernment of the candidates' call and suitability for the exercise of the order to which they are being presented.
- Rather than the term 'Examination', the Task Group has chosen to use the term 'Covenant' to describe the exchange of questions and answers. The choice of this term arises from the language of our baptismal liturgy as well as more clearly represent the nature of what is transpiring at this point in the ordination.
- Given the growth of the distinctive diaconate in the Anglican Church of Canada and the wider Communion, the Task Group has been more explicit in identifying how deacons participate in the liturgy. This has meant that a distinction is made in the Covenant between those called to the diaconate and those called to the transitional diaconate.
- The prayers of consecration are parallel in both structure and text with the exception of a paragraph in each prayer specific to the rite being conferred. Each prayer ends with an expanded 'Amen' on the part of the congregation to emphasize that ordination is an act of the whole church.
- Since the vesting is an act of aggregation, e.g., the incorporating of the newly-ordained into their order of ministry, representatives of the order are responsible for the vesting.

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Concerning the Ordination of a Bishop

In accordance with ancient custom, it is desirable, if possible, that bishops be ordained on Sundays or on the feasts of apostles or evangelists, or other feasts when a large number of the faithful can attend, unless pastoral reasons suggest another day. Particular Days appropriate for the ordination of bishops can be found in the Further Directions on page 28.

When a bishop is to be ordained, the archbishop, or a bishop appointed by the archbishop, presides. At least two other bishops of the Anglican Church of Canada serve as co-consecrators. Bishops from any full communion partners of The Anglican Church of Canada should participate, when possible, as coconsecrators.

The liturgy is preceded by an acknowledgement of the territory to be prepared in consultation with the local community in which the ordination takes place. This acknowledgement may consist of formal statements and other culturally appropriate actions that accentuate the specific context in which the liturgy takes place. The liturgy may also incorporate other elements expressive of the cultural communities active in the life of the diocese including those of the bishop-elect.

It is appropriate that invitations be made to representatives of churches in full communion to participate in the service.

Representatives of the presbyterate, the diaconate and the laity of the diocese for which the new bishop is to be ordained are assigned appropriate duties in the service. Attention should be paid to the diversity of the diocese in the selection of these representatives and to the languages used in the diocese.

It is the role of deacons to read the Gospel and to make ready the Holy Table for the celebration, preparing and placing upon it the bread and cup of wine, and to lead the Litany and Dismissal.

From the beginning of the service until the preparation of the gifts, the chief consecrator presides from a chair placed close to the people, so that all may see and hear what is done. The other bishops, or a convenient number of them, sit to the right and left of the chief consecrator.

The bishop-elect is vested in a rochet or alb, without stole, tippet or other vesture distinctive of ecclesiastical or academic rank or order.

When the bishop-elect is presented, their full baptismal name (designated by the sign NN) is used. Thereafter, it is appropriate to refer to them only by the name and the pronouns by which they are known. Rubrics provide instruction on the appropriate posture at various points in the service and may be adapted to serve the needs of the congregation.

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The Gathering of the Community

A hymn, anthem, or other culturally appropriate expressions of praise may accompany the entry of the bishop and others.

All stand.

The Greeting

The archbishop greets the community.

The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit, be with you all.

All: And also with you.

From Easter Day through the Day of Pentecost:

Alleluia! Christ is risen.

All: The Lord is risen indeed. Alleluia!

May God's grace and peace be with us.

All: May God fill our hearts with joy.

The following prayer may be added.

Archbishop: Almighty God,

All: to you all hearts are open,

all desires known,

and from you no secrets are hidden.

Cleanse the thoughts of our hearts

by the inspiration of your Holy Spirit,

that we may perfectly love you,

and worthily magnify your holy name;

through Christ our Lord. Amen.

The liturgy may continue with the Thanksgiving for Baptism.

Thanksgiving for Baptism

The archbishop says,

We who are baptized into Christ Jesus
have become a new creation.

God has entrusted the ministry of reconciliation to us.

Let us give thanks to the Creator.

All: It is right to give our thanks and praise.

Or

Let us give thanks to the Lord our God.

All: It is right to give our thanks and praise.

Water is poured into the font (or other vessel) as the archbishop continues with one of the following Thanksgivings over the Water.

Form I:

Blessed are you, holy God.

You are the creator of the waters of the earth.

You are the fire of rebirth.

You pour out your Spirit on your people that
the world may know your peace and truth.

By water and your Word you claim us as a royal priesthood.

Shower us with your Spirit and renew our lives
with your forgiveness and love.

To you be given honour and praise through
Jesus Christ our Lord,
in the unity of the Holy Spirit, now and for ever.

All: Amen.

Or the following:

Form II

Blessed are you, O God,
Alpha and Omega, the beginning and the end.
You are the One who makes all things new.

Breathe your Spirit, O God, upon this water
that your servants who are washed and anointed
may share with your Christ in his death and resurrection.
Let there be no distinction among those
whom one baptism, one Spirit, one faith make one people.
Together, may we stand as a sign and foretaste of your kingdom,

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a covenant to the people, a light to the nations.
We give you praise and honour and worship
through your servant, Jesus the Christ,
in the unity of the Holy Spirit, now and for ever.

All: Amen.

A hymn may be sung. As a reminder of the gift of baptism, the archbishop, assisted by other ministers, may sprinkle the community with the water.

The liturgy continues with the Presentation of the Bishop-Elect.

The Presentation

The people sit. Representatives of the jurisdiction, presbyters, deacons and lay persons, present the bishop-elect. The archbishop begins as follows.

Dear People of God,
we have come together to ordain a bishop in Christ's holy Church.

Presenters: N, bishop in the Church of God,
the Synod of the Diocese (or Province) of N,
trusting in the guidance of the Holy Spirit,
have chosen NN to be a bishop and chief pastor.
We therefore ask you to lay your hands upon N,
and in the power of the Holy Spirit
to consecrate *them* a bishop in the one, holy, catholic and apostolic Church.

The archbishop then directs that testimonials of the election be read. When the reading of the testimonials is ended, the archbishop requires the following promise from the bishop-elect:

In the name of the Father, and of the Son, and of the Holy Spirit, I, NN, chosen bishop of the Church and See of N, do reaffirm the Oaths and Subscriptions made at my ordination; and I solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; I do solemnly promise to conform to the doctrine, discipline and worship of the Anglican Church of Canada; and I do pledge myself to render due obedience to the Metropolitan of N and to their successors. So help me God, through Jesus Christ.

The bishop-elect then signs the above declaration in the sight of all present. The witnesses add their signatures.

All stand. The archbishop then asks the response of the people.

Dear friends in Christ, you have heard testimony given that *N* has been duly and lawfully elected to be a bishop of the Church of God to serve in the Diocese of *N*. You have been assured of *their* suitability and that the Church has approved *N* for this sacred responsibility. Therefore, if any of you know any impediment or crime for which we should not proceed, come forward now, and make it known.

A period of silence is held. If no objection is made, the archbishop continues,

Is it your will that we ordain *N* a bishop?

People: It is.

Will you uphold *them* in this ministry?

People: We will.

The Collect of the Day or one of the following Collects may be said or sung.

Archbishop: Let us pray.

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.
By the effectual working of your providence,
carry out in tranquility the plan of salvation.
Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord;
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever.

All: Amen.

Or:

Archbishop: Let us pray.

Creator of all, through your incarnate Word
you have called us into the communion of your universal Church:
hear our prayer for your faithful people
that in our vocation and ministry
we may be an instrument of your love

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and give to your servant *N* now to be ordained
the needful gifts of grace;
through our Lord and Saviour Jesus Christ,
who is alive and reigns with you, in the unity of the Holy Spirit,
one God, now and for ever.

All: Amen.

The liturgy continues with the Proclamation of the Word.

The Proclamation of the Word

The Readings

The Scripture readings of the day including the psalm are proclaimed. Lay persons are assigned the readings which precede the Gospel. Normally a deacon reads the Gospel. A psalm, canticle, hymn, anthem or period of silence may follow the readings.

The Sermon

The sermon proclaims the gospel and points to Christ and his ministry. The sermon may further address the role of the bishop as a servant leader of the community's apostolic ministry.

A silence for reflection may follow.

The Nicene Creed

All stand. The archbishop leads the community in the proclamation of the Church's faith.

Archbishop: Let us confess our faith as we say

All: We believe in one God,
the Father, the Almighty,
maker of heaven and earth, of
all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,

begotten, not made,
of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of
the world to come. Amen.

The Covenant

The bishop-elect stands facing the bishops. The archbishop addresses the people.

By the Holy Spirit all who are baptized into Christ Jesus are called into God's own ministry of reconciliation and salvation. We are to proclaim the good news of God in Christ, seeking to serve Christ in all persons. We are to be salt for the earth; we are to be the light of Christ graced by God to participate in the healing and transformation of the world.

Christ is head of the Church and the source of all Christian ministry. Through the ages, the Church has come to ordain bishops, presbyters, and deacons to equip the saints for the work of ministry and for building up the body of Christ.

