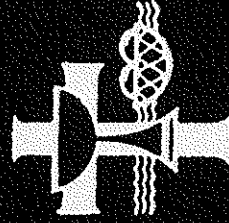


HOLY ORDERS

The Ordination
of Bishops, Priests,
and Deacons



ASSOCIATED PARISHES, INC.

HOLY ORDERS

The Ordination of Bishops, Priests, and Deacons

This booklet is one of a series dealing with the life and work of the parishes of the Episcopal Church and the Anglican Church of Canada.

I do not give to you as the world gives.

John 14:27

This booklet is published through the generosity of Marta Weeks.

This phrase from the gospel according to John comes in a discourse where Jesus is talking about peace. Whether about peace or about the gospel or about the church, the words speak of the radical difference between what Jesus wills for his people and what the world does. Whatever may be said about the ordination rites, it is clear that in themselves they are about neither hierarchy nor reward. Holy orders are a gift of God to the people of God for the service of God.

The Associated Parishes for Liturgy and Mission is a group of persons belonging to the Episcopal Church, the Anglican Church of Canada, and other Christian churches, who are committed to the renewal of Christian life and worship. During almost half a century, since 1946, this group has concerned itself especially with providing an articulate expression of the principles of the liturgical movement in North America, as these have been experienced and tested within the lives of our congregations.

Further information will be gladly supplied, and applications for membership will be received by the administrator of the Associated Parishes, P.O. Box 814, Alexandria, VA 22313. Regular membership dues are \$20 per year (\$10 for students).

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Ecumenical dialogue, issuing in some instances in united churches, has produced widespread agreement on the history and place of ordained ministry in the church. Documents such as *Baptism, Eucharist and Ministry*, the so-called Lima document, as well as discussions between Anglicans and Roman Catholics, Lutherans and Roman Catholics, and Anglicans and the Reformed churches, acknowledge that there has been a variety of recognized forms of ordained ministry throughout the history of the church. Particular orders have come into being and then disappeared. Some remain. Through all the various changes, however, it is clear that there have continued to be bishops, priests or presbyters, and deacons or equivalent officers functioning within the major Christian churches.

This recognition makes one half of the ecumenical task easier. However, the growing emergence since the second World War of what is usually referred to as "the ministry of the laity" (or more precisely the ministry of the baptized, since those who are ordained are also members of the laity and not apart from it) has raised a basic question: What is ordained ministry? The question first appeared in our communion with the beginning of a restoration of an authentic diaconate. The



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current development of local priests and deacons continues to raise the question. The phenomenon of bishop burnout and the increased use of suffragan and assistant bishops raise the question before members of that order.

The basic ministry of every baptized person is found in the baptismal covenant. In the rite of Christian initiation a confession of faith is followed by five promises: (1) to continue in the community in which one has been born again and to remain faithful to its worship and faith, (2) to resist evil and be ready to repent and return to that community, (3) to proclaim the gospel in word and deed, (4) to seek and serve Christ in all persons, and (5) to do justice, seek peace, and respect every human being. Since this ministry belongs to all the baptized, it is the basic ministry of the ordained themselves. The Episcopal catechism thus asks, "Who are the ministers of the church?" and replies, "The ministers of the church are lay persons, bishops, priests, and deacons" (BCP 855).

The recovery of an authentic understanding of Holy Baptism as the constitutive act, the bringing into being of the people of God, raises basic questions about ordained ministry. What are those who are in orders to be and do beyond their baptismal ministry? The increasing ordination of women as presbyters and bishops helps to point to this issue.

If one thinks of ministry as a descending line—Jesus to apostles to deacons to bishops to presbyters and finally to baptized persons—there might be an argument for exclusion of women from orders. That would mean that orders precede baptism and that baptism is subsidiary to orders. New Testament studies clearly reveal that the development of orders in the church was much more complex than that, and that baptism is the birth of the new people who live the way of life, who at Antioch are first called Christians.

From the very beginning, symbolic and organizational meanings began to be attributed to orders. The concept of the bishop as shepherd is drawn from societies that understood sheep and shepherds, about which we have only distantly romantic notions. When Christianity became established by the Roman empire, the bishop was seen as magistrate and

judge, an understanding that persists today. Even Episcopalians have to submit to a bishop in matters of remarriage after divorce. With bishops becoming magistrates and administrators, presbyters, who were after all the local figure, came to be understood and experienced as the chief pastor in each place, however much the bishop might be styled Chief Pastor.

