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Ministry, Order and Ordination

*Continuity and Change in Ordained Ministry in the Anglican Church in Aotearoa,
New Zealand and Polynesia.*

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A thesis submitted in fulfilment of the requirements for the degree of
Doctor of Philosophy in Theology, University of Auckland, 2015.

ABSTRACT

Current and historic Anglican texts definitive of ministry, church order and ordination in the Anglican Church in Aotearoa, New Zealand and Polynesia were analysed in this study to discern points of continuity and change in the way ordained ministry has been described across the time period these texts span. Ordination rites contained in the 1662 *Book of Common Prayer* and the 1989 *A New Zealand Prayer Book* were examined together with a handbook, *Developing Local Shared Ministry in the Diocese of Auckland*, which sets out the principles and organisation of Local Shared Ministry in the Anglican Diocese of Auckland, New Zealand. A specific concern was to discern the purpose and relational place assigned to ordained ministers in each text. Purpose was addressed as both a proximate and ultimate end. The relational place of ordained ministers was characterised in terms of authority, power and responsibility. The ordination rites examined in this study describe church order in different, but not incompatible ways. There is little discontinuity in the approach either text takes to ordination and the purpose and place of ordained individuals in the church. The approach to ordained ministry in *Developing Local Shared Ministry in the Diocese of Auckland* differs from the pattern discernible in the Anglican ordinals surveyed. The greatest point of variance occurs in relation to the purpose and place of priests ordained within Local Shared Ministry Units. In the Anglican ordinals surveyed, priests are individuals who have been authorised to exercise a multifaceted, responsible work within a national or provincial church. *Developing Local Shared Ministry in the Diocese of Auckland* limits a priest's role to the performance of a narrow range of functions, principally those associated with the sacraments of Baptism and Eucharist, and forbids priests ordained within Local Shared Ministry Units from being in charge of the congregation of which they are a part. These differences raise issues in light of the practice of ordaining priests in Local Shared Ministry Units according to the *Ordination Liturgies* in the 1989 *A New Zealand Prayer Book*. Two potential remedies to this conundrum are discussed.

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...to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

(Ephesians 3:2, NRSV)

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GLOSSARY

ACANZP	The Anglican Church in Aotearoa, New Zealand and Polynesia
ARCIC	Anglican / Roman Catholic International Commission
ASB	Alternative Service Book
BEM	World Council of Churches Faith and Order Paper no. 111, or the <i>Lima Text</i> on Baptism, Eucharist and Ministry
CWOS	Common Worship Ordination Services
DLSMDA	<i>Developing Local Shared Ministry in the Diocese of Auckland</i> (2003)
FMMD	The rite for ordering deacons in the 1662 BCP Ordinal
FMOP	The rite for ordering priests in the 1662 BCP Ordinal
FOCAB	The rite for ordering bishops in the 1662 BCP Ordinal
IALC	International Anglican Liturgical Commission
LSM	Local Shared Ministry
LSM Auckland	LSM in the Anglican Diocese of Auckland
LSMU	Local Shared Ministry Unit
MST	Ministry Support Team
NT	New Testament
OT	Old Testament
WCC	World Council of Churches
1662 BCP	The <i>Book of Common Prayer</i> authorised in 1662
1662 BCP Ordinal	The set of ordination rites within the 1662 BCP
1989 ANZPB	<i>A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa</i> published in 1989
1989 ANZPB Ordinal	The set of ordination rites within the 1989 ANZPB

1 - INTRODUCING THE TEXTS, THE ISSUES AND THE METHOD.

Introduction

In this study current and historical Anglican texts which are definitive of ministry, church order and ordination are analysed to discern points of continuity and change in the place and purpose assigned to ordained ministry in them. Ordination rites contained in the 1662 *Book of Common Prayer* and the 1989 *A New Zealand Prayer Book* are examined together with a handbook, *Developing Local Shared Ministry in the Diocese of Auckland*, which sets out the principles and organisation of Local Shared Ministry in the Anglican Diocese of Auckland, New Zealand. Each of the texts examined in this work has a bearing on Anglicanism within New Zealand, whilst one of them, the ordinal contained in the 1662 Book of Common Prayer, has influenced Anglican identity across the globe. It is to the connection between these texts, New Zealand Anglicanism and the Anglican Communion that we now turn.

The texts in their historical contexts

In the following work the development of Anglican thought regarding ordained ministry is charted via the critical reading and comparison of liturgical texts and official church documents from vastly different spatial, societal and temporal contexts. The earliest of these is a set of official services which prescribes the way individuals are to be admitted to ordained ministry in the Church of England. The title of this collection of services is *The Forme and Manner of Making, Ordeining, and Consecrating of Bishops, Priests and Deacons, According to the Order of the Church of England*.¹ The particular text referred to in this study is printed in F.E. Brightman's *The English Rite*, published in 1915.² It is, in Brightman's words, "a *verbatim, litteratim* and *punctatim*,"³ reproduction of the ordination services contained in the *Book Annexed* to the Act of Uniformity which was given the royal assent on 19 May 1662. That set of services is abbreviated in the following study to the 1662 BCP Ordinal and the Prayer Book it is part of is abbreviated to the 1662 BCP.

The 1662 BCP Ordinal is introduced by a Preface which offers a brief justification of the way the church organises or orders its life, and outlines the way individuals are authorised for public ministry in the church.⁴ The three liturgies which follow the Preface contain detailed instructions on

¹ F.E. Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 2 vols., vol. 2 (London: Rivingtons, 1915), 929.

² *Ibid.*, 929-1017.

³ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 2 vols., vol. 1 (London: Rivingtons, 1915), iv.

⁴ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

how individuals are to be authorised, and represent the words spoken, read from the Bible, or sung in the course of the rites. The primary concern of the rites is to authorise individuals for particular roles in a national or provincial church, these roles being namely, the offices of deacon, priest and bishop. The rites, however, give direct and indirect information about the principles that lie behind a church's organising or ordering of its life together. They give clues as to how particular individuals are to relate to others, whether human or divine, as well as indicating what the role of the national or provincial church, or the Church universal, might be with respect to humanity and God.

From its founding in 1857 until 1964, the Anglican Church in New Zealand's public prayer conformed closely to the 1662 BCP. Over that time period some changes were made to the prayers included in the 1662 BCP, reflecting the increasing political independence of New Zealand,⁵ and a desire to make the Prayer Book more accessible to a contemporary readership,⁶ but these did little to affect the shape, sound or content of the prayer book. Until the mid 1960s, the only other official prayer for Anglicans in New Zealand was contained in *Te Pukepuke o Nga Inoi*, the Maori translation (1830) of the 1662 BCP.⁷

In 1964 the authorised liturgies of the Anglican Church in New Zealand entered a prolonged period of revision that culminated in the publication in 1989 of a set of liturgies alternative to the 1662 BCP.⁸ The new set of liturgies was entitled *A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa* (1989 ANZPB), and contained within it, as had the 1662 BCP, a collection of services for admitting individuals to ordained ministry, as deacons, priests and bishops. The ordination services examined in this study are taken from the fourth edition of the 1989 ANZPB, published in 2005.⁹ Most of the changes to the ordinal (1989 ANZPB Ordinal) in the fourth edition of the 1989 ANZPB relate to constitutional changes in the Anglican Church in New Zealand that came into force in 1992. At that time the name of the church changed to reflect the three historic cultural strands or *Tikanga* that constitute the church, more about which will be said below. The new name was, and remains, the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP). It was the name change of the church and particular bodies within it that occasioned most of the changes in the fourth edition.¹⁰

⁵ The abolition of the King's Mandate for the consecration of a bishop in New Zealand in 1874 falls within this category of change. The Anglican Church in Aotearoa New Zealand and Polynesia, "Title G of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.," (General Synod/Te Hinota, 2008), Canon I, G1, 1.1.

⁶ The proposed changes to the 1662 BCP passed by the Church of England's Convocation in 1928 and adopted by the Anglican Church in New Zealand as alternative services in 1958 fall within this category. *Ibid.*, IV.

⁷ See Jenny Te Paa, "From Te Rawiri to the New Zealand Prayer Book," in *The Oxford Guide to the Book of Common Prayer: A World-Wide Survey*, ed. Charles Hefling and Cynthia L. Shattuck (Oxford: Oxford University Press, 2006). Ken Booth, "The Anglican Church in Aotearoa, New Zealand, and Polynesia," in *The Oxford Guide to the Book of Common Prayer: A World-Wide Survey*, ed. Charles Hefling and Cynthia L. Shattuck (Oxford: Oxford University Press, 2006).

⁸ For a recent recollection of the Prayer Book revision process, please see Brian R. Carrell, *Creating A New Zealand Prayer Book - A Personal Reminiscence of a 25 Year Odyssey 1964-1989* (Christchurch: Theology House Publications, 2013).

⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 4th ed. (Christchurch, New Zealand: Genesis Publications, 2005).

¹⁰ Details of other changes to the text are given in chapter four, pages 172-173.

In 1995 an initiative was begun by the Anglican Diocese of Auckland to reverse the decline of churches in rural parts of the Diocese. The plan was bold and based, amongst other things, on the principle that ministry is something shared by every baptised person. It involved the internal reorganisation of local congregations so that the ministry of every member might be fully utilised. The aim in so doing was not only to sustain struggling congregations, but to promote the mission of the church by unleashing the potential contained within each grass-roots congregation.¹¹ The phenomenon was called Local Shared Ministry (LSM).

The driving force behind LSM in the Anglican Diocese of Auckland (LSM Auckland) was the newly appointed Co-ordinator for Local Shared Ministry, Barbara Wesseldine. Wesseldine oversaw LSM Auckland from its conception through to 2010. During that time twenty LSM Worship Units (LSMUs) were established, five of which were located in suburban Auckland.¹² This growth testifies to the drive and tenacity of a person with, as she put it, “an inbuilt passion for making things happen.”¹³ Publications on LSM made by Wesseldine during this period constitute the major source material for the construction of an understanding of ministry, church order and ordination within LSM Auckland in the study that follows. The most comprehensive of these is a handbook entitled *Developing Local Shared Ministry in the Diocese of Auckland* (DLSMDA), revised in 2003.¹⁴ As well as dealing with the practicalities of establishing and maintaining LSMUs, DLSMDA sets forth the basic theological principles that inform LSM Auckland.¹⁵

Unlike the ordinals investigated in this study, DLSMDA is not a liturgical work. The prescriptive or normative approach it takes to its subject matter, however, is shared by the ordinals which, though doxological, are definitive of church teaching within the context of ACANZP. In other words, both sets of texts, though their genres differ, represent attempts to define the purposes of individuals and the way they relate to one another. It is the common prescriptive or normative nature of these texts which justifies the comparisons made between them in this study.

The 1662 BCP Ordinal, the 1989 ANZPB Ordinal, and DLSMDA, then, are appropriate texts to glean insights into the place and purpose of ordained ministers at particular points in Anglican history. Some doubt may be had, however, regarding the relevancy of the 1662 BCP Ordinal to issues of New Zealand Anglicanism at the beginning of the twenty-first century. A sense of uncertainty may exist even about the 1989 ANZPB Ordinal which is approaching its twenty-fifth anniversary in a church that has undergone significant constitutional change since that ordinal’s authorisation. In the next section, the currency of both ordinals is considered and argued for.

¹¹ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland* (Auckland: Anglican Diocese of Auckland, 2003), 8.

¹² See table in Allan K. Davidson, "Complexity and Diversity, 1985-2010," in *Living Legacy - A History of the Anglican Diocese of Auckland*, ed. Allan K. Davidson (Auckland: Anglican Diocese of Auckland, 2011), 318.

¹³ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 2.

¹⁴ *Ibid.*, 4.

¹⁵ *Ibid.*, 2-10.