The bishops remain in place. All others now sit. The archbishop addresses the bishop-elect.

N, every Christian is called to follow Jesus Christ, serving God, the Source of life, through the power of the Holy Spirit. *N*, the people have chosen you to be a bishop in the Church of God

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and have affirmed their trust in you by acclaiming your election. A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.

Bishops are to ensure the continuity of the Church's apostolic ministry. You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the new covenant; to ordain presbyters and deacons, and to join in ordaining bishops. You are to be in all things a faithful pastor and wholesome example for the entire flock of Christ. You are to lead and equip God's people to grow into the full stature of Christ.

Bishops are to exercise godly leadership in that part of the Church committed to their care. The Church looks to you to promote peace and unity among all God's people, and to encourage obedience to God's word. You are to keep the Church true to its faith, as found in Scripture and the Creeds, to teach this faith and proclaim it. You will take your place in the councils of the Church. With your fellow bishops and with all the faithful when gathered in synods you will share in the leadership of the Church throughout the world.

Your heritage is the faith of patriarchs, matriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came not to be served but to serve, and to give his life as a ransom for many.

We praise God and give thanks for your commitment to serve Christ as a bishop in the Church. You are to serve humbly and joyfully. Remember that the life and work to which you are now called is in God's hands.

Do you believe that you are truly called by God and the Church to the life and work of a bishop?

Answer: I believe I am so called.

The following questions are then addressed to the bishop-elect by the other bishops.

Will you accept this call and fulfil this trust in obedience to Christ?

Answer: I will obey Christ, and will serve in his name.

Will you be faithful in prayer, and in the reading and study of holy scripture, that you may have the mind of Christ?

Answer: I will, for Christ is my help.

Will you boldly proclaim and interpret the gospel of Christ, enlightening the minds and stirring up the conscience of the People of God?

Answer: I will, in the power of the Spirit.

As a chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?

Answer: I will, in the name of Christ, the shepherd and bishop of our souls.

Will you guide, strengthen and sustain the presbyters, deacons and all others who minister in the Church so that Christ and his redeeming love may be made known?

Answer: I will, by the grace given me.

Will you guard the faith, unity and discipline of the Church?

Answer: I will, for the love of God.

Will you share with your fellow bishops in the government of the whole Church; will you take your part in the synods and councils of the Church, taking counsel with the deacons, presbyters, and all the baptized in seeking God's wisdom and purpose for God's mission?

Answer: I will, as one who shares in that mission.

Will you seek to pattern your life and relationships in accordance with the teachings of Christ?

Answer: I will, with God's help.

Will you be merciful to all, show compassion to poor and strangers, and defend those who have no helper?

Answer: I will, for the sake of Jesus Christ.

Will you persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others?

Answer: I will, in the love of the Holy Trinity.

Will you in all things seek not your glory but the glory of Christ?

Answer: I will, to whom be the glory forever.

N, through these promises you have committed yourself to God, to serve the Church in the office of bishop. May the vision of God enlighten your understanding. May God's continuing call sustain your walk with Christ, and keep you joyful.

Answer: Amen.

The Litany

All stand except the bishop-elect who kneels or prostrates before the archbishop. The other bishops, including those from full communion churches, stand to the right and left of the archbishop. A deacon or other assisting minister calls the people to prayer with these or similar words.

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Let us offer our prayers to God before we ordain *N* for the life and work to which we trust the Holy Spirit has called *them*.

The people remain standing or kneel, as directed by the archbishop. One of the following litanies is sung or said. It is appropriate for a deacon to lead the Litany.

(See Forms I and II of Litany, appended)

Veni Creator Spiritus or Veni Sancte Spiritus

Either the Veni Creator Spiritus or Veni Sancte Spiritus is to be sung following the litany.

Silent Prayer

A generous period of silent prayer follows the singing of the Veni Creator Spiritus or Veni Sancte Spiritus

The Prayer of Consecration

The archbishop and assisting bishops lift up their hands and the archbishop begins the Prayer of Consecration.

We praise and glorify you, gracious God, for throughout the ages you have created a people to love and serve you and formed throughout the world a holy people adopted as your own children, a royal priesthood, a universal Church.

We praise and glorify you, merciful God, because in your great love of creation you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and to teach us that whoever would be great among us must be the servant of all.

We praise and glorify you, holy and living God, because through Christ's resurrection and ascension, you have bestowed the gifts of the Holy Spirit on your people and equipped some to be apostles, prophets, evangelists, pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ. We thank you for these many gifts in the one Body of Christ, given for the sake of the world you so love.

And now we give you thanks that you have called your servant *N* to share in this ministry as a bishop.

Here the archbishop and other bishops lay their hands on the head of the bishop-elect, and the archbishop says,

God of grace, through your Holy Spirit, gentle as a dove, living, burning as fire, empower your servant *N* for the office and work of a bishop in the Church.

Or

Send down your Holy Spirit upon your servant *N*, whom we consecrate in your name to the office and work of a bishop in the Church.

The archbishop continues,

God of all grace, through your Holy Spirit, may *N* be a steadfast guardian of the faith and sacraments, a wise teacher and faithful in presiding at the worship of your people. With *their* fellow servants in Christ, may *N* increase your Church and renew its ministry, uniting its members in a communion of truth and love. Give *them* humility, that *they* may use *their* authority not to hurt but to heal, not to destroy but to build up. Defend *them* from all evil that as an ambassador for Christ they may stand before you blameless and finally, with all your servants, enter your eternal joy.

Accept our prayers, most merciful God, through Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and for ever.

All: Amen! Point us to Christ, the living Way, feed us with Christ, the bread of life, and unite us in Christ rejoicing!

Vesting and Presentation of the Symbols of Office

The assisting bishops now vest the new bishop according to the order of bishops.

The new bishop is presented with a Bible, with the following words,

Here are words of eternal life. Take them for your guide and, with all the baptized, proclaim them to the world.

The new bishop is presented with a pastoral staff, with the following words,

We welcome you as a shepherd of Christ's flock. Build up the Church in unity and love, so that the world may believe.

The archbishop says,

Do not forget the trust committed to you as a bishop in the Church of God.

The archbishop presents the new bishop to the community, saying,

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I present *N*, bishop in the Church of God.

The people may offer their acclamations and applause.

The Seating of a Diocesan Bishop

The new diocesan bishop is led to the bishop's seat. After the new bishop is seated, the dean of the diocese says:

People of the *Diocese* of *N*, let us welcome our new shepherd.

The people say,

**N, we receive you as our bishop.
Be among us as our pastor and leader.
May the Lord stir up in you the flame of holy charity
and the power of faith that renews the world. Amen.**

The Exchange of Peace

The new bishop rejoins the archbishop preparing to address the assembly. The new bishop then says,

The peace of the Lord be always with you.

All: And also with you.

Or

The peace of Christ be always with you.

All: And also with you.

A deacon or other assisting minister may say,

Let us offer one another a sign of peace.

The Holy Communion

The Preparation of the Gifts

It is appropriate for deacons to prepare the elements and place the vessels on the Table.

The archbishop presides and is joined by the new bishop and assisted by deacons.

The Prayer over the Gifts

The Prayer over the Gifts for the Day or one of the following Prayers may be said or sung.

God of faithfulness,
in every age you call your disciples
to make known your love.

May we who celebrate this eucharist today
be so strengthened in the ministries to which we are called,
that we may always witness to your holy name.
This we pray in the name of Jesus Christ.

All: Amen.

Or

Shepherd of Israel,
your flock is never without care.
Accept our grateful offering
and grant that your Church
may always rejoice in faithful pastors
who are servants of Christ
and stewards of your mysteries.
We ask this through Jesus Christ our Lord.

All: Amen.

The Great Thanksgiving

Any of the eucharistic prayers authorized for use in the Anglican Church of Canada may be used.

*The Preface of the Day is used or one suitable such as those recommended in the Appendix, page XY
(forthcoming)*

The Lord's Prayer

The recitation of the Lord's Prayer should accommodate the diversity of languages used in the community gathered for the ordination.

The archbishop says,

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As Christ has taught us and in the language of your choice, let us pray...

The Breaking of the Bread

When the consecrated bread is broken for distribution, any authorized fraction anthem may be said or sung. The archbishop then says,

The gifts of God for the People of God.

All: **Thanks be to God.**

Or

Behold the mystery of your salvation laid out before you.

Behold who you are; become what you receive.

All: **Thanks be to God.**

The Communion

The new bishop assists in the distribution of communion.

The community shall always be given an opportunity to receive communion at the ordination eucharist.

The Sending Forth of the Community

Prayer after Communion

The archbishop leads the people in the Prayer after Communion of the Day, or the following Prayer.

All your works praise you, O Lord.