In England bishops were administrators and officers of the state, and in the eighteenth and nineteenth centuries supporters of the political party which appointed them. In the Episcopal Church in the United States it was not until late that bishops ceased being parish priests who also functioned to administer the rite of confirmation, to ordain, and to establish new congregations. These ministries were seen as the work of evangelism.

In England and Canada presbyters were first "parsons," educated, literate people who taught the Christian faith, and to whom one turned at the points of crisis in life. More recently the clinical pastoral model has turned presbyters into therapists. An emerging model taken from the world of business and finance is the chief executive officer whose job is to see that things happen in the congregation. He or she is to be omniscient, and valued like the CEOs of large corporate enterprises, although not usually at their salaries. Some presbyters, firing of this model, have retreated into being gurus or spiritual guides, in which role they may or may not be related to a particular congregation.

Deacons until very recently have been understood as baby presbyters, to be nourished until they can be ordered to a "higher" ministry. Now, however, there is a greater sense of deacons embodying the *diakonia* or servanthood given to the whole body of Christ.

As long as orders are viewed hierarchically, so that one begins at the bottom rung, the diaconate, proceeds to the presbyterate, with an accompanying progression upward from small to large congregations, and sometimes gains the crown of the episcopate, the church will imitate the competitive spirit of the world and will be untrue to the model set forth in scripture and ancient tradition.

The biblical model for orders is Paul's image of the body, in which the head is Christ and all, whether baptized or in orders as well, contribute to building up. This model is at odds with the popular idolization or adulation of popes, cardinals, and archbishops (some Anglicans tend to idolize Canterbury and the Presiding Bishop), priests, and deacons.

The popular view of orders as hierarchy, of starting as a clerk and ending as CEO, has also brought with it a new clericalism under the guise of professional and career management. Clergy associations are springing up which imitate bar associations and medical societies. By focusing on professional development, these clergy groups have left behind their appropriate role of deepening our understanding of ordained ministry and of the ways in which the ordained might support each other and find support in the context of the communities in which they serve.

The truth is that we are uncertain what ordained ministry is because we are in the midst of radical changes in our understanding of what the church is, what ministry is, and how church and ministry relate to the particular culture in which they find themselves. As the rapid changes in our understanding of mission, evangelism, and corporate life continue, the issue will be raised again and again.

There are at least two models which point in new directions, especially as far as presbyters are concerned.

The first of these grows out of the renewed interest in Benedictine spirituality, which is a wellspring for much of Anglican life. In the communities envisioned in the Rule of Saint Benedict, the abbot or abba was not chosen because he was in orders. The community was perceived as any community of Christians is, as the whole body of Christ, doing the work of God. In chapter 62 the Rule says,

Any abbot who asks to have a priest . . . ordained should choose from his monks one worthy to exercise the priesthood. The monk so ordained must be on guard against conceit or pride, must not presume to do anything except what the abbot commands him, and must recognize that now he will have to subject himself all the more to the

discipline of the rule. Just because he is a priest, he may not therefore forget the obedience and discipline of the rule, but must make more and more progress toward God.

In other words, the priest is to do only the priestly things of the community and otherwise to exercise his baptismal ministry within the body of Christ in this particular gathering of it.

The canons of the Episcopal Church set forth provisions for priesthood in a similar context. Where there is a community isolated by reason of geography, social, or ethnic conditions, the bishop working with the congregation may call forth as part of the congregation's ministry one to be ordered (after training) to preside at the eucharist. The vision set forth is of a community conscious of itself as the body of Christ in which a presbyter (and deacons as well) would have a specific place and function.

Both of these examples point in the direction of the essence of ordained ministry, particularly the presbyterate. They hint that underneath the encrustations of role expectations and functions there is an ontology and there are functions which relate in a biblical fashion the ministry of all the baptized to those in orders.

Against changing understandings of how ordained ministry relates to the ministry of the body of Christ, we can look at the rites themselves, recognizing that we can set aside the easy assumptions of earlier times which have obscured the nature, place, and function of bishop, presbyter, and deacon.