The 1662 BCP Ordinal

Its importance in the Anglican Communion

The 1662 BCP has been of enduring significance in the development of global Anglicanism. Wherever missionaries from the Church of England established churches in the eighteenth, nineteenth, and well into the twentieth centuries this collection of texts and the *39 Articles of Religion* which editions of the book typically contain, assumed a normative status. The wide spread influence of these texts is demonstrated by a book produced recently by Anglican chancellors from across the Anglican Communion.¹⁶ The purpose of that book was to “assist church leaders to clear their minds about the structures within which we seek to live out our Christian discipleship within an Anglican perception of faith and order.”¹⁷ Its publication represented a desire on the part of the chancellors to

...stimulate reflection on what it is to be a Communion of ordered churches, seeking to live out the Anglican tradition in a world of intensely rapid communication. If we are going to be able to continue to work together in response to God’s call and for the good of God’s world (as those who have taken part in these deliberations passionately hope), then we need to keep faith with our Anglican heritage, doctrinally, liturgically, and structurally. These Principles are an attempt to map out what that [sic] the main legal themes of that inheritance might look like, when some of the peripheral local detail is stripped away.¹⁸

The conclusions that the chancellors came to are in no way binding on any Anglican church,¹⁹ but they give an indication of where a considerable amount of agreement exists between Anglican churches. When it comes to the matter of doctrine the chancellors agreed that

The Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal 1662 are grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the Holy Scriptures.²⁰

From this they concluded that “[t]he Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal 1662 represent the historic sources of lawful doctrine for a church.”²¹

This level of agreement by chancellors from across the Anglican Communion indicates that analysis of the 1662 BCP, its ordinal and the 39 Articles of Religion in terms of ministry, order and ordination is likely to have a relevance that stretches well beyond the Anglican Church in Aotearoa, New Zealand and Polynesia.

¹⁶ Chancellors are church-appointed legal advisors to bishops and their synods. The Anglican Consultative Council, ed. *The Principles of Canon Law Common to the Churches of the Anglican Communion* (London: The Anglican Communion Office, 2008).

¹⁷ *Ibid.*, 13.

¹⁸ *Ibid.*, 15.

¹⁹ *Ibid.*

²⁰ *Ibid.*, 58.

²¹ *Ibid.*

The significance of the 1662 BCP Ordinal in New Zealand Anglicanism

In 1857 a Constitution drawn up under the supervision of the Bishop of New Zealand, George Selwyn, was signed at Judge's Bay, Auckland, by an assemblage of clergy and lay people from across the British colony. By that act of voluntary compact, *the Church of the Province of New Zealand* came into being. The Constitution of this new Anglican Church contained six fundamental provisions or clauses. The first of these fundamental provisions (Clause One) refers to the 1662 BCP, its ordinal and the Thirty-Nine Articles of Religion as enduring sources of official church teaching.

*This Branch of the United Church of England and Ireland in New Zealand doth hold and maintain the Doctrine and Sacraments of CHRIST as the LORD hath commanded in His Holy Word, and as the United Church of England and Ireland hath received and explained the same in the Book of Common Prayer, in the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, and in the Thirty-nine Articles of Religion.*²²

When the Constitution was amended in 1992 to allow greater autonomy for Maori, Pakeha and Polynesian within a single united Anglican Church, the enduring nature of this provision continued to be acknowledged. Part A of the amended Constitution included the following statement.

Nothing expressed or implied in any other part of the Constitution shall detract from or diminish the full force and effect of the provisions of Clauses One, Five and Six of the Constitution (the powers conferred by the Church of England Empowering Act, 1928, being in substitution for the powers purporting to be conferred by Clauses Two, Three and Four of the Constitution) and the provisions of the said Act, and in the event of any conflict or doubt the provisions of the said Clauses One, Five and Six and the said Act shall prevail.²³

The Church of England Empowering Act (1928) referred to in the revised Constitution was a private piece of legislation or bill passed through the national parliament of New Zealand “to declare and define the Powers of the General Synod of the Church of the Province of New Zealand commonly called the Church of England, to alter the Formularies of the said Church and the Authorized Version of the Bible.”²⁴ Concern for the passage of such a bill had arisen, in part, because the three other fundamental provisions of the Constitution, namely Clause Two, Three and Four, were drafted “upon certain assumptions concerning the legal relationship of the Church with the United Church of England and Ireland.”²⁵ The difficulty with this assumption was that, in 1928, the United Church of England and Ireland no longer existed, the Church of Ireland having been disestablished in 1871. This reality raised doubts “as to the powers of the Church to make alterations in the Formularies and in the

²² Quoted in *The Anglican Church in Aotearoa New Zealand and Polynesia, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia,"* (2008), The Fundamental Provisions. 1.1.

²³ *Ibid.*, Part A, paragraph 3.

²⁴ *Church of England Empowering Act*, (6 October 1928), Title.

²⁵ *Ibid.*, Preamble.

Authorized Version of the Bible,”²⁶ and that uncertainty was the ostensible cause for the legislation.

Had there been no desire on the part of New Zealand Anglicans to make alterations to the prayer book and/or the version of the Bible referred to in the fundamental provisions of the 1857 Constitution, the uncertainties raised by the disestablishment of the Church of Ireland for the Anglican Church in New Zealand would have been an academic rather than a political concern. The real motivation for the legislation was a gathering local desire amongst Anglicans for greater self-determination in liturgical matters.²⁷ A decade earlier, an ecclesial court consisting of Bishops Nevill, Sprott, Sedgwick and Averill, cast the 1662 BCP as an impediment to “the quieting and appeasing of doubts and diversities”²⁸ within the New Zealand Anglican Church because of the “ambiguous obsolete and oppressive rules”²⁹ contained in that Prayer Book. When the empowering legislation was passed in 1928, the way was opened for amending the official public prayer of the church via a procedure that the church historian, W.P. Morrell described in 1973 as “elaborate in the extreme.”³⁰

Any alteration was to be first proposed at a General Synod; then submitted to Diocesan Synods and assented to by a majority of them; then confirmed by a two-thirds majority of each Order in General Synod after not less than two years and a fresh election. A year was finally to elapse either without an appeal or with the dismissal of an appeal by a tribunal consisting of all the New Zealand Bishops and an equal number of priests and lay communicants; and an appeal was not to be dismissed except by the votes of at least two-thirds of those hearing the appeal.³¹

The complexity of this process, and the checks and balances it contains, bears witness to a contemporary awareness that a *rubicon* was being crossed in the life of the colonial church; it was now growing up, taking responsibility for its worship life as a province within the Anglican Communion.³² It also reflects the high regard in which the inherited 1662 BCP was held. Ambiguous and constraining as it was recognised as being, the 1662 BCP remained definitive of church doctrine in the new legislation; the 1928 Empowering Act explicitly prohibiting General Synod departing “from the doctrine and sacraments of the Church as defined in clause 1 of the Constitution.”³³ These legal complexities are mentioned to indicate the sort of bearing the 1662 BCP, its ordinal, the 39 Articles and the King James Bible have had – and continue to have – on the church now described as the Church of Aotearoa, New Zealand and Polynesia. Early twentieth century Anglican concern with legal rectitude on this matter is one indication of the church’s awareness that these texts have long been understood to be significant to the life of the church. The continued mention of them in the amended

²⁶ Ibid.

²⁷ W.P. Morrell, *The Anglican Church in New Zealand - A History* (Dunedin: Anglican Church of the Province of New Zealand, 1973), 179.

²⁸ Quoted in Ibid., 180.

²⁹ Quoted in Ibid.

³⁰ Ibid., 179.

³¹ Ibid.

³² See the extract from the address made by Archbishop Averill to the Auckland Synod in 1928 in which he commended the legislation and its implications to the assembled members. Ibid.

³³ *Church of England Empowering Act*, clause 3.

Constitution demonstrates that their significance has been recognised by Anglicans in New Zealand into the current period.

The 1989 ANZPB Ordinal

The 1989 ANZPB and the ordinal it contains are formularies or official definitive texts, authorised by the General Synod of the Province of New Zealand, and subsequently endorsed by the Church of Aotearoa, New Zealand and Polynesia in its Canons.³⁴ In a strictly legal sense, they are additional³⁵ or alternative³⁶ to the 1662 BCP which is irrevocable even though in practice, parts of it may be deleted, altered or added to.³⁷ As the amended Constitution (1992) puts it, “[s]ubject to the provisions of the Church of England Empowering Act, 1928 and to the Fundamental Provisions”³⁸

This Church holds and maintains the Doctrine and Sacraments of Christ as the Lord has commanded in Holy Scripture and as explained in...A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa.³⁹

The 1989 ANZPB Ordinal is one of two authorised alternative texts to the 1662 BCP Ordinal.⁴⁰ The other alternative is the 1980 Ordinal.⁴¹ Neither the 1980 Ordinal nor the 1662 BCP Ordinal are in current use in the Anglican Diocese of Auckland. The 1989 ANZPB Ordinal is used throughout the Anglican Church in Aotearoa, New Zealand and Polynesia to admit people to ordained ministry in the church. In a modified form, the latter ordinal has been used for ordaining deacons and priests in LSMUs in the Anglican Diocese of Auckland.

At the time of the 1989 ANZPB Ordinal’s drafting, authorisation and publication, the 1857 Constitution was still in force but there had been some canonical changes which had a bearing on the fundamental provisions of the Constitution. One of these changes reflected the independence of the Anglican Church in New Zealand from the Church of England and the British Crown, and had an effect on the way the 1662 BCP Ordinal was used. In 1874 the requirement for the King’s Mandate to

³⁴ The Anglican Church in Aotearoa New Zealand and Polynesia, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia," Appendix. The Formularies as at May 1992, I: The Form and Manner of Making, Ordaining and Consecrating of Bishops Priests and Deacons, C: 1.

³⁵ J.E. Towle, "Report of the Prayer Book Legal Commission to the Special Session of General Synod," in *Proceedings of the Special Session of the Forty-Seventh General Synod* (Christchurch: The Church of the Province of New Zealand, 1987), 7.2.

³⁶ The Anglican Church in Aotearoa New Zealand and Polynesia, "Title G of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.," Canon VI Of Alternative Services. G10.

³⁷ For a comprehensive presentation of this principle, please see *Ibid.*, Appendix. The Formularies as at May 1992.

³⁸ The Anglican Church in Aotearoa New Zealand and Polynesia, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia," Part B, preamble.

³⁹ *Ibid.*, Part B. 1.

⁴⁰ *Ibid.*, Part B, 5.

⁴¹ The Anglican Church in Aotearoa New Zealand and Polynesia, "Title G of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.," G.23.

be read out at the ordination of a bishop was discontinued, and it was no longer required for ordination services to “refer specially to the Parent Church and State.”⁴² This change was significant in so far as it represented an acknowledgement that ultimate authority of the Anglican Church in New Zealand was located in General Synod. The effect that this legislative change had on the operation of the church was minimal. The same could not be said of revision of the church’s Constitution in 1992 which resulted in a church structure without precedent in the Anglican world.

In 1992, the Constitution was amended so that Maori,⁴³ Pakeha,⁴⁴ and Pasefika⁴⁵ might have a greater degree of autonomy and self-determination, whilst remaining one province. From that time the church which was formerly called the Church of the Province of New Zealand has been referred to as the Anglican Church in Aotearoa, New Zealand and Polynesia, and the three cultural/ethnic or historic parts which constitute it are described individually as *Tikanga* – a Maori word connoting custom, obligations, conditions, provisions, or a criterion.⁴⁶ Consequently, following the 1992 constitutional amendment, the province is sometimes referred to as the *Three Tikanga Church*.

⁴² Ibid., Of Certain Necessary Alterations, G1.

⁴³ The indigenous people of the islands of Aotearoa, New Zealand.

⁴⁴ The descendents of British and European settlers in New Zealand.

⁴⁵ Indigenous peoples from the South Pacific living in their home islands or in New Zealand.

⁴⁶ P.M. Ryan, "Tikanga," in *Dictionary of Modern Maori*, ed. P.M. Ryan (Auckland: Reed Publishing Group, 1994), 80.

Methodology

Introduction

The following section outlines the methodology followed in this study and offers an explanation for it. The most fundamental methodological decision made in this research has been to ask two sorts of questions of the texts encountered. These are to do with *purpose*, on the one hand, and *place* or *relationship*, on the other. In both cases, the objects of inquiry are individuals and groups mentioned in the texts. In part, the rationale for this two-pronged approach stemmed from preliminary philological work carried out on words closely associated with ordained ministry in the 1662 BCP. That work is reported on later in this chapter. It is argued there that each of those words, in their literary-historical context, connote purpose and place, to varying degrees. This insight increased the probability that questions of purpose and place would be fruitful in the study of the 1662 BCP Ordinal. It could say little, however, about the appropriateness of these sorts of questions in relation to the more recent texts investigated. Nevertheless, because this study, overall, was concerned with comparison of phenomena referred to across a range of historical texts, the relative silence or resistance of any one text to questions of purpose, place or relationship could itself be revealing.