All: **And your faithful servants bless you.**

Gracious God,
We thank you for feeding us
with the body and blood
of your Son Jesus Christ.
May we, who share his body,
live his risen life;
we, who drink his cup,
bring life to others;

**we, whom the Spirit lights,
give light to the world.**

**Keep us firm in the hope you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.**

The new bishop blesses the people.

The Dismissal

A deacon dismisses the people with these or similar words. From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.

Go forth into the world,
rejoicing in the power of the Spirit.

All: Thanks be to God.

A hymn may be sung after the dismissal. Other cultural elements appropriate to a sending rite may be included as ways of moving people out from worship into the world.

Further Directions

Feasts of Apostles or Evangelists are particularly appropriate times for the ordination of bishops. Additional commemorations or memorials may also be appropriate, such as days celebrating the ministries of bishops such as John Charles Roper of Ottawa or Francis de Sales, bishops who were particularly celebrated as Teachers of the Faith, such as John Chrysostom or Gregory the Great or missionary bishops such as Anskar or Cyril and Methodius. Consult the current liturgical Calendar of the Anglican Church of Canada in print or online. Feasts may be transferred for use on a day when it is possible to gather the diocese.

According to ancient tradition, Ember Days are considered particularly appropriate days of fasting and prayer in preparation for ordinations.

Ordination is an important event in the life of the one being ordained and as such belongs to the whole Church. Decisions regarding the content and conduct of the liturgy are made by the archbishop.

Ordinations of bishops normally take place in the diocesan cathedral. Circumstances, including the limitations of historic buildings and climate issues may lead liturgical planners to consider other locations for such large diocesan gatherings. The liturgical celebration itself creates a hallowing of time and place in this moment.

When it is possible, all bishops of churches in full communion with the Anglican Church of Canada within the diocese should be invited to participate in the ordination of the bishop-elect.

In planning the rite, attention should be paid to full use of the liturgical space and its centres, e.g., font, lectern, and altar. Visibility and accessibility are key considerations.

The first principle for territorial or land acknowledgments is to ask what the local First Peoples want to be said. Care is to be taken in crafting further liturgical words. This is an emerging field of ethical, doctrinal, and liturgical work for which language needs to emerge locally. If preceding the actual liturgy it may be an acknowledgement; if included in the Gathering Rite, it is more than acknowledgment: the liturgical context creates of it an act of prayer, and it is important that the words reflect an aspect of prayer. It may take the form of a brief act of prayer for the land in penitence and asking God's help in commitment to care for the land for right relationship amongst Indigenous and non-Indigenous peoples.

Liturgical rubrics give instruction on the appropriate posture at various points in the service. The direction to stand for prayer, for example, reflects the preferred posture of the whole congregation as one united in prayer. Within that one worshipping body individual members may or may not be able to stand or to kneel or to walk unaided. The unity of the body consists in its oneness in prayer rather than its uniformity of posture. Adaptation is a pastoral obligation. Any verbal or written instruction should take care to use forms that do not single out disability. Other forms of verbal instruction include: "please rise", or "please rise in body or spirit", and simple hand gestures (raising upturned palms) may accompany verbal instructions. Care is to be taken regarding the mobility needs of all in liturgical roles.

Throughout the rite there are moments when silence or silent prayer are expected. These silences should be of sufficient length to give an opportunity for reflection and prayer.

*As a posture of prayer, the bishop-elect may prostrate themselves during the *Veni Creator Spiritus* or *Veni Sancte Spiritus*.*

If the bishop-elect is not being ordained to serve in a diocese, the terms 'Diocese' and 'See' in the presentation are replaced by the name of the jurisdiction for which the bishop-elect is being ordained.

At the imposition of hands in the ordination of a bishop, care should be taken to maintain the dignity of the gesture so as to avoid crowding around the bishop-elect. It is appropriate for those bishops who cannot conveniently reach the bishop-elect to extend one of their hands toward the bishop-elect.

If anointing with chrism is to be made on the head of the bishop, this is to be done following the vesting, and prior to the presentation of the bishop immediately preceding the Peace. Guidance and words for this are found in the Appendix.

Other bishops, presbyters and deacons may join in the breaking of the bread. It is appropriate for the bishop-elect, assisted by other clergy and lay persons, to distribute communion.

The roles specifically assigned to deacons in this liturgy may be filled by other assisting ministers if there is no deacon available in the diocese. Care should be taken to maintain the diaconal nature of these roles.

See Appendix for: Litany I, II, and III

Further Appendices will be included in the final version, including:

- *Ordination Prefaces,*
- *Explanation of and texts for Anointing*
- *Additional Suggested Scriptural Texts*
- *Forms of Blessings*
- *Oaths and Subscriptions of the Ecclesiastical Provinces*
- *Suggested Hymnody*

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Concerning the Ordination of a Presbyter

In accordance with ancient custom, it is desirable, if possible, that presbyters be ordained on Sundays or other feasts when a large number of the faithful can attend, unless pastoral reasons suggest another day. Particular Days appropriate for the ordination of presbyters can be found in the Further Directions on page 44.

Whenever a bishop is to confer holy orders, at least two presbyters must be present.

The liturgy is preceded by an acknowledgement of the territory to be prepared in consultation with the local community in which the ordination takes place. This acknowledgement may consist of formal statements and other culturally appropriate actions that accentuate the specific context in which the liturgy takes place.

The liturgy may also incorporate other elements expressive of the cultural communities active in the life of the diocese including those of the candidate(s).

It is appropriate that invitations be made to representatives of churches in full communion to participate in the service.

Representatives of the presbyterate, the diaconate and the laity of the diocese for which the new presbyter(s) is (are) being ordained are assigned appropriate duties in the service. Attention should be paid to the diversity of the diocese in the selection of these representatives and to the languages used in the diocese. Presenters should be chosen from amongst those who have been involved in the formation and preparation of the candidate.

It is the role of deacons to read the Gospel and to make ready the Holy Table for the celebration, preparing and placing upon it the bread and cup of wine, and to lead the Litany and Dismissal.

From the beginning of the service until the preparation of the gifts, the bishop presides from a chair placed close to the people, so that all may see and hear what is done.

The candidate(s) is (are) vested in alb or in cassock and surplice, without stole, tippet or other vesture distinctive of ecclesiastical or academic rank or order.

When each candidate is presented, their full baptismal name (designated by the sign NN) is used. Thereafter, it is appropriate to refer to them only by the name and the pronouns by which they are known. They are known as 'candidate' until the consent of the assembly has been given, after which time they are known as 'ordinand.'

Rubrics provide instruction on the appropriate posture at various points in the service and may be adapted to serve the needs of the congregation.

The Gathering of the Community

A hymn, anthem, or other culturally appropriate expressions of praise may accompany the entry of the bishop and others.

All stand.

The Greeting

The bishop greets the community.

The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit, be with you all.

All: And also with you.

From Easter Day through the Day of Pentecost:

Alleluia! Christ is risen.

All: The Lord is risen indeed. Alleluia!

May God's grace and peace be with us.

All: May God fill our hearts with joy.

The following prayer may be added.

Bishop: Almighty God,

All: to you all hearts are open,

all desires known,

and from you no secrets are hidden.

Cleanse the thoughts of our hearts

by the inspiration of your Holy Spirit,

that we may perfectly love you,

and worthily magnify your holy name;

through Christ our Lord. Amen.

The liturgy may continue with the Thanksgiving for Baptism.

Thanksgiving for Baptism

The bishop says,

We who are baptized into Christ Jesus
have become a new creation.

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God has entrusted the ministry of reconciliation to us.

Let us give thanks to the Creator.

All: It is right to give our thanks and praise.

Or

Let us give thanks to the Lord our God.

All: It is right to give our thanks and praise.

Water is poured into the font (or other vessel) as the bishop continues with one of the following Thanksgivings over the Water.

Form I

Blessed are you, holy God.

You are the creator of the waters of the earth.

You are the fire of rebirth.

You pour out your Spirit on your people
that the world may know your peace and truth.

By water and your Word you claim us as a royal priesthood.

Shower us with your Spirit
and renew our lives with your forgiveness and love.

To you be given honour and praise
through Jesus Christ our Lord,
in the unity of the Holy Spirit, now and for ever.

All: Amen.

Or the following:

Form II

Blessed are you, O God,
Alpha and Omega, the beginning and the end.
You are the One who makes all things new.

Breathe your Spirit, O God, upon this water
that your servants who are washed and anointed
may share with your Christ in his death and resurrection.
Let there be no distinction among those

whom one baptism, one Spirit, one faith make one people.
Together, may we stand as a sign and foretaste of your kingdom,
a covenant to the people, a light to the nations.
We give you praise and honour and worship
through your servant, Jesus the Christ,
in the unity of the Holy Spirit, now and for ever.

All: Amen.

A hymn may be sung. As a reminder of the gift of baptism, the bishop, assisted by other ministers, may sprinkle the community with the water.

The liturgy continues with the Presentation of the Candidate(s).