The Book of Common Prayer of the Episcopal Church (BCP) and *The Book of Alternative Services* of the Anglican Church of Canada (BAS) have similar ordination rites. There are some differences and these will be noted. The chief one is the difference in structure: BAS follows the gathering immediately with the ministry of the word and links the presentation with the examination. The litany for ordinations then directly precedes the consecration of bishop, priest, or deacon. (The discussion below follows the BCP structure.) One also notes that BAS uses the term presiding archbishop where BCP uses Presiding Bishop.

Preface to the Ordination Rites

The preface replaces the one found in earlier prayer books. The earlier polemics, directed against Rome, the Reformed churches of the continent, the Presbyterians, and the Puritans within England, have been eliminated, and a more ecumenical and accurate understanding of the development of orders within the church has taken its place.

A short summary of the place of each order in the church as been added so that it interprets what the Episcopal Church and the Anglican Church of Canada intend in ordaining persons.

There is no provision for the preface to be read at any of the ordination services. It would not be amiss to print it in a service leaflet on such occasions.

The Ordination of a Bishop

First, there is the order of bishops who carry on the apostolic work of leading, supervising, and uniting the Church.

BCP 510, BAS 631

Wherever the bishop appears let the congregation be present, just as wherever Jesus Christ is, there is the catholic church.

Ignatius, *Letter to the Smyrnaeans*, VIII

The structure of the rites for ordaining and consecrating bishops, priests, and deacons is the same. It is:

- The Gathering
- The Presentation
- The Ministry of the Word
- The Examination
- The Consecration of the Bishop [Priest or Deacon]
- The Peace
- The Celebration of the Eucharist

The Gathering. An entrance procession may take place with hymns, psalms, or anthems (BAS hymns only). After the opening acclamation, the collect for purity concludes the gathering.

The Presentation. The bishop-elect, vested in either a rochet or alb, with no other academic or ecclesiastical vestment, as a symbol that he or she is a member of the baptized, is presented to the Presiding Bishop or archbishop. The testimonials of the election are read, and the declaration of conformity to the national church is read and signed in full view of the people.

The bishop-elect is presented to the people. The people are asked if it is their will to proceed to the ordination. Provision is made for objections to be made, and presumably to be dealt with, although no direction is given for responding to objections.

The presider summons the people to prayer, using the litany for ordinations or some other litany. It is worth noticing that the prayers include options for persons other than those who are married and that while the central theme is the ministry of the church it is set in context in the world.

The presider concludes the litany with the salutation and the collect, which may be the collect of the day or the one given for ordinations, from the Gelasian sacramentary, which is the same as both the final prayer of the solemn collects of Good Friday and the prayer after the last Old Testament reading at the Great Vigil of Easter.

The Ministry of the Word. Three lessons are read, the Old and New Testament lessons by non-ordained persons. The first rubric, concerning the ordination of a bishop, directs that if possible the liturgy is to take place on a Sunday or some other feast of our Lord, or feast of an apostle or evangelist. The readings may be those of such a day, if the presider chooses, but they are ordinarily selected from a list (BCP 515, BAS 659). A deacon reads the gospel. The Book of Common Prayer requires a priest if there is no deacon.

As in both eucharistic rites, there is no provision for a hymn, anthem, or psalm between the gospel and the sermon. After the sermon BCP directs that a hymn be sung. BAS allows a period of silence for reflection.

The Examination. All now sit. The Presiding Bishop or archbishop addresses the bishop-elect. The address in three paragraphs sums up the ministry of a bishop. The first one calls him or her to be a witness to the resurrection, to interpret the gospel as the apostles did, to bear witness to the sovereignty of Christ. The second focuses on guarding the life of the body. The third directs the bishop-elect to share with other bishops in the leadership of the church throughout the world. Having stated what a bishop is, the presider asks if the bishop-elect believes he or she is called to this office.

Other bishops then ask questions that grow out of the address to the bishop-elect. The questions restate the themes of the address, so that the bishop-elect must respond specifically to them. When these have been answered, the bishop-elect leads the people in singing or saying the Nicene Creed.

The Consecration of the Bishop. All stand, except the bishop-elect who kneels. The ancient hymn invoking the Holy Spirit is sung: it does not have to be led by the presider. BAS lists on page 639 appropriate translations. Silence follows for a significant period of time. The presider begins the prayer of consecration, which in BCP recalls the ministry of God's people from the time of Abraham in its many forms, and thanks God for them. Having begun with thanksgiving, the presider and other bishops present lay their hands upon the bishop-elect and pray directly that this person may be made a bishop in the church of God. The Presiding Bishop or archbishop alone continues praying for grace for the new bishop to do the things undertaken in the promises.