There was another, more positive reason why questions of purpose and relationship or place were chosen to guide this study. DLSMDA, the handbook of LSM in the Anglican Diocese of Auckland over the period this study relates to (1995-2010), draws contrasts between the LSM Auckland approach to church order and historical Anglican approaches to the same in overtly *purposive* and *relational* terms. Those contrasts are often at their strongest when DLSMDA addresses the topic of ordained ministry. The authority, power and responsibility of ordained ministers are three relational properties contrasted in DLSMDA with purportedly longstanding Anglican approaches to the same. The stridency of these contrasts explains why the current comparative study has chosen to characterise the place of ordained ministry in these relational terms. Contrasts are also drawn in the DLSMDA between the purpose of ordained ministry in LSM Auckland, on the one hand, and the Anglican tradition, on the other. They too help explain the method adopted in the current study. The details of both sets of contrasts are reported on below.

Ordained ministry as a relational place

In this study, the relationships between individuals mentioned in the 1662 BCP Ordinal, the 1989 ANZPB Ordinal, DLSMDA and related texts are characterised in terms of three primary relational attributes, namely, power, authority and responsibility. The focus in the study was on ordained ministers, but because the assumption has been made that every individual mentioned in these texts has

some impact on the relational place of another, questions of power, authority and responsibility were directed at every individual or group identified in the texts. The specific questions asked were as follows.

- (i) Is the authority of that person or group, with regards to ordained ministers, acknowledged in these texts, and, if so, what is the nature of that authority?
- (ii) What, if any, role does that person or group play in the empowerment of ordained ministers, and, if so, what is the nature of that empowerment?
- (iii) What is the nature of responsibility between this person or group and ordained ministers?

In some cases, the answers to these questions were explicit in the texts, but that was not always the case. Sometimes the answers could only be arrived at indirectly. This was the case in the 1662 BCP Ordinal where mention is made, for instance, of the presence of church members at ordinations, but little elaboration is given on their role in admitting people to ordained ministry. In this case, and in the other instances where the texts offer few direct comments on a person's role in authorising, empowering, or bearing responsibility for ordained ministry, recourse has been made to other parts of the texts which mention these person, if only obliquely. By examining what is said at such points about the place and purpose of those individuals or groups, it is possible to infer what the relationship between them and ordained ministers might be in terms of authority, empowerment and responsibility.

The persons examined have been grouped into categories. These include God, ultimate earthly authority within the church, other ministers, *a* Christian people (the church) and *the* Christian people (the Church). Once the pattern of authority, power and responsibility between these persons and ordained ministers was described for each set of texts, comparison between the 1662 BCP Ordinal, the 1989 ANZPB Ordinal and DLSMDA became possible.

Defining authority, power and responsibility

Power and authority are properties with a close association. In everyday use they are often used interchangeably, but in this study they are distinguished from one another in the following way. Power is used to refer to an ability to get things done – to effect or resist change. Authority relates to the proper or legitimate use of power. The propriety or legitimacy of the exercise of power is context-specific. Individuals and communities differ when it comes to assessing who may and may not do particular things. A primary concern of this study has been to derive from different texts an impression of what a legitimate use of power might be in the situations those texts refer to. For the purposes of this study, responsibility refers to a requirement to account for a task that has been assigned by an authority. The scope of that task may vary considerably. One person, for instance, might be

responsible for the performance of a particular function whereas another might be responsible for the well-being of a group. In both cases, however, they are in a position of needing to give an account for their actions to the person or persons who authorised their task.

Rationale for analysing the relational place of ordained ministry in terms of authority, power and responsibility

The approach taken in this study to examining the relational place of ordained ministry was prompted by contrasts made in DLSMDA between its prescription for church order at the local scale and purported earlier Anglican approaches to the same. Such contrasts, cast in terms of authority, empowerment and responsibility are made on a number of occasions throughout DLSMDA and related writings. These contrasts are made explicit in the following section.

Authority

It is argued within DLSMDA that every baptised person has the authority to exercise their ministry and this is contrasted with the relative disempowerment of congregations in traditional worship settings.

While Local Shared Ministry is exciting, challenging, and offers a positive way for all the baptised to exercise their ministry with authority, it can also be a threatening model for traditional clergy, as well as for those who have become dependent on having ministry delivered to them while they remain passive recipients. It requires a paradigm shift of huge dimension.⁴⁷

DLSMDA draws more than one explicit contrast between the authority of ministers ordained within LSMUs and those ordained in traditional worship settings. In a section entitled, “How is it different?” the second bullet-point declares that “[t]he priest is no longer the primary minister, the one in charge.”⁴⁸ And under the heading, “What Differences Might We Notice?” it is asserted that “[t]he clergy will not be in charge.”⁴⁹ In Anglicanism, clergy is a term normally restricted to deacons and priests, so this latter statement would suggest that neither deacons nor priests ordained within LSMUs are intended to be in authority over the congregation to whom they are assigned.

The authority of the diocesan bishop is, however, portrayed in DLSMDA and in other writings by Wesseldine as being largely continuous with tradition. As Wesseldine puts it in the introduction to DLSMDA, “The Bishop is central to this model of ministry. He is involved at all stages of the

⁴⁷ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 2. A very similar statement is made in Barbara Wesseldine, “Local Shared Ministry in the Anglican Diocese of Auckland,” in *To the Church to the World, Ki Te Hahi Ki Te Ao: Essays in Honour of the Right Reverend John C. Paterson/ He Tuhituhinga Whakahonore Mo Pihopa John C. Paterson*, ed. John Fairbrother (Long Bay, Auckland: Vaughan Park Anglican Retreat Centre, 2010), 39.

⁴⁸ Tikanga Pakeha Ministry Board, “Mutual Ministry Guidelines - Tikanga Pakeha (Adopted 1996),” in *Developing Local Shared Ministry in the Diocese of Auckland*, ed. Barbara Wesseldine (Auckland: Anglican Diocese of Auckland, 2003), 10.

⁴⁹ *Ibid.*, 11.

congregation's journey, and receives regular reports on each Local Shared Ministry unit."⁵⁰ In a more recent piece on LSM Auckland, Wesseldine asserted that, "[r]ather than being a congregational model Local Shared Ministry is very much an episcopal one."⁵¹ It is the bishop who permits investigation of LSM to proceed in a particular worshipping community,⁵² who licences the Ministry Support Team (MST), made up of locally-elected ministry coordinators, and ordains vocational deacons and sacramental ministers.⁵³ And as Wesseldine made clear in an earlier writing on LSM, the MST "remain under the authority of the Bishop as members of the Anglican church in the Auckland Diocese, but the responsibility for ministry resides with the people of faith."⁵⁴

The authority of the bishop is, then, cast in DLSMDA and related writings by Wesseldine as being fundamentally continuous with traditional approaches to episcopacy in the Anglican Church. The authority of clergy, of deacons and priests, however, is presented as being discontinuous with what has gone before. So when it comes to comparing and contrasting the place of clergy and bishops in historical texts that include those related to LSM Auckland, it makes sense to use authority as one of the defining aspects of that place or relationship.

Power

The effect that LSM has on worshipping communities that are emerging from traditional models of church is described by Wesseldine in terms of empowerment. In 2010 she described the liberating effects of LSM in the following way.

The empowerment of people, as they recognise their ability to minister and to be allowed to be involved in all aspects of ministry, is awe inspiring."⁵⁵

LSM is described by Wesseldine as transforming,⁵⁶ affirming⁵⁷ and having the ability to move people from dependence to independence.⁵⁸ This empowerment is said to be derived from a paradigmatic shift in the way that ministry is perceived.⁵⁹

[LSM] is about a ministering community of faith, not a community gathered around a minister. It is about recognising and affirming the gifts of the entire congregation. It is essential that people understand the theological principle, in order to maintain the integrity of the model.⁶⁰

⁵⁰ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 3.

⁵¹ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 39.

⁵² Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 10.

⁵³ Ibid.

⁵⁴ Barabara Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," (1997), 4.

⁵⁵ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 39. See also ———, "Local Shared Ministry in the Anglican Diocese of Auckland," 5.

⁵⁶ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 6.

⁵⁷ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 2-3.

⁵⁸ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 6.

⁵⁹ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 2.

⁶⁰ Ibid., 2-3.

The 'level playing field' approach to the ministry support team ensures that in this model all people are valued, and that no one person is more important or over-extended in ministry.⁶¹

The enhanced power that most members of a congregation gain by opting for LSM is balanced by a reduction of clerical powers within the ensuing worship units. Those ordained and licensed as *vocational deacons* and *sacramental ministers, priests*,⁶² for example, do not enjoy the *ex officio* right to speak and vote at Diocesan Synod as other ordained ministers with a licence do,⁶³ and their personal control over the buildings and objects for divine worship is not guaranteed to them in the clear way it is to ordained ministers in charge of traditional worship units.⁶⁴ The open intention of DLSMDA and related literature is to redistribute the power that once, purportedly, resided in the clergy across local congregations. On the face of it then, power is a useful criterion to construct a description of the place of the clergy in the various texts considered in this comparative study.

Responsibility

Responsibility is spoken of in DLSMDA in relation to a number of individuals and groups within or associated to LSM Auckland; enablers,⁶⁵ the local council of the LSM unit,⁶⁶ the Ministry Support Team,⁶⁷ the Diocesan Bishop,⁶⁸ Diocesan Council,⁶⁹ the Diocesan Co-ordinator,⁷⁰ Church Wardens,⁷¹

⁶¹ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 6.

⁶² Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 41, 42.

⁶³ *Ibid.*, 10.

⁶⁴ The Anglican Diocese of Auckland, "The Parish Statute 1986 as Amended in 2008, Statute No.17," (2008), clause 76.

⁶⁵ See the *Parish Statute* included as an appendix in DLSMDA, Section 86.4.2: "Be responsible for maintaining standards, ensuring that Diocesan commitments are met, and Diocesan guidelines followed, and working to encourage closer links with the Diocese." Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 52.

⁶⁶ "Local council have an enhanced role in decision-making and oversight of ministry and mission priorities." *Ibid.*, 11. One of the roles of the local council is to "accept responsibility, as the statute describes for Diocesan policies, practices and standards, and for the regular provision of corporate worship and sacramental ministry." ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 12. The Parish Statute appended to the DLSMDA states that [90.3] the "duties and responsibilities of the Council shall be similar to those of the Vestry of a parish [with some caveats]...[90.6] The Council shall...[90.6.2] be responsible for finance and property matters and other matters for which responsibility does not rest with the Ministry Support Team. Tikanga Pakeha Ministry Board, "Mutual Ministry Guidelines - Tikanga Pakeha (Adopted 1996)," 53. The responsible role of the local council in financial matters is mentioned by Wesseldine in 1997 when she discusses how monies connected with sacramental provision are to be handled: "...no-one is paid to perform the sacramental ministry. However, the use of discretionary money is a decision that is the responsibility of the local committee that make the policy for the unit." Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 5.

⁶⁷ The Parish Statute appended to DLSMDA: [85.1] – "The Ministry Support Team...will together share the responsibility for the provision of ministry and the encouragement of all baptised persons in that community to engage in mission and ministry." Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 51.[85.6] – "...authorised by the Bishop in the form of a team licence and letter of authority." ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 51.

⁶⁸ If 'being in charge' is a surrogate for being responsible, then a bishop is responsible for LSM in Auckland. Wesseldine used this expression in relation to the Diocesan Bishop in her 1997 essay on LSM Auckland, Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 8. Note also that in the case of disputes not being resolvable by the Diocesan Coordinator, [92.3] "...the matter may be referred to the Bishop." Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 54.

⁶⁹ The Parish Statute appended to DLSMDA indicates that the Bishop in Synod (effectively) is responsible for approving the constitution of a LSM unit. [88.4] "The constitution of the Local Shared Ministry Unit must be approved by the Bishop and Diocesan Council." Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 52.

the local church,⁷² the wider church,⁷³ and to a limited extent, local ordained ministers (Vocational Deacons and Sacramental Ministers/Priests).⁷⁴ In these various instances, responsibility is used in more than one way. Sometimes it is used as a synonym for ‘ought,’ indicating that moral responsibility is being referred to.⁷⁵ In other contexts, however, it signifies personal ownership of an operation; that is to say, it identifies the person ultimately accountable for an act or omission. The latter is perhaps most clearly evidenced in Wesseldine’s writings on LSM Auckland when the responsibility of the Diocesan Bishop is referred to.⁷⁶

DLSMDA endorses the sharing of responsibility for ministry and mission across the baptised membership of the local church.⁷⁷

The church is called to live out the mission of Christ in the world. It is the baptized congregation who have the responsibility for that mission in each local community.⁷⁸

Local Share Ministry is [a] way of structuring ministry so that the local church is responsible for establishing priorities for mission and ministry.⁷⁹

The church has a responsibility, a task given by God, not to be a privileged group of people made secure by God, but to be a sign, a sample of what God is offering to the whole of creation...This demands a huge change in our own thinking and in the practice that we undertake in the church. No longer are we to be passive consumers of religious experience, but rather we are to be active participants in ministry.⁸⁰

⁷⁰ In the Parish Statute appended to the DLSMDA the responsibilities of the Diocesan Co-ordinator are enumerated in 87.3: “The responsibilities shall include [87.3.1] Providing resources and training events to encourage and facilitate the development of Local Shared Ministry in the Diocese. [87.3.2] Coordinating the work of the Ministry Enablers working within Local Shared Ministry Units in the Diocese, and encourage others to consider this form of ministry. [87.3.3] Encouraging contact among Local Shared Ministry Units in the Diocese. [87.3.4] Maintaining links with persons holding similar responsibilities in other dioceses in this Church and overseas. [87.3.5] Reporting regularly to the Bishop on matters of interest and concern in relation to the work of the Local Shared Ministry Units and ensuring that the necessary administrative tasks are undertaken.” Ibid.