The Presentation

The people sit. A presbyter and a layperson and additional presenters, if desired, standing before the bishop, present the candidate(s). The bishop begins, saying,

Dear People of God, we have come together to ordain (a) priest(s) in Christ's holy Church.

Presenters: N, bishop in the Church of God, on behalf of the clergy and people of the Diocese of N, we present you NN to be ordained a priest in Christ's holy catholic Church.

Bishop: Have they been selected in accordance with the canons and customs of this Church? And do you believe their manner of life to be suitable to the exercise of this ministry?

Presenters: We certify to you that they have been duly selected, and we believe them to be qualified for this order.

The bishop says to the candidate(s),

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

The candidate answers,

I am willing and ready to do so; and I solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly promise to conform to the doctrine, discipline, and worship of the Anglican Church of Canada.

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The candidate(s) then sign(s) the required Oaths and Subscriptions in the sight of all present as the texts are read aloud. The witnesses add their signatures.

All stand. The bishop asks the response of the people.

Dear friends in Christ, you know the importance of this ministry, and the weight of your responsibility in presenting *N* for ordination to the sacred order of presbyters. Therefore, if any of you know any impediment or crime for which we should not proceed, come forward now, and make it known.

A period of silence is held. If no objection is made, the bishop continues,

Is it your will that we ordain this (*these*) candidate(s) (*a*) priest(s)?

People: It is.

Will you uphold *them* in this ministry?

People: We will.

The Collect of the Day or one of the following Collects may be said or sung.

Bishop: Let us pray.

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.
By the effectual working of your providence,
carry out in tranquility the plan of salvation.
Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord; who lives and reigns with you,
in the unity of the Holy Spirit, one God, for ever and ever.

All: Amen.

Or:

Bishop: Let us pray.

Creator of all, through your incarnate Word
you have called us into the communion of your universal Church:
hear our prayer for your faithful people
that in our vocation and ministry
we may be an instrument of your love

and give to your servant *N* now to be ordained
the needful gifts of grace;
through our Lord and Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit, one God, now and for ever.

All: Amen.

The liturgy continues with the Proclamation of the Word.

The Proclamation of the Word

The Readings

The Scripture readings of the day including the psalm are proclaimed. Lay persons are assigned the readings which precede the Gospel. Normally a deacon (not an ordinand) reads the Gospel. A psalm, canticle, hymn, anthem or period of silence may follow any of the readings.

The Sermon

The sermon proclaims the good news and points to Christ and his ministry. The sermon may further address the role of the presbyter – as pastor, priest, and teacher - within the community's ministry.

A silence for reflection may follow.

The Nicene Creed

All stand. The bishop leads the community in the proclamation of the Church's faith.

Bishop: Let us confess our faith as we say

All: We believe in one God,
the Father, the Almighty,
maker of heaven and earth, of
all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,

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of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary and
became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of
the world to come. Amen.

The Consecration of the Presbyter

The Covenant

The bishop addresses the people.

By the Holy Spirit all who are baptized into Christ Jesus are called into God's own ministry of reconciliation and salvation. We are to proclaim the good news of God in Christ, seeking to serve Christ in all persons. We are to be salt for the earth; we are to be the light of Christ graced by God to participate in the healing and transformation of the world.

Christ is head of the Church and the source of all Christian ministry. Through the ages, the Church has come to ordain bishops, presbyters, and deacons, to equip the saints for the work of ministry and for building up the body of Christ.

All now sit except the ordinand(s), who stand(s) before the bishop. The bishop addresses the ordinand(s).

N, every Christian is called to follow Jesus Christ, serving God, the Source of life, through the power of the Holy Spirit. God now calls you to a particular ministry as pastor, priest, and teacher, working together with the bishop, with deacons and other presbyters, and to take a share in the councils of the Church. You are to proclaim the word of God and to watch for the signs of God's new creation. Formed by that word, you are to call the people to repentance and to declare God's forgiveness to penitent sinners.

In the midst of the gathered community, you are to preside at the sacraments of the new covenant, nourish Christ's people from the riches of his grace and strengthen them to glorify God in this life and in the life to come. With all God's people, you are to tell the story of God's love and baptize new disciples in the name of the Holy Trinity. You are to unfold the Scriptures and to preach the word in season and out of season. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. Guided by the Spirit, you are to discern and foster the gifts of all God's people, so that the whole Church may be built up in unity, faith, and service.

N, the people have chosen you to be (*a*) presbyter(s) in the Church of God and have affirmed their trust in you. We praise God and give thanks for your commitment to serve Christ as (*a*) presbyter(s) in the Church.

You are to serve humbly and joyfully. Remember that the life and work to which you are now called is in God's hands.

Do you believe that you are truly called by God and the Church to the life and work of a priest?
Answer: I believe I am so called.

The following questions are then addressed to the ordinand(s) by the bishop.

Do you now in the presence of the Church commit *yourself* to this trust and responsibility in obedience to Christ?

Answer: I do.

Will you respect and be guided by the pastoral direction and leadership of your bishop?
Answer: I will, with God's help.

Will you be diligent in the reading and study of the holy scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?
Answer: I will, with God's help.

Will you endeavour so to minister the word of God and the sacraments of the new covenant, that the reconciling love of Christ may be known and received?

Answer: I will, with God's help.

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Will you undertake to be a faithful pastor to all whom you are called to serve, labouring together with them and your fellow ministers to build up the people of God?

Answer: I will, with God's help.

Will you seek to pattern your life and relationships in accordance with the teachings of Christ?

Answer: I will, with God's help.

Will you persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others?

Answer: I will, with God's help.

Will you in all things seek not your glory but the glory of Christ?

Answer: I will, to whom be the glory forever.

May God who has given you the will to do these things give you the grace and power to perform them.

Answer: Amen.

The Litany

All stand except the ordinand, who kneel(s) or prostrates before the bishop. The presbyters, including those from full communion churches, stand to the right and left of the bishop. A deacon or other assisting minister calls the people to prayer with these or similar words.

Let us offer our prayers to God before we ordain *N* for the life and work to which we trust the Holy Spirit has called *them*.

The people remain standing or kneel, as directed by the bishop. One of the following litanies is sung or said. It is appropriate for a deacon to lead the Litany.

(See Forms I and II of Litany, appended)

Veni Creator Spiritus or Veni Sancte Spiritus

Either the Veni Creator Spiritus or Veni Sancte Spiritus is to be sung following the litany.

Silent Prayer

A generous period of silent prayer follows the singing of the Veni Creator Spiritus or the Veni Sancte Spiritus.

The Prayer of Consecration

The bishop and presbyters lift up their hands and the bishop begins the Prayer of Consecration.

We praise and glorify you, gracious God, for throughout the ages you have created a people to love and serve you and formed throughout the world a holy people adopted as your own children, a royal priesthood, a universal Church.

We praise and glorify you, merciful God, because in your great love of creation you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and to teach us that whoever would be great among us must be the servant of all.

We praise and glorify you, holy and living God, because through Christ's resurrection and ascension, you have bestowed the gifts of the Holy Spirit on your people and equipped some to be apostles, prophets, evangelists, pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ. We thank you for these many gifts in the one Body of Christ, given for the sake of the world you so love.

And now we give you thanks that you have called your servant(s) N to share in this ministry as (a) presbyter(s).

Here the bishop, and the priests gathered around, lay their hands on the head of each ordinand, and the bishop says,

God of grace, through your Holy Spirit, gentle as a dove, living, burning as fire, empower your servant N for the office and work of a presbyter in the Church.

Or

Send down your Holy Spirit upon your servant N, whom we consecrate in your name to the office and work of a presbyter in the Church.

The bishop continues,

God of all grace, through your Holy Spirit, give your servant(s) strength to proclaim the gospel of your salvation and minister the sacraments of the new covenant. Renew *them* in holiness and give *them* wisdom and discipline to minister faithfully with the people among whom *they* live and work. In union with *their* fellow servants in Christ, may *they* reconcile what is divided, heal what is wounded and restore what is lost.

Accept our prayers, most merciful God, through Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and for ever.

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All: Amen! Lead us in holiness, that we may grow in the fullness of the stature of Christ.

Vesting and Presentation of the Symbols of Office

The assisting presbyters now vest the new presbyter(s) according to the order of presbyters.

Each new presbyter is presented with a Bible, with the following words,

Receive this Bible as a sign of the authority given you to preach the word of God.

Each new presbyter is presented with a chalice and paten with the following words,

Receive this chalice and paten as signs of the authority given you to administer the sacraments of the new covenant.

The bishop says,

Do not forget the trust committed to you as a presbyter in the Church of God.

The bishop presents the new presbyter(s) to the congregation, saying,

I present *N*, presbyter(s) in the Church of God.

The people may offer their acclamations and applause.

The Exchange of Peace

The new presbyter, or one of the new presbyters, then says to the congregation,

The peace of the Lord be always with you.

All: And also with you.

Or

The peace of Christ be always with you.

All: And also with you.

A deacon or other assisting minister may say,

Let us offer one another a sign of peace.