BCP directs, "The People in a loud voice respond *Amen.*"

The new bishop is vested according to the order of bishops and presented with a Bible. BAS directs that he or she be given a pastoral staff and permits a ring and pectoral cross to be given as well. BCP simply indicates that other symbols may be given and provides a form for blessing them on page 552.

The Presiding Bishop or archbishop presents the new bishop to the people. BCP directs the clergy and people to offer acclamation and applause.

The Peace. The new bishop summons the people to the exchange of the peace. Bishops greet the new bishop; the new bishop also greets other members of the clergy, family members, and the congregation. BCP directs that the new bishop, if the bishop of the diocese, may now be escorted to the chair.

The Celebration of the Eucharist. In the BCP either Rite One or Rite Two may be used. "At the Offertory, it is appropriate that the bread and wine be brought to the Altar by the family or friends of the newly ordained" (511). "Deacons prepare the Table" (522). The new bishop is the chief celebrant, joined by other bishops and presbyters (emphasis added). BAS directs that the archbishop preside and includes specific directions for concelebration by others on page 666.

A special postcommunion prayer is provided (BCP 522, BAS 640). It is to be led by one of the bishops present. The prayer reiterates the themes of the examination and the prayer of consecration.

The new bishop blesses the people, who are dismissed by a deacon.

In BCP a hymn may follow, and the bishops present are not to leave until they have signed the letters of consecration.

The Ordination of a Priest

Secondly, associated with them are the presbyters, or ordained elders, in subsequent times generally known as priests. Together with the bishops, they take part in the governance of the Church, in the carrying out of its missionary and pastoral work, and in the preaching of the word of God and administration of his holy sacraments.

BCP 510, BAS 631

... administers to the people the mystery and the word of God.

Augustine of Hippo, *Letter 238*

The structure of the rite in both the Book of Common Prayer and *The Book of Alternative Services* is the same as that for bishops. There are some differences to be noted.

The Presentation. The ordinand is presented by a priest and at least one lay person. The declaration of conformity is the same, as is the litany. The collect is either of the day or the one directed at the ordination of a bishop.

The Ministry of the Word. The lessons appointed for ordination of a priest are different. BCP directs that when the reading from 1 Peter is used, and the words elder, elders, and fellow elder appear, the terms presbyter, presbyters and fellow presbyter are to be substituted.

The sermon follows the gospel directly. There is no hymn after the sermon in BCP; BAS permits a time of silence for reflection. The Nicene Creed follows directly in BCP.

The Examination. The bishop addresses the ordinand. Again the address is a succinct summary of what a priest is. First, a presbyter is to be a pastor, priest, and teacher together with the bishop and fellow presbyters, and is to share in the councils of the church.

Second, a priest is to proclaim the gospel by word and deed, fashioning his or her life by it. A priest is to love and serve the people given to his or her care, to preach, to declare God's forgiveness, to speak God's blessing, to share in the administration of baptism and eucharist, and other ministrations entrusted to the priest.

Third, these specifics are summed up in the general charge to nourish and to strengthen God's people.

The questions and answers begin with the question, "Do you believe that you are truly called by God and his Church to this priesthood? . . . Do you now in the presence of the Church commit yourself to this trust and responsibility? . . . Will you respect and be guided by the pastoral direction and leadership of your bishop?" Subsequent questions are drawn from the address and are parallel to those asked of a bishop-elect.

The Consecration of the Priest. The bishop begins the prayer. BAS directs the bishop to stretch out hands toward the ordinand. The prayer is eucharistic, giving thanks for the gift of life to God's people and for the various gifts of orders for building up the body. When the presbyters join the bishop in

laying on hands, the petition is as direct as that for a bishop, "make [him or her] a priest in your Church" (BCP 533) and "whom we consecrate in your name to the office and work of a priest in the Church" (BAS 648). BAS has a much fuller prayer of consecration than BCP; it also has specific directions for the participating presbyters in the laying on of hands to avoid unseemly crowding (BAS 666).