⁷¹ Parish Statute appended to DLSMDA – [91.2.5] “They shall be responsible for ensuring that proper notification of Annual and Special General Meetings is given.” Ibid., 54.

⁷² LSM is a “way of structuring ministry so that the local church is responsible for establishing priorities for mission and ministry.” Ibid., 9. Summarising Roland Allen, the DLSMA states that “Every congregation should be responsible for recognising the spiritual gifts and needs of its members, and calling forth those ministries.” ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 13.

⁷³ “The church has a responsibility, a task given by God, not to be a privileged group of people made secure by God, but to be a sign, a sample of what God is offering to the whole of creation. This means that all of us have a task, all of us have gifts, all of us have responsibility to live the life of service in our ministry.” Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 7.

⁷⁴ The responsibility of local ordained ministers is referred to obliquely in DLSMDA which describes all members of the MST (which includes Vocational Deacons and Sacramental Ministers/Priests) as having an “area of responsibility.” Ibid., 19. Elsewhere in DLSMDA, local ordained ministers are directly described as not being *in charge*, that is, having a diminished degree of responsibility. See ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 10, 11.

⁷⁵ See the third quotation below regarding the responsibility of the church for instance, Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 7.

⁷⁶ Wesseldine, “Local Shared Ministry in the Anglican Diocese of Auckland,” 8. ———, “Local Shared Ministry in the Anglican Diocese of Auckland,” 39.

⁷⁷ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 6.

⁷⁸ Ibid., 8-9.

⁷⁹ Ibid., 9.

⁸⁰ Ibid., 7.

The shared responsibility that every baptised member of a LSMU has for ministry and mission is contrasted in DLSMDA with the claimed, low-level of responsibility that most church-goers have had over recent centuries in the church.

Over the centuries the church lost this idea of shared, or every member ministry [as expressed in the NT]. It became dominated by a class of professional clergy who were expected to do everything, and were held accountable if the church failed.⁸¹

As well as being responsible for discerning their priorities in mission and ministry, and enacting them, LSMUs have a responsibility for choosing those individuals who will minister in special ways in the local church.⁸² As DLSMDA puts it, every congregation is responsible for “recognising the spiritual gifts and needs of its members, and calling forth those ministries.”⁸³

The properties of authority, power and responsibility, then, are themes that are mentioned overtly in DLSMDA. Where they are referred to it is often by way of contrast with the way these three properties have been understood to have operated in the church in recent centuries. At the beginning of this project it was impossible to gauge the veracity of these claims, but what was clear was that relational analysis of historic church texts would be relevant to present-day concerns if it were couched in terms of authority, power and responsibility.

The purpose of ordained ministry

Questions of relationship or place are not the only concern of this study. It is also concerned with comparing and contrasting the purposes assigned to ordained ministers in the various texts examined. Two types of purpose are distinguished in this regard. The first is to do with immediate or proximate ends and equates to the particular functions that ordained ministers engage in. The second is to do with ultimate ends or motivation. The former are referred to below as *proximate purposes*, and the latter as *ultimate purposes*.

Analysis of these texts in terms of the purpose of ordained ministry was more straightforward than analysing the same in terms of the place of ordained ministry. My task involved exhaustively noting and sorting references made to the proximate and ultimate purposes of ordained ministry.

⁸¹ Ibid., 6.

⁸² Ibid., 13.

⁸³ Ibid.

Assumptions that have been made in the course of this investigation

In the course of this research, decisions have had to be made about the way the ordinals studied achieve their end of admitting individuals to ordained ministry. On one level, these decisions have been easy to make because both the 1662 BCP Ordinal and the 1989 ANZPB Ordinal have prologues which set forth the requirements for ordination. In the case of the 1662 BCP Ordinal the requirements are that individuals for ordination are “called, tryed, examined, and admitted therevnto, according to the Form hereafter following, or hath had formerly Episcopall Consecration or Ordination.”⁸⁴ In the case of the 1989 ANZPB Ordinal the requirements are stated less succinctly, but there is an overt statement made about the importance of “[t]he assent of the people”⁸⁵ to the ordination. The willingness of the candidate to “affirm their standard of faith and their willingness to minister within the discipline and authority of the Church”⁸⁶ is also mentioned in the prologue to the liturgies that follow in the 1989 ANZPB Ordinal.

Mention of calling, trial and examination is not made in prologue to the 1989 ANZPB Ordinal. At the presentation of candidates in each service, however, the ordinands are questioned about their sense of calling,⁸⁷ and the wording of the presenters indicates that their calling has been tried by the church.⁸⁸ Similarly, during the part of the service referred to as the commitment, candidates are examined as to their beliefs.⁸⁹ In both the 1662 BCP and 1989 ANZPB Ordinals, then, there is a sense that ordination is a *process* which begins with the inward calling of a person by God. That calling is tested and discerned by a broader group of Christians who outwardly call the person to ordained ministry. The person is then authorised to perform a public ministry within the church that called them, with the intention that their ministry be in the Church of God to which that church believes itself to be a part. That much of the process is fairly clear.

What is less certain is the precise means via which authorisation to public ministry occurs. It may be taken to occur because a liturgical rite approved by a person or persons (Crown/Parliament or General Synod) who is/are deemed to represent that church has been followed to the letter, or it may be seen as occurring because a particular person, specifically a bishop, does something essential for the authorisation of authentic public ministry. If the latter possibility is accepted as most likely, certain implications follow regarding the place of bishops with respect to the church as a whole which do not follow if ordination is understood to occur because a set of legal requirements have been faithfully followed. If ordination is understood as the transfer of a charismatic power mediated uniquely by

⁸⁴ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

⁸⁵ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 887.

⁸⁶ Ibid.

⁸⁷ Ibid., 891, 901, 13.

⁸⁸ Ibid., 890, 901, 12.

⁸⁹ Ibid., 894-95, 905-06, 17-19.

bishops to candidates for ordination, for example, there might be a tendency to assign a singular place to bishops in the life of the church, or to regard them as in some way definitive of the church or essential to its being. Alternatively, if ordination is thought of as a process during which an individual is authorised to undertake responsible work on behalf of a particular church, in the hope that the grace necessary for that work's success will be provided directly by God, then different conclusions are drawn about the role of bishops. In the latter instance they might be seen as necessary in a legal sense for the authorisation of public ministry in the church, and they might be viewed as being of enduring benefit (*bene esse*) to the life of the church, but they could not easily be understood as constitutive of the church, that is, necessary in a fundamental way for a church's existence. Because this project is concerned to characterise the place of ordained ministers, including bishops, in terms of authority, power and responsibility, a decision either way on this matter will affect the way the place of a bishop is defined.

In the course of Anglican history, these two alternatives have each had their supporters and their periods of ascendancy. The idea that bishops are desirable but not strictly essential for the continuation of an authentic ministry of word and sacrament in the church typified Anglican thought well into the seventeenth century.⁹⁰ In the second half of the seventeenth century, the notion that bishops were somehow constitutive of the church began to gain ground in Anglicanism.⁹¹ This shift was driven by political and intellectual changes in England that appeared to threaten the position of the church in society.⁹² High Church apologists in the early eighteenth century stressed the importance of episcopal succession, and were wedded to the idea that particular divine powers, such as the power to absolve people of their sins, or consecrate the bread and wine of the Eucharist, could only be had by priests and deacons who had received episcopal ordination.⁹³ This understanding of ordination was developed further by the Tractarians in the nineteenth century and remained important into the twentieth century.⁹⁴ For High Church and, later, Anglo-Catholic Anglicans, then, bishops were channels of that grace which enabled the church to be the body of Christ in a complete sense. This position does not necessitate the belief that grace is automatically transferred from the presiding bishop to the ordinand during the performance of ordination; what it demands is that grace may only accompany an act of ordination administered by a bishop in apostolic succession. This implies that

...the Church is constituted not only by the hearing and receiving of a message, but also by the historically established order that marks it out as the covenanted sphere of God's continuous working through the Spirit – and hence as an ordered society historically independent, and

⁹⁰ Richard A. Norris, "Episcopacy," in *The Study of Anglicanism (Revised Edition)*, ed. Stephen Sykes, John Booty, and Jonathan Knight (London/Minneapolis: SPCK/Fortress Press, 1998), 341-42.

⁹¹ *Ibid.*, 342.

⁹² *Ibid.*

⁹³ *Ibid.*, 343.

⁹⁴ *Ibid.*, 344.

indeed transcendent, of civil society. Episcopacy is therefore an institution which counts as part of the definition of 'Church'.⁹⁵

It is a contention of this thesis that this developed understanding of the ecclesiological significance of bishops is not something that can be read directly from the text of the 1662 BCP Ordinal. Instead, it is a notion that has to be read into the text, often in the face of textual evidence which offers better support for an alternative reading. It is also an idea that is in tension with the definition of Church recorded in the Thirty-Nine Articles of Religion which, together with the 1662 BCP and its ordinal, are fundamental provisions of the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia. As the nineteenth of the Thirty-Nine articles defines it,

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.⁹⁶

This definition makes no mention of bishops, priests, deacons or any particular governance structure of the visible Church of Christ. Instead, it locates the essential nature of the visible Church in the faithful proclamation of the word of God and the proper administration of the sacraments, the latter being baptism and the Lord's Supper.⁹⁷ Any insistence that bishops are necessary for the existence of the visible church in its fullness undermines this historic assertion. Nor is the notion that bishops are of the Church's *esse* consistent with the teaching set forth in the 1989 ANZPB regarding the Church or its ordained ministers. In *A Catechism/He Katikihama* a summary is offered of the way the Church/Te Haahi is described in the New Testament and the Creeds. According to this catechism, the New Testament describes the Church

as the body of which Christ is the head, and all baptised persons are members. It is called the people of God, a holy nation, a royal priesthood, a community of faith and the fellowship of the Holy Spirit.⁹⁸

No reference to bishops is made at this point. Nor are they mentioned in *A Catechism's* summation of the way that the Creeds have described the Church as one, holy, catholic and apostolic.⁹⁹ In that characterisation, the oneness or unity of the Church is said to follow from the fact that it is "one body, under one head, Jesus Christ."¹⁰⁰ The Church "is holy because the Holy Spirit dwells in its members and guides it in mission."¹⁰¹ The catholicity of the Church is defined in terms of its intention "to

⁹⁵ Ibid., 343-44.

⁹⁶ Article 19, *Of the Church*, quoted in E.J Bicknell, *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, ed. H.J. Carpenter, Third ed. (London: Longmans, Green and Co, 1957), 229.

⁹⁷ Article 25, *Of the Sacraments*, quoted in Ibid., 351-52.

⁹⁸ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 931.

⁹⁹ "31. How is the Church described in the Creeds?" Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

proclaim the whole faith to all people to the end of time,”¹⁰² and it is said to be apostolic “because it presents the faith of the apostles and is sent to carry Christ’s mission to all the world.”¹⁰³

When *A Catechism* directly defines the ministry of a bishop it describes that work, amongst other things, as “a focus of the Church’s unity and mission in the world.”¹⁰⁴ This assertion attests to the high regard in which the ministry of bishop is held in the Anglican Church in Aotearoa, New Zealand and Polynesia, but goes no further than that. It does not trespass on the principle expressed in the nineteenth Article of Religion that the Church, at its core, is constituted by a people faithful to the demands of the Gospel. Finally, in the section of *A Catechism* which deals specifically with “The Anglican Church / Te Haahi Mihinare,”¹⁰⁵ the Anglican Communion is defined as

...a world-wide fellowship of self-governing churches holding the doctrine and ministry of the one, holy, catholic and apostolic church, and in communion with the Archbishop of Canterbury. It initially grew from the historic faith of the English speaking peoples but is now present in many different cultures and languages.¹⁰⁶

Here there is mention made of one bishop, the senior bishop of the Church of England, the Archbishop of Canterbury, but that mention relates to the communion or fellowship of churches and is not advanced as a definition of Church itself. In summary, a conscious attempt appears to have been made in *A Catechism* to avoid defining Church in any way that would suggest that a particular subgroup of Christians is necessary for a church’s full existence.