The Holy Communion

The Preparation of the Gifts

It is appropriate for deacons to prepare the elements and place the vessels on the Holy Table.

The bishop presides and is joined by the new presbyter(s) and assisted by deacons.

The Prayer over the Gifts

The Prayer over the Gifts for the Day or one of the following Prayers may be said or sung.

God of faithfulness,
in every age you call your disciples
to make known your love.
May we who celebrate this eucharist today
be so strengthened in the ministries to which we are called,
that we may always witness to your holy name.
This we pray in the name of Jesus Christ.

All: Amen.

Or

Shepherd of Israel
your flock is never without care.
Accept our grateful offering
and grant that your Church
may always rejoice in faithful pastors
who are servants of Christ
and stewards of your mysteries.
We ask this through Jesus Christ our Lord.

All: Amen.

The Great Thanksgiving

Any of the eucharistic prayers authorized for use in the Anglican Church of Canada may be used.

The Preface of the Day is used or one suitable such as those recommended in the Appendix, page XY (forthcoming)

The Lord's Prayer

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The recitation of the Lord's Prayer should accommodate the diversity of languages used in the community gathered for the ordination.

The bishop says,

As Christ has taught us and in the language of your choice, let us pray...

The Breaking of the Bread

When the consecrated bread is broken for distribution, any authorized fraction anthem may be said or sung. The bishop then says,

The gifts of God for the People of God.

All: Thanks be to God.

Or

Behold the mystery of your salvation laid out before you.
Behold who you are; become what you receive.

All: Thanks be to God.

The Communion

The new presbyter(s) assist(s) in the distribution of communion.

The community shall always be given an opportunity to receive communion at the ordination eucharist.

The Sending Forth of the Community

Prayer after Communion

The bishop leads the people in the Prayer after Communion of the Day, or the following Prayer.

All your works praise you, O Lord.

All: And your faithful servants bless you.

Gracious God,

We thank you for feeding us
with the body and blood

of your Son Jesus Christ.
May we, who share his body,
live his risen life;
we, who drink his cup,
bring life to others;
we, whom the Spirit lights,
give light to the world.
Keep us firm in the hope you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.

The bishop blesses the people.

The Dismissal

A deacon dismisses the people with these or similar words. From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.

Go forth into the world, rejoicing
in the power of the Spirit.
All: **Thanks be to God.**

A hymn may be sung after the dismissal. Other cultural elements appropriate to a sending rite may be included as ways of moving people out from worship into the world.

Further Directions

Days particularly suitable for the ordination of presbyters, in addition to Feasts of our Lord and of the Apostles include: Thomas Bray, Priest and Missionary (February 15), Florence Li Tim Oi, first woman priest in the Anglican Communion (February 26), George Herbert, Priest and Poet (February 27), John and Charles Wesley, Priests and Evangelists (March 3), John Keble, Priest (March 29), John Donne, Priest and Poet (March 31), Frederick Denison Maurice, Priest and Theologian (April 1), Henry Budd, First Indigenous Priest (April 2), William Law, Priest and Spiritual Leader (April 9), Catherine of Siena, Reformer and Spiritual Teacher (April 29), Marie de L'Incarnation, Educator and Spiritual Teacher (April 30), Julian of Norwich, Spiritual Teacher (May 8), Bede, Priest, Monk, Historian and Educator (May 25), John Mason Neale, Priest (August 7), Dominic, Priest and Friar (August 8), Dietrich Bonhoeffer and Maximilien Kolbe, Teachers and Martyrs (August 14), John Stuart, Priest, Missionary (August 17), Bernard, Abbott of Clairvaux (August 20), Robert McDonald, Priest (August 30, Edmund James Peck, Missionary (September 10), Jerome, Teacher of the Faith (September 30), Teresa of Avila and John of the Cross, Spiritual Teachers (October 15), John Wyclif and Jan Hus, Reformers (October 30), Richard Hooker, Priest and Teacher of the Faith (November 3), Charles Simeon, Priest (November 12), Hilda, Abbess of Whitby (November 18), Francis Xavier, Missionary (December 3), Clement of Alexandria, Priest and Theologian (December 5), Simon Gibbons, First Inuit Priest (December 15). Consult the current liturgical Calendar of the Anglican Church of Canada in print or online. Feasts may be transferred for use on a day when it is possible to gather the diocese.

According to ancient tradition, Ember Days are considered particularly appropriate days of fasting and prayer in preparation for ordinations.

Ordination is an important event in the life of the one being ordained and as such belongs to the whole Church. Decisions regarding the content and conduct of the liturgy are made by the bishop.

Ordinations normally take place in a diocesan cathedral, however it may be discerned to be more appropriate for an ordination of a presbyter to take place in a parish church. Care ought to be taken in these circumstances to emphasize that the ordination is an event in which the whole diocese is gathering, in person and spiritually, no matter where it is taking place, and that the ministry of the presbyter is one undertaken within a wider diocesan context.

When it is possible, bishops of churches in full communion with the Anglican Church of Canada within the diocese should be invited to participate in the ordination of presbyters.

In planning the rite, attention should be paid to full use of the liturgical space and its centres, e.g., font, lectern, and altar. Visibility and accessibility are key considerations.

The first principle for territorial or land acknowledgments is to ask what the local First Peoples want to be said. Care is to be taken in crafting further liturgical words. This is an emerging field of ethical, doctrinal, and liturgical work for which language needs to emerge locally. If preceding the actual liturgy it may be

an acknowledgement; if included in the Gathering Rite, it is more than acknowledgement: the liturgical context creates of it an act of prayer, and it is important that the words reflect an aspect of prayer. It may take the form of a brief act of prayer for the land in penitence and asking God's help in commitment to care for the land for right relationship amongst Indigenous and non-Indigenous peoples.

Liturgical rubrics give instruction on the appropriate posture at various points in the service. The direction to stand for prayer, for example, reflects the preferred posture of the whole congregation as one united in prayer. Within that one worshipping body individual members may or may not be able to stand or to kneel or to walk unaided. The unity of the body consists in its oneness in prayer rather than its uniformity of posture. Adaptation is a pastoral obligation. Any verbal or written instruction should take care to use forms that do not single out disability. Other forms of verbal instruction include: "please rise", or "please rise in body or spirit", and simple hand gestures (raising upturned palms) may accompany verbal instructions. Care is to be taken regarding the mobility needs of all in liturgical roles.

Throughout the rite there are moments when silence or silent prayer are expected. These silences should be of sufficient length to give an opportunity for reflection and prayer.

As a posture of prayer the candidate(s) may prostrate themselves during the Veni Creator Spiritus or Veni Sancte Spiritus.

At the imposition of hands in the ordination of a presbyter, care should be taken to maintain the dignity of the gesture so as to avoid crowding around the ordinand(s). It is appropriate for those presbyters who cannot conveniently reach the candidate to extend one of their hands toward the ordinands.

If anointing with chrism is to be made on the hands of the presbyter, this is to be done following the vesting, and prior to the presentation of the presbyter immediately preceding the Peace. Guidance and words for this are found in the Appendix.

Other presbyters, bishops, and deacons may join in the breaking of the bread. It is appropriate for the newly ordained, assisted by other clergy and lay persons, to distribute communion.

The roles specifically assigned to deacons in this liturgy may be filled by other assisting ministers if there is no deacon available in the diocese. Care should be taken to maintain the diaconal nature of these roles.

See Appendix for: Litany I, II, and III

Further Appendices will be included in the final version, including:

- *Ordination Prefaces,*
- *Explanation of and texts for Anointing*
- *Additional Suggested Scriptural Texts*
- *Forms of Blessings*
- *Oaths and Subscriptions of the Ecclesiastical Provinces*
- *Suggested Hymnody*

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Concerning the Ordination of a Deacon

In accordance with ancient custom, it is desirable, if possible, that deacons be ordained on Sundays or other feasts when a large number of the faithful can attend, unless pastoral reasons suggest another day. Particular Days appropriate for the ordination of deacons can be found in the Further Directions on page 60.

Whenever a bishop is to confer holy orders, at least two presbyters must be present.

The liturgy is preceded by an acknowledgement of the territory to be prepared in consultation with the local community in which the ordination takes place. This acknowledgement may consist of formal statements and other culturally appropriate actions that accentuate the specific context in which the liturgy takes place.

The liturgy may also incorporate other elements expressive of the cultural communities active in the life of the diocese, including those of the candidate(s).

It is appropriate that invitations be made to representatives of churches in full communion to participate in the service.

Representatives of the presbyterate, the diaconate and the laity of the diocese for which the new deacon(s) is (are) being ordained are assigned appropriate duties in the service. Attention should be paid to the diversity of the diocese in the selection of these representatives and to the languages used in the diocese. Presenters should be chosen from amongst those who have been involved in the formation and preparation of the candidate.

It is the role of deacons to read the Gospel and to make ready the Holy Table for the celebration, preparing and placing upon it the bread and cup of wine, and to lead the Litany and Dismissal.