The last paragraph of the prayer weaves together the themes of the examination: to exalt the Lord, to offer spiritual sacrifices, to proclaim the gospel, to administer the sacraments, to be a faithful pastor, a patient teacher, and a wise councilor.

BCP directs, "The People in a loud voice respond *Amen.*"

The new priest, who has been presented in surplice or alb with no academic or ecclesiastical insignia, is now vested according to the order of priests. BCP directs that a Bible be presented, and BAS adds chalice and paten. BCP indicates that other symbols of office may be given afterwards. When there is more than one ordinand, each one is to receive the laying on of hands at the appointed place and each one is to be given a Bible with the accompanying sentence.

The Peace. The new priest (or one of them) gives the greeting. Presbyters greet the newly ordained, who then greet family members, friends, and the congregation.

At the Celebration of the Eucharist. Members of the family and friends of the newly ordained may present the bread and wine. Deacons prepare the table. The newly ordained stand at the table with the bishop and presbyters. They are to assist in the breaking of the bread. There is a proper postcommunion prayer which asks that the newly ordained may have the grace to be and to do what he or she has been given as a priest. BCP directs that the bishop ask the new priest to bless the people. BAS retains the blessing for the bishop. A deacon (BCP adds, "or a Priest if no deacon is present") dismisses the people.

The Ordination of a Deacon

Thirdly, there are deacons who, in addition to assisting bishops and priests in all this work, have a special responsibility to minister in Christ's name to the poor, the sick, the suffering, and the helpless.

BCP 510, BAS 631

And reverence the deacons as the command of God.

Ignatius, Letter to the Smyrnaeans, VIII

As with the other two orders the basic structure remains the same in both the Book of Common Prayer and *The Book of Alternative Services*. If the collect is not of the day, then it is the one directed for the ordination of bishops and priests, taken from the liturgies of Good Friday and the Great Vigil.

The Ministry of the Word. BAS and BCP have some lessons in common, but there is enough difference in the choices available to highlight the emerging importance of this order. BCP includes the passage from Acts 6. The lessons focus on calling and servanthood. Both books, however, provide lessons that should give any preacher concerned for the recovery of the diaconate an opportunity to tell the people of the servanthood of the whole body of Christ.

The Examination. The bishop's address begins by linking the vocation of deacon to the vocation of every baptized person to be a servant. It speaks of "a special ministry of servanthood directly under your bishop" (BAS, "directly under the authority of your bishop"). Thus the deacon links the bishop, all the baptized, and all the people, "particularly the poor, the weak, the sick, and the lonely."

A deacon is to study the scriptures, "to seek nourishment from them, and to model your life upon them." As in the other orders, Christ is to be made known by word and example. A deacon is "to interpret to the Church the needs, concerns, and hopes of the world." A deacon is to assist in the ministrations of God's word and sacraments. The ministry of the deacon finds its imperative in serving Christ in all people, for Christ is in all people.

The questions and answers addressed to the ordinand ask first, as with the other two orders, whether he or she is truly

called, and second, in the same question asked those to be ordered priest, echoes the promises of the baptismal covenant. Willingness to be guided by the pastoral direction and leadership of the bishop is next affirmed. Faithfulness in prayer and study of scripture follow. Again there is a deliberate recalling of a baptismal promise, "Will you look for Christ in all others, being ready to help and serve those in need?" This question also recalls the one asked a bishop-elect, "Will you be merciful to all, show compassion to the poor and strangers, and defend those who no helper?" That is part of the link of deacon to bishop. The question to pattern a life in accordance with the teaching of Christ duplicates one in the ordination of a priest, which is not found in the ordination of a bishop. The final question repeats the theme of seeking not personal glory but "the glory of the Lord Christ."

The Consecration of the Deacon. The prayer is in three parts. It begins with praise and thanksgiving for the servanthood of Christ, who humbled himself, was exalted in that humility, and gives the church the example of servanthood.

The second paragraph, in which the bishop alone lays hands on the ordinand, is like that in the other ordination rites: "make [him or her] a deacon in your Church" (BCP 545) and "whom we now consecrate in your name to the office and work of a deacon in the Church" (BAS 657). This paragraph is said over each ordinand, if there is more than one.

The final paragraph is a prayer that the ordinand may receive grace to do what she or he is called to be and to do.