The assumption made in this study is that ordination is a process in which bishops play an important role as authorised agents of a national or provincial congregation. They have a key role to play within the church but they are not strictly essential to a church’s existence; it is fidelity to the word of God that is essential in that regard. Implicitly, that word is honoured when the ordination rites of a church committed to the faithful observance of the gospel are followed by all who partake in those services. The role of a bishop in both the 1662 BCP and 1989 ANZPB ordinals is crucial but what is assumed in the following is that bishops are neither above nor prior to the churches they govern.

In the research reported on below this assumption proved fruitful. It has allowed a coherent characterisation of the place and purpose of bishops to be constructed. This construction has been possible because the ordination rites have been approached as processes in which every part has significance. It is not the first work on ordination rites to take this approach by any means. Paul Bradshaw’s work on Anglican ordination rites in the early 1970s examined ordination rites in their entirety and sought to demonstrate how the conditions necessary for ordination, as set out in the rites

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Ibid., 932.

¹⁰⁵ Ibid., 936.

¹⁰⁶ Ibid.

themselves, where met by the performance of the rites.¹⁰⁷ He carefully avoided labelling any one point in an ordination rite as *the* point at which a necessary grace is conferred, preferring instead to innumerate the instances across a rite when the conditions set out as necessary for ordination in the rites were met. Bradshaw has maintained his aversion to moves, whether ancient or modern, to ascribe a highpoint to any sacramental act.¹⁰⁸ He is not alone in this regard; his position reflects a reasonably broad, ecumenical consensus on this matter currently.¹⁰⁹ The Roman Catholic scholar, James F. Puglisi, has carried out a considerable volume of research into ordination rites which approaches the rites as processes for admitting individuals to ordained ministry.¹¹⁰ Puglisi's work, which examines rites for ordaining priests and bishops is concerned with comparing and contrasting a wide variety of ordination rites against an ideal process in which the will of God, expressed through the Spirit-filled community is of paramount importance.¹¹¹ To that end, he examines each rite as exhaustively as possible for signs of it trending towards or away from that ideal. The normative approach that Puglisi takes differs from the research reported on below which eschews judgement as to the appropriateness of particular processes of admitting individuals to ordained ministry, but Puglisi's willingness, like Bradshaw's, to approach ordination rites as holistically as possible has been observed in the current work.

The appropriateness of applying the same method to different genres of literature in this study

DLSMDA and associated writings on LSM Auckland by Wesseldine are different genres of literature than the ordinals encountered in this study. The ordinals are liturgical texts, the verbal records of worship, whereas DLSMDA are works of prose, designed to promote, encourage, explain and control the operation of LSM Auckland. This genre difference may raise doubts as to the appropriateness of approaching these texts with the same set of questions regarding the place and purpose of ordained ministry. This doubt is understandable; liturgical texts represent a response to a particular understanding of God and the things of God, and their ultimate purpose is doxological. This end, however, is often combined with another, which is to inform, inspire and generally build-up the

¹⁰⁷ Paul F. Bradshaw, *The Anglican Ordinal: Its History and Development from the Reformation to the Present Day* (London: SPCK, 1971).

¹⁰⁸ ———, "The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites," *Anglican Theological Review* 78, no. 1 (1996).

¹⁰⁹ J. Robert Wright, "The Dimension of Ecumenical Consensus in the Revision of Anglican Ordination Rites: A Response To," *Anglican Theological Review* 78, no. 1 (1996).

¹¹⁰ J. F. Puglisi, *The Process of Admission to Ordained Ministry: A Comparative Study. V 3, Contemporary Rites and General Conclusions* (Collegeville, Minn: The Liturgical Pr, 2001); James F. Puglisi, *The First Lutheran, Reformed, Anglican, and Wesleyan Rites*, trans. Michael S. Driscoll and Mary Misrahi, 4 vols., vol. 2, *The Process of Admission to Ordained Ministry* (Collegeville, Minnesota: The Liturgical Press, 1996); ———, *Epistemological Principles and Roman Catholic Rites: A Comparative Study.*, trans. Michael S. Driscoll and Mary Misrahi, 4 vols., vol. 1, *The Process of Admission to Ordained Ministry* (Collegeville, Minnesota: The Liturgical Press, 1996).

¹¹¹ Puglisi, *Epistemological Principles and Roman Catholic Rites: A Comparative Study.*

participants of the liturgy. This secondary end of liturgy may be met through poetry, music or even the intentional use of silence. Alternatively, it may be achieved in a more prosaic manner, whereby a deliberately didactic pattern is adopted to express the purpose for which the liturgy is being performed, and the intended effect it is to have. Regardless of how a liturgy achieves the end of building up the congregation encountering it, there is the implicit hope that the hearers will come to a deeper understanding and/or experience of God and God's desires for them. This implicit hope has been of particular importance in the emergence and development of Anglicanism,¹¹² which has eschewed systematic presentations of doctrine in favour of an approach that lets the official liturgies of the church define the church's beliefs. This process is usually referred to in its Latin form, *lex orandi, lex credendi*, which translates as "the law of praying is the law of belief."¹¹³ Implicit in this approach to the development of doctrine is the belief that theological insights may be gleaned from liturgical texts.

The ordination liturgies examined in this thesis, like every liturgy, have the ultimate purpose of rendering glory to God. The greater part of each ordinal, however, is concerned with spelling out in quite concrete terms the nature of ordained ministry, its purpose and place. Thus, although the 1662 BCP and 1989 ANZPB ordinals are liturgical texts they have a definite didactic and prescriptive element to them, just as DLSMDA does, which justifies the common approach taken in this study towards these ostensibly very different texts.

The specific didactic or prescriptive focus of the ordinals differs from that of DLSMDA. The greater part of the ordinals is given over to explaining the role of ordained ministers. In order to do that the roles of other individuals and groups in the church are also referred to directly or obliquely. Conversely, in DLSMDA, the primary concern is to describe the principles and prescribe the process whereby a particular worshipping community comes to share the ministry of the Church in its locality. Because ordained ministry is one aspect of that shared ministry, it too is described in DLSMDA, but it is not the central focus of the text. The different didactic emphases of the ordinals, on the one hand, and DLSMDA, on the other, demand that care is taken when comparisons are made between them. Without such care, the relative dearth of explicit references in the 1662 BCP Ordinal to non-ordained persons compared to DLSMDA might be viewed as a sign that the 1662 BCP Ordinal is ambivalent or even oppressive towards the bulk of Christians. By the same token, the relative silence in DLSMDA regarding ordained ministry is not necessarily a sign that LSM Auckland has a low regard for ordained ministry. In the research reported on below every effort has been made to allow for the different emphases of the two sorts of texts examined.

¹¹² W. Taylor Stevenson, "Lex Orandi - Lex Credendi," in *The Study of Anglicanism (Revised Edition)*, ed. Stephen Sykes, John Booty, and Jonathan Knight (London/ Minneapolis: SPCK/Fortress Press, 1998), 188-90.

¹¹³ *Ibid.*, 187.

The contribution this research makes to the academy

The 1662 BCP Ordinal has been subjected to scholarly analysis for well over a hundred years.¹¹⁴ It has not, however, been analysed in quite the way that it has been in this study which approaches it as a source for constructing an understanding of church order and ordination in terms of authority, power and responsibility, on the one hand, and purpose, on the other. The 1989 ANZPB Ordinal has been relatively neglected in the scholarly literature. The most comprehensive exposition of that ordinal is in an article by Bishop George Connor published in 2006.¹¹⁵ I am unaware of any published study which compares and contrasts representations of ordained ministry in the 1662 BCP and 1989 ANZPB ordinals. The work reported on below remedies that short-coming. With regard to the third set of texts which this study examines, those related to LSM Auckland, this study also fills a gap in the scholarly literature. Through the study of those texts it subjects to critical scrutiny an approach to ministry, church order and ordination which, whilst specific to one Anglican diocese, is typical of a movement which is wide-spread throughout the world-wide Anglican Communion. Conclusions drawn from it may have currency in the wider Communion. It may help Anglicans understand how ministry, order and ordination have been described, and facilitate clearer discussion of the same into the future.

The broader rationale for this study

The last five decades have witnessed change in the way that Anglicans have approached ordained ministry, both at a practical and a theoretical level. At the beginning of the 1960s ordained ministers in the Church of England and the Anglican Church in New Zealand were overwhelmingly paid professionals who were trained predominantly for one career path, that of becoming a parish vicar or rector. Over the course of that decade experimentation into unpaid, voluntary or non-stipendiary ordained ministry began in parts of the Anglican Communion, notably the Diocese of Southwark in the Church of England and the Diocese of Alaska in the Episcopal Church of the United States

¹¹⁴ For example, Thomas Comber, *The Ordination and Consecration Services. A Discourse Upon the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests and Deacons, According to the Order of the Church of England.*, vol. VI, A Companion to the Temple; or, A Help to Devotion in the Use of the Common Prayer. (Oxford: University Press, 1841). MacKenzie Walcott, *The English Ordinal: Its History, Validity, and Catholicity; with an Introduction on the Three Holy Orders of Ministers in the Church* (London: Francis and John Rivington, 1851). W.K. Firminger, *The Alterations in the Ordinal of 1662: Why Were They Made?* (S.P.C.K., 1898). Robert Campbell Moberly, *Ministerial Priesthood - Chapters (Preliminary to a Study of the Ordinal) on the Rationale of Ministry and the Meaning of Christian Priesthood*, second ed. (London: John Murry, 1913). E.C. Messenger, *The Lutheran Origin of the Anglican Ordinal* (London: Burns Oates and Washbourne Ltd, 1934). W.K. Firminger, "The Ordinal," in *Liturgy and Worship - A Companion to the Prayer Books of the Anglican Communion*, ed. W.K.Lowther Clarke and Charles Harris (London: SPCK, 1959).

¹¹⁵ George Connor, "Ordinals across the Anglican Communion: Aotearoa, New Zealand and Polynesia," in *Equipping the Saints - Ordination in Anglicanism Today. Papers from the Sixth International Anglican Liturgical Consultation.*, ed. Ronald L. Dowling and David R. Holetton (Dublin: The Columba Press, 2006).

(ECUSA).¹¹⁶ Interest in new approaches to ordained ministry grew in New Zealand during the early 1970s,¹¹⁷ and programmes were established in the Dioceses of Waiapu and Auckland to train people for non-stipendiary ministry.¹¹⁸ These ministers were expected, at least initially, to supplement the ministry of the stipendiary priest in the parish or *rohe* of which they were already a part.¹¹⁹ Their ministry was deliberately limited, and this fact is reflected in the name that is often associated with this phenomenon, *local ordained ministry*,¹²⁰ or *ordained local ministry*.¹²¹

At the same time as these practical changes were occurring, the language used to describe ordained ministry also began to change. Ministry, which until the 1960s had been virtually synonymous with the work and person of ordained ministers, began to be applied to the work of every Christian. This semantic shift created confusion at a time when the purpose of ordination and the role of ordained ministers was beginning to be questioned.¹²² To some extent, the confusion created at that time is still current. For that reason it is worth reviewing the way the problem of ordained ministry has been critically discussed over the last half century by Anglicans. The survey that follows is not exhaustive, but it highlights areas of common concern and provides a context for the current study and a rationale for its undertaking.

Ministry – the changing use of a word

Since the sixteenth and seventeenth centuries, when Anglicanism was born and initially formed, the ecclesial use of the word ministry has changed. In the last fifty years, in particular, ministry has progressively ceased to be associated with clerics and the work they do, and has been applied instead to the work that every Christian – or baptised person – performs in Christ's name. Part of the research that this thesis reports on involved untangling the way the word has been used at different stages in the

¹¹⁶ For information on the former, please see Malcolm Torry, "From Here, Trained Here, Staying Here: Still an Experiment?," in *Ordained Local Ministry - A New Shape for Ministry in the Church of England*, ed. Malcolm Torry and Jeffrey Heskins (London: Canterbury Press 2006). For information on the latter, please see Timothy F. Sedgwick, "Vision and Collaboration: Roland Allen, Liturgical Renewal, and Ministry Development," *Anglican Theological Review* 82, no. 1 (2000).