From the beginning of the service until the preparation of the gifts, the bishop presides from a chair placed close to the people, so that all may see and hear what is done.

The candidate(s) is (are) vested in alb or in cassock and surplice, without stole, tippet or other vesture distinctive of ecclesiastical or academic rank or order.

When each candidate is presented, their full baptismal name (designated by the sign NN) is used. Thereafter, it is appropriate to refer to them only by the name and the pronouns by which they are known. They are known as 'candidate' until the consent of the assembly has been given, after which time they are known as 'ordinand.'

Rubrics provide instruction on the appropriate posture at various points in the service and may be adapted to serve the needs of the congregation.

The Gathering of the Community

A hymn, anthem, or other culturally appropriate expressions of praise may accompany the entry of the bishop and others.

All stand.

The Greeting

The bishop greets the community.

The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Spirit, be with you all.

All: And also with you.

From Easter Day through the Day of Pentecost:

Alleluia! Christ is risen.

All: The Lord is risen indeed. Alleluia!

May God's grace and peace be with us.

All: May God fill our hearts with joy.

The following prayer may be added.

Bishop: Almighty God,

All: to you all hearts are open,

all desires known,

and from you no secrets are hidden.

Cleanse the thoughts of our hearts

by the inspiration of your Holy Spirit,

that we may perfectly love you,

and worthily magnify your holy name;

through Christ our Lord. Amen.

The liturgy may continue with the Thanksgiving for Baptism.

Thanksgiving for Baptism

The bishop says,

We who are baptized into Christ Jesus
have become a new creation.

God has entrusted the ministry of reconciliation to us.

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Let us give thanks to the Creator.

All: It is right to give our thanks and praise.

Or

Let us give thanks to the Lord our God.

All: It is right to give our thanks and praise.

Water is poured into the font (or other vessel) as the bishop continues with one of the following Thanksgivings over the Water.

Form I:

Blessed are you, holy God.

You are the creator of the waters of the earth.

You are the fire of rebirth.

You pour out your Spirit on your people
that the world may know your peace and truth.

By water and your Word you claim us as a royal priesthood.

Shower us with your Spirit

and renew our lives

with your forgiveness and love.

To you be given honour and praise
through Jesus Christ our Lord,
in the unity of the Holy Spirit, now and for ever.

All: Amen.

Or the following:

Form II

Blessed are you, O God,
Alpha and Omega, the beginning and the end.
You are the One who makes all things new.

Breathe your Spirit, O God, upon this water
that your servants who are washed and anointed
may share with your Christ in his death and resurrection.
Let there be no distinction among those
whom one baptism, one Spirit, one faith make one people.

Together, may we stand as a sign and foretaste of your kingdom,
a covenant to the people, a light to the nations.

We give you praise and honour and worship
through your servant, Jesus the Christ,
in the unity of the Holy Spirit, now and for ever.

All: Amen.

A hymn may be sung. As a reminder of the gift of baptism, the bishop, assisted by other ministers, may sprinkle the community with the water.

The liturgy continues with the Presentation of the Candidate(s).

The Presentation

The people sit. A deacon and a layperson and additional presenters, if desired, standing before the bishop, present the candidate(s). The bishop begins, saying,

Dear People of God, we have come together to ordain (a) deacon(s) in Christ's holy Church.

Presenters: N, bishop in the Church of God, on behalf of the clergy and people of the Diocese of N, we present you NN to be ordained a deacon in Christ's holy catholic Church.

Bishop: Have *they* been selected in accordance with the canons and customs of this Church? And do you believe *their* manner of life to be suitable to the exercise of this ministry?

Presenters: We certify to you that *they have* been duly selected, and we believe *them* to be qualified for this order.

The bishop says to the candidate(s),

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority over you and your work?

The candidate answers,

I am willing and ready to do so; and I solemnly declare that I do believe the holy scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly promise to conform to the doctrine, discipline, and worship of the Anglican Church of Canada.

The candidate(s) then sign(s) the required Oaths and Subscriptions in the sight of all present, as the texts are read aloud. The witnesses add their signatures.

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All stand. The bishop asks the response of the people.

Dear friends in Christ, you know the importance of this ministry, and the weight of your responsibility in presenting *N* for ordination to the sacred order of deacons. Therefore, if any of you know any impediment or crime for which we should not proceed, come forward now and make it known.

A period of silence is held. If no objection is made, the bishop continues,

Is it your will that we ordain this (*these*) candidate(s) to be (*a*) deacon(s)?

People: It is.

Will you uphold *them* in this ministry?

People: We will.

The Collect of the Day or one of the following Collects may be said or sung.

Bishop: Let us pray.

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery.
By the effectual working of your providence,
carry out in tranquility the plan of salvation.
Let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord;
who lives and reigns with you, in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

Or:

Bishop: Let us pray.

Creator of all, through your incarnate Word
you have called us into the communion of your universal Church:
hear our prayer for your faithful people
that in our vocation and ministry
we may be an instrument of your love
and give to your servant *N*,

now to be ordained
the needful gifts of grace;
through our Lord and Saviour
Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit, one God,
now and for ever.

All: Amen.

The liturgy continues with the Proclamation of the Word.

The Proclamation of the Word

The Readings

The Scripture readings of the day including the psalm are proclaimed. Lay persons are assigned the readings which precede the Gospel. Normally a deacon (not the candidate) reads the Gospel. A psalm, canticle, hymn, anthem or period of silence may follow the readings.

The Sermon

The sermon proclaims the good news and points to Christ and his ministry. The sermon may further address the role of deacons within the community's ministry.

A silence for reflection may follow.

The Nicene Creed

All stand. The bishop leads the community in the proclamation of the Church's faith.

Bishop: Let us confess our faith as we say

**All: We believe in one God,
the Father, the Almighty,
maker of heaven and earth, of
all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,**

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God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Consecration of the Deacon

The Covenant

The bishop addresses the people.

By the Holy Spirit all who are baptized into Christ Jesus are called into God's own ministry of reconciliation and salvation. We are to proclaim the good news of God in Christ, seeking to serve Christ in all persons. We are to be salt for the earth; we are to be the light of Christ graced by God to participate in the healing and transformation of the world.

Christ is head of the Church and the source of all Christian ministry. Through the ages, the Church has come to ordain bishops, presbyters, and deacons to equip the saints for the work of ministry and for building up the body of Christ.

All now sit except the ordinand(s), who stand(s) before the bishop. The bishop addresses the ordinand(s).

N, every Christian is called to follow Jesus Christ, serving God, the Source of life, through the power of the Holy Spirit. God now calls you to the particular ministry of deacons, as heralds of God's new creation. As (a) deacon(s) your ministry is one of service, interpretation and witness directly under the authority of the bishop. You are to assist in public worship, in the ministration of God's word and sacraments and carry out other duties assigned by your bishop. You are to take your place in the councils of the Church. In the name of Jesus Christ, you are to be a model of service, especially among any who are afflicted by poverty, illness or isolation. As (a) deacon(s) in Christ's Church, you are to make Christ's redemptive love known, by your word and example, to those among whom you live and work and worship.

Through prayer and preaching, you are to interpret to the Church the needs, concerns, and hopes of the world and the cries of the earth itself, God's creation. You are to accompany those searching for faith and bring them to baptism. At all times, your life and teaching are to show the People of God that in serving the least among us, we are serving Christ himself.

N, the people have chosen you to be (a) deacon(s) in the Church of God and have affirmed their trust in you. We praise God and give thanks for your commitment to serve Christ as (a) deacon(s) in the Church.

You are to serve humbly and joyfully. Remember that the life and work to which you are now called is in God's hands.

In the case of candidates who have been discerned for ordination to the diaconate:

Bishop: Do you believe that you are truly called by God and the Church to the life and work of a deacon?

Answer: I do.

Or:

In the case of candidates who have been discerned for ordination to the priesthood:

Bishop: It is the practice of our church that those called to the priesthood serve in the diaconate for a period of time. Do you believe you are called to this service?

Answer: I believe I am so called.

The following questions are then addressed to the ordinand(s) by the bishop.

Do you now in the presence of the Church commit *yourself* to this trust and responsibility?

Answer: I do.

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Will you respect and be guided by the pastoral direction and leadership of your bishop?

Answer: I will, with God's help.

Will you seek nourishment from the holy scriptures and study them with God's people, so that the whole Church may be equipped to live out the gospel in the world?

Answer: I will, with God's help.

Will you be diligent in seeking knowledge of such things as may make you a stronger and more able minister of Christ?

Answer: I will, with God's help.

Will you persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others?

Answer: I will, with God's help.

Will you look for Christ in all others, being ready to help and serve those in need?

Answer: I will, with God's help.

Will you work faithfully to discern the needs and cares of the world, to bring these to the Church in prayer, and to stir up the people of God in faithful response to those needs?

Answer: I will, with God's help.

Will you lead the people of God to participate in the life and work of the community, to seek peace and justice and to show compassion for all people?