"The people in a loud voice respond *Amen*."

The deacon is now vested and given a Bible.

The Peace. The bishop gives the greeting of peace.

At the Celebration of the Eucharist. The bread and wine may be presented by family members or friends. The newly ordained deacon prepares the table.

There is a proper postcommunion prayer, not perhaps reflecting quite the content of the address and examination, but certainly appropriate. The bishop blesses the people and the

new deacon dismisses them with, "Let us forth into the world, rejoicing in the power of the Spirit," the dismissal used for the other two rites as well. In the BCP the rubric on page 555 directs that deacons may take the sacrament to any communicants who cannot be present for the liturgy for grave cause or serious illness. The connection between the liturgy of the table and the liturgy of the world begins at once.

What Does the Church Mean?

The three rites are what the church does. What does the church mean by them?

First, it means that there are to be bishops, priests, and deacons in the church. There was a long period when there were no deacons, except as a transitional order leading to priesthood. In the Church of England in North America there were no bishops until after the United States achieved independence. Isolated congregations have had to, and still do, exist without priests. These conditions do not alter the clear intention of the church that there be three orders functioning in every place.

Second, the rites attempt to link the ministry of all the baptized to the ministries of the ordained. The mandated presence of those not in orders to be part of the liturgy, particularly in the presentation, are one example of this. At a more profound level there is an attempt made to let the various orders of the ordained be understood as being a part of the ministry of the whole body of Christ. If apostleship characterizes the order of bishops, ministrations of word and sacrament the priest, and servanthood the deacon, then each order expresses an aspect of the ministry of all the baptized.

The body of Christ is charged with proclaiming the gospel, Jesus dying and rising. The ordained are sent to make the gospel known in the midst of all the baptized that the world may hear, see, and know, and respond. The catechism (BCP 855) says, "The ministers of the Church are lay persons, bishops, priests, and deacons." The rites try to express this point: ordination begins with baptism.

Third, the ordination of deacons is a rite that intends an order equal to, although different from, the other two. The emphasis on the servanthood of Christ and of his people raises the deacon to a much more responsible and central role in the life of the church.

Fourth, the rites set forth three kinds of collegiality, that between bishops, that between a bishop and the presbyters of his diocese, and that between presbyters themselves. Deacons serve directly under the bishop as one way in which the bishop ministers to the poor, the outcast, and the defenseless.

Fifth, in the Book of Common Prayer, the presentation vesture of a bishop-elect and priest and deacon ordinands makes two clear statements.

The direction to wear a white vestment is a clear recalling of baptism, when we are clothed with the garments of salvation, and it really says as well that orders are not hierarchical in the sense that one starts at the bottom and works one's way up. As each individual baptized person is of equal value, so every person in orders is of equal value. To make this claim is not to deny the authority and responsibility committed to any particular order, but rather to understand the church organically as Paul does in his great metaphor of the body of Christ. The function of any given order, as the rites make clear, is to build up the whole body.

Do We Really Mean It?

The contrast between what the rites of ordination say and mean, and the way in which bishops, priests, and deacons exercise their ministries today in our church is conspicuous, to say the least. The present rites may in time shape a richer understanding of orders, just as the ordinal of 1552 brought the Anglican communion to its present understanding of ordained ministry.

Those responsible for planning and carrying out ordinations in dioceses need to look at the rites carefully and thoughtfully. The focus of the rite is not an ecclesiastical Academy Awards ceremony, but rather a celebration of the ministry of the

whole people of God in that place. The ordination of a bishop offers an opportunity for an entire diocese to understand baptism as well as to understand bishops. There is usually ample time for education on the meaning of the rites to be studied in the diocesan paper as well as parish education programs. It is also possible to do the same for ordinations of priests and deacons. If an ordination is seen as the recognition of the achievement of an individual, then the integrity of the rites has been lost along with the gospel.

The paschal mystery, which is the heart of the gospel, is enacted in every baptism, is present in every eucharist, and is manifested in every ordination. The mystery is Christ making himself known in the people whom he calls to be his own. There is no greater gift.

*O God of unchangeable power and eternal light,
look favorably on your whole Church,
that wonderful and sacred mystery.*

*By the effectual working of your providence,
carry out in tranquillity 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.*

BCP 280, 291, 515, 528, 540
BAS 313, 328, 634, 644, 653

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