¹¹⁷ See for example Warren Limbrick, "Consultation on the Church's Ministry (Held at St. John's College, Auckland May 22-25)," (Auckland: Church of the Province of New Zealand: The Provincial Council for the Ministry and The Board of Governors of St. John's College, 1972).

¹¹⁸ P.W. Mann, "Report of the Board of Theological Education, Feb.," in *Proceedings of the Forty-third General Synod* (Auckland: The Church of the Province of New Zealand 1978).

¹¹⁹ R.B. Pelly, "Report of the Commission on Doctrine and Theological Questions, Dec 1979," in *Proceedings of the Forty-fourth General Synod* (Dunedin: The Church of the Province of New Zealand, 1980).

¹²⁰ Vincent Strudwick, "Local Ordained Ministry: Yesterday's Case for Tomorrow's Church," *Theology* 84, no. 699 (1981).

¹²¹ Malcolm Torry and Jeffrey Heskins, eds., *Ordained Local Ministry: A New Shape for Ministry in the Church of England* (Norwich: Canterbury Press, 2006).

¹²² See for example, Victor De Waal, "What Is Ordination?," *Theology* 71, no. 582 (1968). A. A. K. Graham, "Should the Ordained Ministry Now Disappear?," *Theology* 71, no. 576 (1968). Helen Oppenheimer, "Head and Members: The Priest and the Community He Serves," *Theology* 71, no. 579 (1968); David M. Paton, ed. *Reform of the Ministry - A Study in the Work of Roland Allen* (Cambridge: The Lutterworth Press, 1968). D. W. Allen, "The Sacred Ministry — Again," *Theology* 74, no. 607 (1971). Thomas M. Gannon, "Priest/Minister, Profession or Non-Profession," *Review of Religious Research* 12, no. 2 (1971). B. Franklin Williams, "What Are Priests For," *Saint Luke's Journal of Theology* 14, no. 2 (1971).

church's history so that clarity can be gained regarding the way ordained ministers relate to other church members. One Anglican theologian in the Church of England who summed up the problem rather neatly and offered a solution that has had lasting appeal was Helen Oppenheimer.

Helen Oppenheimer

In the late 1970s, Helen Oppenheimer addressed a conference on priesthood with a reflection on the nature of the church's ministry. Her address was published in 1979 as *Ministry and Priesthood*.¹²³ It is cited in a significant Church of England report on the nature of the church's ministry published in the 1980s,¹²⁴ and an article on ministry and mission published in 2010 by a bishop in the same church.¹²⁵ In both cases the light that Oppenheimer sheds on the contemporary use of the term ministry in Anglican circles is applauded by the authors concerned. Oppenheimer's concern was that the term ministry had become hopelessly ambiguous and unhelpful in contemporary discussion about church order and ordination. It had become, as she put it, a "greedy concept"¹²⁶ which contemporary usage was comfortable to associate with any Christian service, but decidedly reluctant to associate with distinctions between individuals in the church. The latter reticence was a relatively recent phenomenon. For centuries ministry and its cognates had been used to refer to clergy – ordained ministers – and the work they performed within the church. To be a member of the clergy in the Church of England was to enjoy an elevated status in English society. In that earlier context, connotations of status as well as service were associated with ministry without hesitation. By the time Oppenheimer was writing, British society was becoming increasingly suspicious of inherited authority structures in church or state, and, naturally, polite discussion in church circles restricted itself to the connection between ministry and service.¹²⁷ That reticence had the unfortunate consequence of making it difficult to develop discussion about the nature of ordained ministry, which had long been referred to as *the* ministry of the church. Oppenheimer advanced the conversation by suggesting that ordained ministry was not a status but a *role* performed by particular individuals within the church, for the church.¹²⁸ It was, then, a relational phenomenon that distinguished some church members from others. Intrinsically, however, the status of ordained and non-ordained church members did not differ. This, Oppenheimer argued, was the case because the one and only status that every Christian owns is that of being a child of God.¹²⁹ She characterised that status as a heritage to be enjoyed.¹³⁰ Her concern

¹²³ Helen Oppenheimer, "Ministry and Priesthood," in *Stewards of the Mysteries of God* (London: Darton, 1979).

¹²⁴ John Tiller, *A Strategy for the Church's Ministry* (London: CIO Publishing, 1983).

¹²⁵ Stephen Platten, "The Grammar of Ministry and Mission," *Theology* 113, no. 875 (2010).

¹²⁶ Oppenheimer, "Ministry and Priesthood," 12.

¹²⁷ *Ibid.*, 11.

¹²⁸ *Ibid.*, 15.

¹²⁹ *Ibid.*

was that the definition of ministry in terms of an activity to which all Christians were called – service – had the potential of misleading people into seeing baptism as a “commissioning to a role”¹³¹ rather than “an entry upon a heritage...a status given, not a status earned as of right.”¹³² The problem that Oppenheimer identified with contemporary discussion of ministry and ordination in the Church of England, and her solution, were picked up a few years later in a detailed report on church ministry in the same church, written by Canon John Tiller.

John Tiller

In 1983, a report was released in the Church of England that recommended a significant shift in the way ministry was delivered. The report was entitled *A Strategy for the Church's Ministry* and was authored by Canon John Tiller, the then Chief Secretary of the Advisory Council for the Church's Ministry.¹³³ The strategy that Tiller developed was based on two essential ideas or theological imperatives which he suggested ought to “be weighed and tested in debate”¹³⁴ before the recommendations he made were implemented. Tiller stated them in the following way:

- i) The local Church, as the Body of Christ in a particular place, should be responsible for undertaking the ministry of the Gospel in its own area.
- ii) The Bishop, as chief pastor in the diocese, should be responsible for ensuring that each local Church has, from within its own resources or from those of the diocese, the ministry which it needs.¹³⁵

The aim of Tiller's strategy was

- i) To ensure that the ministry of the Church of England is responsive to the demands of mission to the nation and not merely limited to the necessary requirements of maintenance...
- ii) To make adequate pastoral care through the ministry of Word and Sacraments available in every place...
- iii) To encourage the development of a fully shared ministry by means of:
 - a) an educational exercise to make all baptised members of the Church of England aware of their calling from God: and
 - b) the supply of appropriate resources, help and training to enable them to use their gifts to fulfil their calling...
- iv) To develop in each local Church a concern to undertake effective ministry in the local community...
- v) To carry out the above (i-iv) in such a way as to contribute most fully to the ecumenical witness of the whole people of God...¹³⁶

In the next chapter, where DLSMDA is examined, ideas and aims strikingly similar to those of Tiller will be encountered again. Their enunciation in a report in the Church of England, more than a decade

¹³⁰ Ibid., 15.

¹³¹ Ibid.

¹³² Ibid.

¹³³ Tiller, *A Strategy for the Church's Ministry*.

¹³⁴ Ibid., 48.

¹³⁵ Ibid.

¹³⁶ Ibid., 49.

before the launch of LSM in the Anglican Diocese of Auckland, is indicative of a certain ubiquity of thought regarding ministry across world-wide Anglicanism in the late twentieth century.

Tiller defined ministry in terms of service or the meeting of human need both within and beyond the Church.

At its broadest, ministry is simply meeting human need of any kind...It is a concern to meet human need with God's resources. This involves prayer, thought, speech and action to offer the Gospel in the power of the Spirit wherever people are falling short of the glory of God. But Christian ministry is needed just as much within the Church as outside it. The New Testament description of ministry concentrates on the mutual service to one another of fellow-believers by means of which the whole Body of Christ grows to maturity. Through 'every-member ministry' Christians use their particular gifts in active membership of the Body of Christ...¹³⁷

The idea that ministry is about meeting human need, that it is something participated in by every member of the church, and that it reinstates the ministry of the New Testament period is axiomatic of the way ministry came to be discussed in DLSMDA and associated works on LSM Auckland.

Tiller approved of Oppenheimer's suggestion that status within the church is something which every member of the church enjoys through baptism, and he was happy to speak of "ministerial roles."

[t]he glory of the laity is not that in the Church we are all ministers, but that we are members of the people of God...The status of any Christian, therefore, is not in bearing the office of a priest, or a churchwarden, or an organist, but in being by God's gift a baptised member of the laity, and whatever ministerial roles are undertaken by any persons within the Church have as their object the service of the people of God.¹³⁸

In Tiller's report, ministry had become a word that referred, without distinction, to every Christian. Every member of the church – every baptised person – was a minister. This broadening of the term went further than Oppenheimer recommended, but Tiller was nevertheless in agreement with her that there are, at least, roles within the church that particular individuals engage in for the benefit of the church as a whole. It will become apparent in the next chapter just how closely Tiller's use of the term ministry, and his prescription for the reorganisation of the church at the local level presages developments in LSM Auckland.

Stephen Platten

A generation after the publication of the Tiller Report, the enduring value of Oppenheimer's insight regarding ministry was evidenced in an article entitled *The Grammar of Ministry and Mission* published in 2010 by Stephen Platten, a bishop in the Church of England.¹³⁹ Like Tiller, Platten approved of Oppenheimer's characterisation of ministry as a role, and welcomed her definition of the

¹³⁷ Ibid., 52.

¹³⁸ Ibid., 66.

¹³⁹ Bishop of Wakefield. Platten, "The Grammar of Ministry and Mission."

laity as the entire people of God, and the bearers of a status to be enjoyed. He saw the problem that Oppenheimer shed light on, the relationship between ordained ministry and ministry in general, as one that continued to baffle Anglicans and other Christian denominations.

Part of the problem, Lady Oppenheimer argues, is to be clear about what we mean by both ordination (or the sacred ministry) and conversely the lay state. This problem has not gone away and is one of the causes for confusion more widely within the Anglican Communion and in the polities of other churches. So there is talk of licensing or authorizing 'lay presidency' in some Anglican provinces and effectively also in the Methodist Church. As Oppenheimer points out, this category mistake is the result of our failing to acknowledge the 'laity of all priests'. In this sense, then, there is already lay presidency in so far as priests are members of the people of God.¹⁴⁰

Platten valued Oppenheimer's insight that all God's people, the laity, entered into a heritage that was neither added to nor diminished by the functions they were or were not called to perform in the church.¹⁴¹ He viewed this as lessening "[t]he temptation...to try and find a defined ministerial role for everyone on the analogy of the role of the sacred minister so that it could require everyone to be commissioned or licensed."¹⁴² In the next section, where critical reflection on ordination by the New Zealand priest and church historian Ken Booth is considered, it will be seen how closely Platten's critique echoes Booth's concern that ordination ought not to be used as a means of validating an individual's personal calling to Christian service.¹⁴³

The role of a priest, as an ordained minister, Platten argued, is to recall "the whole people of God to its priestly role."¹⁴⁴ That end was advanced, he contended, via "the representative and thus also sacramental role of the sacred minister..."¹⁴⁵ A generation ago, Platten contends, this was a definition that many Anglican theologians did not place at the forefront of their discussion of ministry. Platten cites Tiller's 1983 Report as an example of this tendency.

In the 1970s in particular, 'ministry' became the watchword. It came with a variety of qualifiers – auxiliary ministry, collaborative ministry, lay ministry and, perhaps most tellingly, 'every-member ministry'. Within the Church of England, the textbook for this broadest concept was the so-called Tiller Report...Building upon the 'priesthood of all believers,' then, everyone was shown to have a ministry...It might be as a Reader, as some form of pastoral assistant (some were even confusingly called 'Lay Elders'), as a churchwarden or as a parish organizer or, of course, as a priest – either stipendiary or non-stipendiary (originally referred to as 'auxiliary pastoral ministry'). The Tiller Report embraced this approach as both a theological and pragmatic response to the perceived crisis in vocations. After all, the New Testament term for ministry, diakonia, is suitably general and ambiguous and allows for the emphasis to be on either lay or ordained ministry, or both. The generosity behind this shift was attractive...It was,

¹⁴⁰ Ibid.: 350.

¹⁴¹ Ibid.

¹⁴² Ibid.

¹⁴³ Ken N. Booth, *Anyone for Ordination? - Ministry, Non-Stipendiary Ministry and Ordination in the Anglican Church in New Zealand* (Morrinsville: Arrow Press, 1979), 9.

¹⁴⁴ Platten, "The Grammar of Ministry and Mission," 350.