Answer: I will, with God's help.

Will you seek to pattern your life and relationships in accordance with the teachings of Christ?

Answer: I will, with God's help.

Will you in all things seek not your glory but the glory of Christ?

Answer: I will, with God's help.

May God who has given you the will to do these things give you the grace and power to perform them.

Answer: Amen.

The Litany

All stand except the ordinand, who kneel(s) or prostrates before the bishop. The deacons, including those from full communion church stand to the right and left of the bishop. A deacon or other assisting minister calls the people to prayer with these or similar words.

Let us offer our prayers to God before we ordain *N* for the life and work to which we trust the Holy Spirit has called *them*.

The people remain standing or kneel, as directed by the bishop. One of the following litanies is sung or said. It is appropriate for a deacon to lead the Litany.

(See Forms I and II of Litany, appended)

Veni Creator Spiritus or Veni Sancte Spiritus

Either the Veni Creator Spiritus or Veni Sancte Spiritus is to be sung following the litany.

Silent Prayer

A generous period of silent prayer follows the singing of the Veni Creator Spiritus or the Veni Sancte Spiritus.

The Prayer of Consecration

The bishop lifts up their hands and begins the Prayer of Consecration.

We praise and glorify you, gracious God, for throughout the ages you have created a people to love and serve you and formed throughout the world a holy people adopted as your own children, a royal priesthood, a universal Church.

We praise and glorify you, merciful God, because in your great love of creation you sent your only Son Jesus Christ to take the form of a servant; he came to serve and not to be served; and to teach us that whoever would be great among us must be the servant of all.

We praise and glorify you, holy and living God, because through Christ's resurrection and ascension, you have bestowed the gifts of the Holy Spirit on your people and equipped some to be apostles, prophets, evangelists, pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ. We thank you for these many gifts in the one Body of Christ, given for the sake of the world you so love.

And now we give you thanks that you have called your servant(s) *N* to share in this ministry as (a) deacon(s).

Here the bishop lays their hands on the head of each ordinand, and the bishop says,

God of grace, through your Holy Spirit, gentle as a dove, living, burning as fire, empower your servant *N* for the office and work of a deacon in the Church.

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Or

Send down your Holy Spirit upon your servant *N*, whom we consecrate in your name to the office and work of a deacon in the Church.

The bishop continues,

God of all grace, through your Holy Spirit, give these your servant(s) strength to fulfil their ministry and constancy in advancing your gospel in the world. May *they* follow the example of Christ who washed the feet of his disciples. May *their* words declare your love and *their* actions reveal your glory, so that your people may walk with *them* in the way of truth and be made ready for the coming of our Lord Jesus Christ.

Accept our prayers, most merciful God, through Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour, worship and praise, now and for ever.

All: Amen! Lead us to Christ, in whose service is perfect freedom!

Vesting and Presentation of the Symbols of Office

The assisting deacons now vest the new deacon(s) according to the order of deacons.

Each new deacon is presented with a Bible, with the following words,

Receive this Bible as a sign of the authority given you to proclaim God's word and to assist in the ministration of Christ's holy sacraments.

Each new deacon is presented with a towel and basin with the following words,

Receive this towel and basin. Remember that strength and growth in the life of discipleship come not by power, authority, or even miracle, but by faithful service.

The bishop says,

Do not forget the trust committed to you as a deacon in the Church of God.

The bishop presents the new deacon(s) to the congregation, saying,

I present *N*, deacon(s) in the Church of God.

The people may offer their acclamations and applause.

The Exchange of Peace

The bishop then says to the congregation,

The peace of the Lord be always with you.

All: And also with you.

Or

The peace of Christ be always with you.

All: And also with you.

The new deacon, or one of the new deacons, then says,

Let us offer one another a sign of peace.

The Holy Communion

The Preparation of the Gifts

The new deacon prepares the elements and places the vessels on the Holy Table.

The bishop presides and is assisted by deacons.

The Prayer over the Gifts

The Prayer over the Gifts for the Day or the following may be said or sung.

God of faithfulness,
in every age you call your disciples
to make known your love.
May we who celebrate this eucharist today
be so strengthened in the ministries to which we are called,
that we may always witness to your holy name.
This we pray in the name of Jesus Christ.

All: Amen.

Or

Shepherd of Israel,
your flock is never without care.
Accept our grateful offering

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and grant that your Church
may always rejoice in faithful pastors
who are servants of Christ
and stewards of your mysteries.
We ask this through Jesus Christ our Lord.

All: Amen.

The Great Thanksgiving

Any of the eucharistic prayers authorized for use in the Anglican Church of Canada may be used.

The Preface of the Day is used or one suitable such as those recommended in the Appendix, page XY (forthcoming)

The Lord's Prayer

The recitation of the Lord's Prayer should accommodate the diversity of languages used in the community gathered for the ordination.

The bishop says,

As Christ has taught us and in the language of your choice, let us pray...

The Breaking of the Bread

When the consecrated bread is broken for distribution, any authorized fraction anthem may be said or sung. The bishop then says,

The gifts of God for the People of God.

All: Thanks be to God.

Or

Behold the mystery of your salvation laid out before you.
Behold who you are; become what you receive.

All: Thanks be to God.

The Communion

The new deacon(s) assist(s) in the distribution of communion.

The community shall always be given an opportunity to receive communion at the ordination eucharist.

The Sending Forth of the Community

Prayer after Communion

The bishop leads the people in the Prayer after Communion of the Day, or the following Prayer.

All your works praise you, O Lord.

All: And your faithful servants bless you.

Gracious God,
we thank you for feeding us
with the body and blood
of your Son Jesus Christ.
May we, who share his body,
live his risen life;
we, who drink his cup,
bring life to others;
we, whom the Spirit lights,
give light to the world.

Keep us firm in the hope you have set before us,
so that we and all your children shall be free,
and the whole earth live to praise your name;
through Christ our Lord. Amen.

The bishop blesses the people.

The Dismissal

The new deacon, or one of the new deacons, dismisses the people with these or similar words. From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.

Go forth into the world,
rejoicing in the power of the Spirit.

All: Thanks be to God.

A hymn may be sung after the dismissal. Other cultural elements appropriate to a sending rite may be included as ways of moving people out from worship into the world.

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Further Directions

Days particularly suitable for the ordination of Deacons, in addition to Feasts of our Lord and of the Apostles include: Marguerite Bourgeoys, Educator in New France (January 12), Vincent, Deacon of Saragossa (January 22), Emily Ayckbowm foundress of the Community of the Sisters of the Church (April 5), Florence Nightingale (Nurse, Social Reformer) (May 12), William Wilberforce, Social Reformer (July 29), Stephen (26 December or 3 August), Laurence, Deacon and Martyr (August 10), Nicholas Ferrar, Deacon (December 3). Consult the current liturgical Calendar of the Anglican Church of Canada in print or online. Feasts may be transferred for use on a day when it is possible to gather the diocese. According to ancient tradition, Ember Days are considered particularly appropriate days of fasting and prayer in preparation for ordinations.

Ordination is an important event in the life of the one being ordained and as such belongs to the whole Church. Decisions regarding the content and conduct of the liturgy are made by the bishop.

Ordinations normally take place in a diocesan cathedral, however it may be discerned to be more appropriate for an ordination of a deacon to take place in a parish church. Care ought to be taken in these circumstances to emphasize that the ordination is an event in which the whole diocese is gathering, in person and spiritually, no matter where it is taking place, and that the ministry of a deacon is exercised in direct responsibility with the diocesan bishop.

When it is possible, bishops of churches in full communion with the Anglican Church of Canada within the diocese should be invited to participate in the ordination of deacons.

In planning the rite, attention should be paid to full use of the liturgical space and its centres, e.g., font, lectern, and altar. Visibility and accessibility are key considerations.

The first principle for territorial or land acknowledgments is to ask what the local First Peoples want to be said. Care is to be taken in crafting further liturgical words. This is an emerging field of ethical, doctrinal, and liturgical work for which language needs to emerge locally. If preceding the actual liturgy it may be an acknowledgement; if included in the Gathering Rite, it is more than acknowledgment: the liturgical context creates of it an act of prayer, and it is important that the words reflect an aspect of prayer. It may take the form of a brief act of prayer for the land in penitence and asking God's help in commitment to care for the land for right relationship amongst Indigenous and non-Indigenous peoples.

Liturgical rubrics give instruction on the appropriate posture at various points in the service. The direction to stand for prayer, for example, reflects the preferred posture of the whole congregation as one united in prayer. Within that one worshipping body individual members may or may not be able to stand or to kneel or to walk unaided. The unity of the body consists in its oneness in prayer rather than its uniformity of posture. Adaptation is a pastoral obligation. Any verbal or written instruction should take care to use forms that do not single out disability. Other forms of verbal instruction include: "please rise", or "please rise in body or spirit", and simple hand gestures (raising upturned palms) may accompany verbal instructions. Care is to be taken regarding the mobility needs of all in liturgical roles.

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Throughout the rite there are moments when silence or silent prayer are expected. These silences should be of sufficient length to give an opportunity for reflection and prayer.

*As a posture of prayer the candidate(s) may prostrate themselves during the *Veni Creator Spiritus* or *Veni Sancte Spiritus*.*

If there are no other deacons present, the vesting of the new deacon may be done by the presenters or others who have been involved in the new deacon(s)'s formation for ordained ministry.

Other deacons, bishops, and presbyters may join in the breaking of the bread. It is appropriate for the newly ordained, assisted by other clergy and lay persons, to distribute communion.

The roles specifically assigned to deacons in this liturgy may be filled by other assisting ministers if there is no deacon available in the diocese. Care should be taken to maintain the diaconal nature of these roles.

See Appendix for: Litany I, II, and III

Further Appendices will be included in the final version, including:

- *Ordination Prefaces,*
- *Explanation of and texts for Anointing*
- *Additional Suggested Scriptural Texts*
- *Forms of Blessings*
- *Oaths and Subscriptions of the Ecclesiastical Provinces*
- *Suggested Hymnody*

Appendix: The Litany

Form I	Form II	Form III
God the Father, have mercy on us.	God the Father, have mercy upon us.	Holy God, holy and mighty, holy immortal one Have mercy on us.
God the Son, have mercy on us.	God the Son, have mercy upon us.	Holy God, holy and mighty, holy immortal one Have mercy on us.
God the Holy Spirit, have mercy upon us.	God the Holy Spirit, have mercy upon us.	Holy God, holy and mighty, holy immortal one Have mercy on us.
Holy Trinity, one God, have mercy upon us.	Holy, blessed and glorious Trinity, have mercy upon us.	Holy God, holy and mighty, holy immortal one Have mercy on us.
We pray to you, Lord Christ. Lord, hear our prayer.	From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred and malice; and from all evil intent, Good Lord, deliver us.	Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will. Hear us, O Christ.
For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord. Lord, hear our prayer.	From sloth, worldliness and love of money; from hardness of heart and contempt for your word and your laws. Good Lord, deliver us.	Pour out your Spirit on all your faithful who, in baptism, have joined your mission in the world. Hear us, O Christ.
For all members of your Church in their vocation and ministry, that they may serve you in a true and godly life, we pray to you, O Lord. Lord, hear our prayer.	From sins of body and mind; from the deceits of the world, the flesh and the devil, Good Lord, deliver us.	Give your people grace to witness to your word and bring forth the fruit of your Spirit. Hear us, O Christ.
For all your faithful people who, in baptism, have joined your mission in the world. Lord, hear our prayer.	In all times of sorrow, in all times of joy; in the hour of death, and at the day of judgement, Good Lord, deliver us.	Enlighten N our <i>archbishop/bishop</i> , and all bishops, priests, and deacons with your knowledge and understanding, that by their teaching and their lives they may proclaim your word. Hear us, O Christ.
For N our <i>archbishop/bishop</i> , and for all bishops, priests and deacons, that they may be filled with your love, may hunger for truth, and may	Govern and direct your holy Church; fill it with love and	

<p>thirst after righteousness, we pray to you, O Lord.</p> <p>Lord, hear our prayer.</p>	<p>truth; and grant it that unity which is your will.</p> <p>Hear us, good Lord.</p>	<p>Give your wisdom and heavenly grace to N., chosen <i>bishop/priest/deacon</i> in your Church, that this person may faithfully fulfill the duties of this ministry, build up your Church and glorify your name.</p> <p>Hear us, O Christ.</p>
<p>For N, chosen <i>bishop/priest/deacon</i> in your Church, we pray to you, O Lord.</p> <p>Lord, hear our prayer.</p>	<p>Pour out your Spirit on all your faithful who, in baptism, have joined your mission in the world.</p> <p>Hear us, good Lord.</p>	<p>Give your wisdom and heavenly grace to N., chosen <i>bishop/priest/deacon</i> in your Church, that this person may faithfully fulfill the duties of this ministry, build up your Church and glorify your name.</p> <p>Hear us, O Christ.</p>
<p>That <i>this person</i> may faithfully fulfil the duties of this ministry, build up your Church, and glorify your name, we pray to you, O Lord.</p> <p>Lord, hear our prayer.</p>	<p>Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.</p> <p>Hear us, good Lord.</p>	<p>Sustain and encourage N/NN by the indwelling of your Holy Spirit to persevere to the end.</p> <p>Hear us, O Christ.</p>
<p>That by the indwelling of the Holy Spirit <i>this person</i> may be sustained and encouraged to persevere to the end, we pray to you, O Lord.</p> <p>Lord, hear our prayer.</p>	<p>Enlighten your ministers with knowledge and understanding, that by their teaching and their lives they may proclaim your word.</p> <p>Hear us, good Lord.</p>	<p>Give us boldness to preach the gospel in all the world, and to make disciples of all nations.</p> <p>Hear us, O Christ.</p>
<p>For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one, we pray to you, O Lord.</p> <p>Lord, hear our prayer.</p>	<p>Bless your servant now to be made <i>bishop/priest/deacon</i>, that this person may serve your Church and reveal your glory in the world.</p> <p>Hear us, good Lord.</p>	<p>Bring all who have lost their way into the light of your truth. Strengthen those who stand; comfort and help the fainthearted; and raise up the fallen.</p> <p>Hear us, O Christ.</p>
<p>For God's mission in the world, that in faithful witness to your resurrection the Church may proclaim the good news to the ends of the earth, we pray to you, O Lord.</p> <p>Lord, hear our prayer.</p>	<p>Give your people grace to hear and receive your word, and to bring forth the fruit of the Spirit.</p> <p>Hear us, good Lord.</p>	<p>Guide the leaders of the nations into the ways of justice and peace.</p> <p>Hear us, O Christ.</p>

<p>For all who search for the Wisdom of God, that our paths may lead us to lives of justice, kindness and humility, we pray to you, O Lord.</p>	<p>Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.</p> <p>Hear us, good Lord.</p>	<p>Prosper the labours of those who take counsel for the nations of the world, that a spirit of respect and reconciliation may grow among all peoples.</p> <p>Hear us, O Christ.</p>
<p>Lord, hear our prayer.</p> <p>For those who have no faith, and for those who have lost their faith, that they may receive the light of the gospel, we pray to you, O Lord.</p>	<p><i>Additional prayers may be offered at the discretion of the bishop.</i></p> <p>Give us true repentance; forgive our sins of negligence and ignorance, and our deliberate sins; and grant us the grace of your Holy Spirit, to amend our lives according to your holy word.</p>	<p>Give us the will to use the resources of the earth to your glory and for the good of all.</p> <p>Hear us, O Christ.</p>
<p>Lord, hear our prayer.</p>	<p><i>Additional prayers may be offered at the discretion of the bishop.</i></p>	<p>Bless and keep all your people. Guard and protect all children.</p>
<p>Lord, hear our prayer.</p> <p>For ourselves: for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.</p>	<p>Holy God, holy and mighty, holy and immortal one, have mercy upon us.</p> <p><i>The archbishop prays,</i></p> <p>Almighty God, you have promised to hear those who pray in the name of your Son. Grant that what we have asked in faith we may obtain according to your will; through Jesus Christ our Lord. Amen.</p>	<p>Comfort and unburden the lonely, the oppressed, and all those who are in sorrow or mourning.</p> <p>Hear us, O Christ.</p>
<p>Lord, hear our prayer.</p> <p>For all who have died in the communion of the Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.</p>	<p>Lord, hear our prayer.</p>	<p>Keep in safety those who travel and all who are in peril</p> <p>Hear us, O Christ.</p>
<p>Rejoicing in the communion of [the ever-blessed Virgin Mary, (blessed N) [and for...]] and all the saints, let us commend ourselves, and one</p>		<p>Heal the sick in body, mind or spirit and provide for the homeless, the hungry and the destitute.</p> <p>Hear us, O Christ.</p>
		<p>Forgive our enemies, persecutors and slanderers, and turn their hearts.</p> <p>Hear us, O Christ.</p>
		<p>Rejoicing in the communion of saints, we remember those who have died. Hear us, O God, and grant them a share</p>

<p>another, and all our life to Christ our God.</p> <p>To you, O Lord.</p> <p><i>The archbishop prays,</i></p> <p>Almighty and eternal God, ruler of all things in heaven and earth, mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.</p>		<p>in your eternal glory. Hear us, O Christ.</p> <p><i>Additional prayers may be offered at the discretion of the bishop.</i></p> <p>Give us true repentance, forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.</p> <p>Holy God, Holy and Mighty, Holy Immortal One, Have mercy on us.</p> <p><i>The archbishop prays,</i></p> <p>Almighty God, you have promised to hear those who pray in the name of your Son. Grant that what we have asked in faith we may obtain according to your will; through Jesus Christ our Lord. Amen.</p>
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