¹⁴⁵ Ibid.

however, this same generosity and the ambiguity it bore that led to difficulties which, ultimately, outweighed the advantages.¹⁴⁶

Platten's dismissal of Tiller's approach to ministry and elevation of Oppenheimer's views on the same belie the fact that Tiller's definition of ordained ministry was, in fact, similar to his own. Tiller defined ordained ministry (orders) in the following terms:

Orders exist to be a representative focus of the Church's authority to minister the Gospel in Christ's name. The ordained ministry is therefore composed of members of the laity who are authorised to represent the whole Church, both in their public ministry and in their representative functions within the Christian community.¹⁴⁷

The emphases of Tiller and Platten with regards to the discussion of ministry were, nevertheless, quite different; Tiller was interested in affirming the multitude of functions to which God's people are called as individuals, whilst Platten and Oppenheimer were particularly concerned to clarify the relationship between ordained ministers and the rest of the laity. The insights and opinions of both Tiller and Platten, informed as they are by Oppenheimer's important reflection on the nature of Anglican order, are echoed in the debate that has swirled around matters of ministry, church order and ordination in the Anglican Church in Aotearoa, New Zealand and Polynesia in recent decades.

Recurrent concerns about order and ordination in New Zealand Anglicanism

Ken Booth

In the same year that Oppenheimer's article on ministry was published, an Anglican priest and church historian, Ken Booth, then lecturing at St John's College in Meadowbank, wrote a book reflecting on the nature of ordination entitled *Anyone for Ordination? Ministry, Non-Stipendiary Ministry and Ordination in the Anglican Church in New Zealand*.¹⁴⁸ It was written in response to two recently published, New Zealand Anglican works that touched on ordained ministry and defined that phenomenon, as Booth saw it, in quite the wrong terms.¹⁴⁹ Whereas those works portrayed "ordination as simply the official authorisation of a ministry that may in practice be exercised by any Christian in the appropriate circumstances,"¹⁵⁰ Booth argued that, "[o]rdination, however, has to do with order, as

¹⁴⁶ Ibid.: 349.

¹⁴⁷ Tiller, *A Strategy for the Church's Ministry*, 84.

¹⁴⁸ Booth, *Anyone for Ordination? - Ministry, Non-Stipendiary Ministry and Ordination in the Anglican Church in New Zealand*, 24.

¹⁴⁹ Rotorua Consultation on Non-Stipendiary Ministry, ed. *Of the People - the Report of the Rotorua Consultation on Non-Stipendiary Ministry of the Anglican Church in New Zealand* (1978). E.G. Buckle, *Paroikia - the House Alongside: An Account of Developments in Ministry in Some of Auckland's New Urban Areas* (Auckland: Anglican Diocese of Auckland, 1978).

¹⁵⁰ Booth, *Anyone for Ordination? - Ministry, Non-Stipendiary Ministry and Ordination in the Anglican Church in New Zealand*, 9.

the word itself indicates, even if we wish to avoid the historic sense of being put in order, i.e. being given a rank or status.¹⁵¹

Booth took exception to the portrayal of ordination as the acknowledgement of a personal ministry because it had the unfortunate consequence of making lay people (the non-ordained) appear to be ““failed clergy””¹⁵² implying as it did that only “the serious or successful lay person gets ordained.”¹⁵³ Instead, he argued that

[o]rdination is not the Church’s authorisation of a personal ministry in the world...; rather it is the giving of responsibility to an individual by the Church for the oversight within the Church of the ministry exercised by the Church.¹⁵⁴

In his concluding remarks he went on to spell out the context in which ordination is to be understood, and the specific purposes attached to it. In the first instance, Booth argued, thought about ordination cannot be divorced from “a lively and viable theology of the laity and their ministry, so that each baptised person may take his or her vocation and ministry seriously.”¹⁵⁵ As far as the purposes of ordained ministry were concerned, Booth summarised them as follows:

...[F]or the proper ordering and equipping of the ministry of the whole Church, for the oversight of the Church’s corporate life, and for presiding over the ultimate expression of the Church’s life – the Eucharist – there is need for an ordained ministry, a presbyterate, duly called, trained, tested and ordained, ‘for the equipping of the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith, and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ’ (Eph. 4.12f).¹⁵⁶

The ideas that Booth was reacting to had emerged with the rise of interest in non-stipendiary ordained ministry in New Zealand during the 1970s.¹⁵⁷ Booth took exception to the “inexact” definition of ordained ministry, partly because it was unable to distinguish between ordained ministry and the ministry carried out by anyone in the church in a leadership position, but more fundamentally because it offered no opportunity for evaluating the role of ordained ministers in the Church.¹⁵⁸ Booth offered a way forward in this regard; ordained ministry was best understood by coming to terms with what ordination was about.¹⁵⁹ To determine this, some sort of reference to the Church’s tradition was

¹⁵¹ Buckle, *Paroikia - the House Alongside: An Account of Developments in Ministry in Some of Auckland's New Urban Areas*, 9.

¹⁵² Booth, *Anyone for Ordination? - Ministry, Non-Stipendiary Ministry and Ordination in the Anglican Church in New Zealand*, 22.

¹⁵³ *Ibid.*

¹⁵⁴ *Ibid.*

¹⁵⁵ *Ibid.*, 24.

¹⁵⁶ *Ibid.*

¹⁵⁷ See for example Limbrick, "Consultation on the Church's Ministry (Held at St. John's College, Auckland May 22-25)."

¹⁵⁸ Booth, *Anyone for Ordination? - Ministry, Non-Stipendiary Ministry and Ordination in the Anglican Church in New Zealand*, 8,9.

¹⁵⁹ *Ibid.*, 22.

required.¹⁶⁰ Booth's contention, which presaged more recent scholarly opinion reported on below, partially explains the historical direction in which the research reported on below went.

Geoff Haworth

Another New Zealand, Anglican scholar who had an impact on the development of this project was the priest, Geoff Haworth via a study leave report he wrote in 2009 reviewing the progress of mutual or local shared ministry in the Anglican Church in Aotearoa, New Zealand and Polynesia. The report is entitled, *The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church of Aotearoa, New Zealand and Polynesia*.¹⁶¹ Mutual ministry designates a range of approaches towards reorganising the structure of the church at the congregational level so that every member is involved in the ministry of the church in that place. The phenomenon is described in detail in the next chapter. The type of reorganisation of parish ministry that John Tiller addressed in his report in 1983 is one instance of mutual ministry.

Haworth's paper reported on the successes and setbacks that different models of mutual ministry had experienced in the six New Zealand dioceses in which it had been instituted. The major question that guided his research was whether mutual ministry was achieving its goal of advancing the church's mission, or simply allowing struggling churches to maintain an established worshipping community against the economic and demographic odds. Haworth's report touched repeatedly on issues of authority, power and responsibility in the operation of the church at the "grass roots" level.¹⁶² His analysis of the literature relating to mutual ministry in various contexts around New Zealand, and his interviews with participants in mutual ministry led him to observe that there were sometimes mismatches between stated positions on matters of authority, power and responsibility and the way these properties played out in reality.¹⁶³ One of his concerns in this regard centred on the phenomenon of ordained ministry as it is expressed in LSM Auckland. Haworth noted that deacons and priests in LSM Auckland are admitted to their ministry via a rite which places a number of responsibilities on them, whilst at the same time informed in the literature definitive of mutual ministry in that diocese that they are not in charge, and are to restrict their function primarily to the gathering of people for sacramental worship. This anomaly raised a number of questions for Haworth related to authority and responsibility within LSM Auckland.

¹⁶⁰ Ibid., 8,9.

¹⁶¹ Geoffrey M.R. Haworth, "The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church in Aotearoa, New Zealand and Polynesia. A Study Leave Report," (Diocese of Christchurch, 2009).

¹⁶² Ibid., 41.

¹⁶³ See for instance Ibid., 44, 45.

Whose ministry is that of the clergy? Their own? The bishop's? The faith community's? Christ's? If the community 'owns' the ministry, then they could also 'own' its various components. If the priest in LSM does everything a priest is ordained to do, then will she/he take away the responsibility and function of the pastoral care co-ordinator, or the worship co-ordinator, the preaching co-ordinator, or even the deacon? What the Auckland 'model' attempts to achieve is the democratization of the ministry of all the baptized. Leadership is shared. 'The clergy will not be in charge.' ...In one of my meetings with an Auckland ministry support team, I asked the priests to choose which term they preferred when they described their role in the parish. Most choose 'priest', expressing disquiet at the gap between the function outlined for them by their diocese, and the Ordinal's expectation of a full priestly role. There have been informal calls for an alternative form of the Ordinal that can more accurately describe the role of priests in LSM. But that would surely institutionalize a split in the unity of the priesthood.¹⁶⁴

Haworth's research indicated that the responsibility, power and authority which ordained ministers are called to in LSM Auckland differs significantly from that demanded of ordained ministers in the 1989 ANZPB Ordinal. Was this a fair characterisation? Only close reading of the literature definitive of LSM Auckland and the 1989 ANZPB Ordinal could hope to settle this question.

Current international scholarship on Mutual Ministry

Oblique appraisals of models of ministry similar to those encountered in LSM Auckland have been made by the Anglican ecclesiologist, Paul Avis; the liturgical scholar and expert in Anglican ordination liturgies, Paul Bradshaw; a theorist and champion of mutual ministry, Robin Greenwood; and a tutor in history and doctrine, and Latimer research fellow, at Wycliffe Hall, Oxford, Andrew Atherstone. With the exception of Greenwood's work, these have not been studies of the phenomenon itself, but have been asides accompanying works focussed on the nature of ministry and mission, the characteristics of Anglican ordination rites, or questions about the presidency of the Eucharist.

Paul Avis

In his 2005 book entitled *A Ministry Shaped by Mission*, Paul Avis develops three criteria for ordained ministry following reflection on biblical, ecumenical and specifically Anglican textual sources.¹⁶⁵ He contends that

1. Ordained ministry is necessarily a full, triple ministry, not a partial one. It is related to word, sacrament and pastoral responsibility, the three missiological tasks (*munera*) of the Church, and not merely to one or two of them.

¹⁶⁴ Ibid.

¹⁶⁵ Paul Avis, *A Ministry Shaped by Mission* (London: T & T Clark Ltd, 2005).

2. Ordained ministry involves a lifelong calling, not a temporary avocation; ordination marks one for life (the essential meaning of ‘character’) and is in that sense indelible. The special set of relationships that ordination creates are permanent. Ordination cannot be repeated.

3. Ordination involves a formal intention in making that ministry that it should be a ministry of the Christian Church as such, not simply a local ministry. At least in principle and in aspiration, an ordained ministry in one Church is interchangeable with an ordained ministry in another and is to that extent an instrument of communion between Churches.¹⁶⁶

Avis goes on to assert that if

... these three criteria were applied to demarcation issues between lay and ordained ministry, we might well see some movement, possibly with traffic in both directions. It might lead, for example, to the re-discernment of the vocation of a proportion of lay ministers, such as Anglican readers, and it might point to some reconsideration or refinement of the notion of local ordained ministry.¹⁶⁷

In the next chapter it will be argued that the first, and possibly the third criterion that Avis advances as pivotal to ordained ministry are in tension with the description of ordained ministry in DLSMDA. This dissonance was recognised early on in the development of the current research project. If Avis’ reading of the tradition is a fair one, then there would appear to be something anomalous about the approach taken in DLSMDA towards ordained ministry. Before labelling anything anomalous, however, it is beholden on the assessor to demonstrate as fully as possible both the nature of the phenomenon in question and the tradition against which it is being evaluated. Avis had assessed the latter in a systematic way, but the scope of his study meant that he had not dealt directly with either LSM or the Anglican Ordinals. This left room for the sort of investigation currently being reported on.

Paul Bradshaw

Paul Bradshaw is an Anglican liturgical scholar who has spent much of his career describing and explaining the development of Anglican ordinals. In a paper written for an international gathering of Anglican liturgists reflecting on ordination in 1997, Bradshaw defined ordained ministry by way of contrast with an approach to ordination that sees it as an authorisation to preside at the Eucharist. It was Bradshaw’s contention in that paper that

[t]he ordained ministry...does not exist principally to perform sacramental functions for the Christian community, and the reason why we need more presbyters is not first and foremost so that we can have more eucharists. Ordination brings order, structure, to the Church, and the ordained ministry provides recognized and recognizable leadership to the body of Christ. Bishops and presbyters exercise that leadership at different levels within the Church. And it is because they preside over the Christian community that they preside over its worship (and not

¹⁶⁶ Ibid.

¹⁶⁷ Ibid., 116, 17.

the other way around), and because they have the responsibility to preserve the community in truth that they are its principal ministers of the word.¹⁶⁸

Early on in the process of developing the current research topic it became apparent that priesthood in LSM Auckland, as DLSMDA describes it, is primarily concerned with the provision of sacraments in the local church. Bradshaw's negative assessment of an approach to ordination that appeared to be at the core of thinking about ordination in LSM Auckland, prompted me to look more deeply into claims made about ordination in DLSMDA and related literature, and to address those claims in the light of historic Anglican approaches to ministry, order and ordination. Bradshaw's contention that ordination brings order to the Church, echoes Booth contention above, and implies that ordination rites might be reasonable sources for understanding church order and the relationships associated with it.

Robin Greenwood

Robin Greenwood is the author of a number of books on mutual or total ministry,¹⁶⁹ and has presented workshops on establishing worship units based on mutual ministry principles.¹⁷⁰ One of his most recent books is about parish priesthood, and addresses the way in which a parish priest might transform their parish so that the gifts and talents of all are enabled and engaged.¹⁷¹ Greenwood is a advocate for mutuality in ministry, but he draws a firm line when it comes to who is in charge in a particular worship unit. For him the "navigation"¹⁷² of a parish rests ultimately with the parish priest who has responsibility for the oversight of that unit.¹⁷³ He is sceptical of approaches to mutual ministry that declare no-one is, or need be, in charge.

'Shared ministry' certainly means for many that no one is allowed to be in charge, and there are churches that allegedly manage their affairs on that basis. A visitor to such a gathering will quickly identify those who, in a power vacuum, just know they are in charge...Experience shows that lack of clarity about the ways in which roles and authority – hopefully in proportion to faithfulness – are distributed inhibits and weakens the local church's energy and effectiveness.¹⁷⁴

¹⁶⁸ Paul Bradshaw, "Ordination as God's Action through the Church," in *Anglican Orders and Ordinations: Essays and Reports from the Interim Conference at Jarvenpää, Finland, of the International Anglican Liturgical Consultation, 4-9 August 1997.*, ed. David R. Holton (Cambridge: Grove Books Limited, 1997), 13.

¹⁶⁹ Some of which include Robin Greenwood, *Practising Community: The Task of the Local Church* (London: SPCK, 1996); ———, *The Ministry Team Handbook: Local Ministry as Partnership* (London: SPCK, 2000); ———, *Transforming Church: Liberating Structures for Ministry* (London: SPCK, 2002); ———, *Parish Priests: For the Sake of the Kingdom* (London: SPCK, 2009); Robin Greenwood and Caroline Pascoe, eds., *Local Ministry: Story, Process and Meaning* (London: SPCK, 2006).

¹⁷⁰ See Greenwood, *The Ministry Team Handbook: Local Ministry as Partnership*.

¹⁷¹ ———, *Parish Priests: For the Sake of the Kingdom*.

¹⁷² Greenwood uses this metaphor as a synonym for the role of oversight in the local church. See *Ibid.*, 104-05.

¹⁷³ *Ibid.*, 100-01.

¹⁷⁴ *Ibid.*, 97.

Greenwood's contention in this regard piqued my interest early on because my initial reading of DLSMDA and related literature indicated that no-one, ostensibly, was in charge within the LSMU's discussed. My project, which would be restricted to texts rather than the observation of living examples of mutual ministry, would not be able to decide the truth of Greenwood's assertion regarding the operation of power in mutual ministry contexts. His concerns about the misuse of power and responsibility in some LSM contexts, however, suggested that analysis of those texts with questions of authority, power and responsibility in mind might well be profitable and provide a basis for future observational studies.

Andrew Atherstone

Finally, in a recent monograph on the topic of lay presidency of the Eucharist,¹⁷⁵ the Anglican priest and scholar, Andrew Atherstone, has reviewed the way that church practices, both liturgical and practical, have changed in the Church of England from the late nineteenth century to the present. He demonstrates that most of the functions which were once the preserve of ordained ministers, from public reading in church, to preaching, to pastoral care, are now performed by lay people.¹⁷⁶ This is a process that Tiller recognised in his 1983 report, and interprets as indicative "that a process of re-ordering is taking place"¹⁷⁷ in the Church of England, even though there is not "much sign of wishing to abandon the three-fold order..."¹⁷⁸ The one exception that Atherstone notes to this trend is retention of Eucharistic presidency by ordained ministers. Atherstone argues that this exception is inconsistent with the approach to ordination discernible within the 1662 BCP Ordinal. The presbyterate described there, he contends is not primarily focussed on presidency of the Eucharist, but on the "awesome responsibility of oversight."¹⁷⁹ For that reason, he, like Booth, Avis, and Bradshaw, has doubts about the coherency of ordaining people primarily to preside at the Eucharist.¹⁸⁰ It would be more consistent with the Anglican tradition, he argues, to license lay people to preside at the Eucharist under the oversight of an ordained minister.¹⁸¹

The value of Atherstone's contention regarding lay presidency of the Eucharist hinges on the veracity of his description of priesthood in the 1662 BCP Ordinal. If his description is reasonable, then there is something arbitrary about restricting presidency of the Eucharist to ordained individuals when so many other functions formerly restricted to priests are now performed by non-ordained individuals. It would also draw into question the practice, apparent in my initial reading of DLSMDA, of ordaining

¹⁷⁵ Andrew Atherstone, *Lay Presidency - an Anglican Option?* (Cambridge: Grove Books, 2011).

¹⁷⁶ *Ibid.*, 15,16.

¹⁷⁷ Tiller, *A Strategy for the Church's Ministry*, 82.

¹⁷⁸ *Ibid.*

¹⁷⁹ Atherstone, *Lay Presidency - an Anglican Option?*, 22.

¹⁸⁰ *Ibid.*, 21.

¹⁸¹ *Ibid.*, 22.

individuals in LSM Auckland primarily to preside at the Eucharist whilst not placing them in charge of a congregation. Both these consequences of Atherstone's argument were a spur for me to look more closely at the 1662 BCP Ordinal, DLSMDA and the 1989 ANZPB Ordinal which is used in LSM Auckland ordinations.

Conclusion

The insights of each of the scholars referred to above influenced the general direction the current project has taken. Their reflections on ministry, order and ordination provide a context into which the current research may be placed and go some way to explaining why questions of authority, power and responsibility are reasonable ones to ask of texts that refer to these phenomena. The relational place of ordained ministers is charted in the current textual study in terms of authority, power and responsibility. The purpose of ordained ministry, as set forth in each text, is charted in terms of immediate or proximate purposes and ultimate ones. The review above has indicated that there has been concern in the scholarly community about the way ordained ministers relate to others within the church and as to what their purpose is. These concerns may be reason enough to adopt the binary method that this project has. In the next section, one more justification is given for characterising ordained ministry in terms of relational place and purpose. It is based on a consideration of the contemporary usage of words closely related to ordained ministry in the ordinals investigated.

Words used in connection with ordained ministry in the 1662 BCP Ordinal

The words used in direct relation to ordained ministry in the 1662 BCP Ordinal such as *office*, *work*, *order* and *ministry* are words that recur in the 1989 ANZPB Ordinal. Early on in the current research it was recognised that understanding these terms in their historical-literary context should advance understanding of the phenomenon of ordained ministry with which they are associated. It was also felt that a philological investigation such as this might aid development of a method to investigate the ordinals. In this section, the findings of this preliminary investigation are reported on. The philological study reveals nuances in the individual words associated with ordained ministry that enrich appreciation of the phenomenon itself, and provides a justification for analysing ordained ministry in terms of relational place and purpose. Each of these words denotes a sense of relational place and purpose, but to varying degrees; in one word, the relational nuance dominates, whilst in another, the purposive nuance is dominant. It is possible to plot these terms along a single axis so that they form a continuum from a predominantly relational denotation to a predominantly purposive one. The schematic formed is purely qualitative but has heuristic value, helping one see how the terms relate to one another, their commonality and their divergences. The section below begins with the word *ministry*, a term used in relation to deacons, priests and bishops in the 1662 BCP Ordinal, and in relation to all baptised Christians in the 1989 ANZPB Ordinal and DLSMDA.

Ministry and its cognates

There are two entries for *minister* in the *New Shorter Oxford Dictionary on Historical Principles* (*Shorter Oxford*),¹⁸² the first being for the word when it is used as a noun and the second for its use as a verb.¹⁸³ The use of *minister* as both a noun and a verb has been a feature of the English language since the Middle English period (1150-1349).¹⁸⁴ The French-speaking Normans popularised the use of the noun *ministre* and the verb *ministrer* in England during that period, but the Latin originators of these words, *minister* and *ministrare* respectively, had presumably been heard by English people in liturgical services for hundreds of years prior to the Norman invasion via the reading of the Latin Bible, the Vulgate, and the offering of prayers in Latin for the Church and its ministers.¹⁸⁵ The Latin *minister* is derived from *minus*, an adverb which denotes *less*, a relative quality which is reflected in the derived English word, *minor*. The co-relative of *minus* is *magister*, which lies behind the English

¹⁸² "The New Shorter Oxford English Dictionary on Historical Principles," ed. Lesley Brown (Oxford: Clarendon Press, 1993).

¹⁸³ "Minister," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1782.

¹⁸⁴ The period may extend up to 1469 "in some contexts." Ibid.

¹⁸⁵ In the New Testament of the Vulgate there are some sixteenth verses which include *minister*, and six which include *ministrare*.

master.¹⁸⁶ Thus, in etymological terms, *minister* has associations with subordination or the state of being under authority.

The first definition of *minister* as a noun in the *Shorter Oxford* is divided into two parts. The first, extant from the Middle English period but rare today, is “[a] person acting under the authority or as an agent of another; spec. (a) a law officer; (b) a subordinate officer, an underling.”¹⁸⁷ The second, in use from the mid-fourteenth century, and also rare today except in the ecclesiastical sense, is “a person or thing employed or used to achieve a purpose or intention, convey a gift, etc. [followed] by *of*.”¹⁸⁸ Both these senses of the word would be understandable in light of its etymology. Perhaps most pertinent for the current study is the second definition that the *Shorter Oxford* gives for *minister*, namely

[a] person, [especially] an ordained one, with a certain liturgical ministry or function; a member of the clergy, [especially] in a Protestant Church, responsible for leading or coordinating preaching, public worship, and pastoral care in a particular church, chapel, community, etc.; a pastor...¹⁸⁹

This sense of *minister* has been extant in English since the Middle English period.¹⁹⁰ Thus, when any of the English Ordinals, from the first in 1550 through to the 1662 BCP Ordinal and beyond use the word, they might reasonably be expected to be using it in this sense.

The primary definition of *minister* as a verb in the *Shorter Oxford* is to “[s]erve or officiate at a service; act as a minister”¹⁹¹ in the context of the Christian Church. This use of *minister* as an intransitive verb has been current in English since the twelfth century. The second definition of *minister*, again as an intransitive verb, has been extant from the mid-fourteenth century and relates to serving, “[especially] at table; attend[ance] to or *to* the needs of another; assist[ance], be[ing] useful, (*to* a person, cause, etc.); be[ing] conducive or contribut[ing] *to* something.”¹⁹² In the third definition of *minister*, a link is made between *minister* and *administer* – both forms of which are found in the 1662 BCP Ordinal. Until the mid-fourteenth century, *minister* was used interchangeably with *administer* – both justice and sacraments, for instance, could be ministered or administered.¹⁹³ The conservative nature of liturgical language probably explains why both forms were used in the 1662 BCP Ordinal synonymously, even though the words had developed different nuances in the wider English society.

¹⁸⁶ "Minister," 1782.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

¹⁹² Ibid.

¹⁹³ Ibid.

The English noun *administration* comes ultimately from the Latin *administrare*. The main body of this word, *ministrare*, lies behind the English word *ministration*. The *ad* which prefixes *ministrare* in *administrare* has connotations of “motion to or direction towards, addition, adherence, [and] increase.”¹⁹⁴ Both *ministration*¹⁹⁵ and *administration*¹⁹⁶ entered English sometime after 1150. Until the late sixteenth century, they were used interchangeably, just as *minister* and *administer* had been up until the mid-fourteenth century.¹⁹⁷ By the late sixteenth century, however, *ministration* came to be restricted to the religious realm, but *administration* continued to have currency in an ecclesial context.¹⁹⁸ Thus both words were available to the original drafters, and to the revisers, of the BCP Ordinals, to offset each other for stylistic purposes.

Ministry is a word that has been current in English since the mid-fourteenth century, and its primary sense, according to the *Shorter Oxford*, relates to “[t]he action of ministering; ministration.”¹⁹⁹ Of particular note is the sense which *ministry* had from the mid-fourteenth century through to the mid-seventeenth century. This sense relates to “[a] particular kind of ministration; a function, an office.”²⁰⁰ From the mid-fourteenth century, *ministry* was used to describe “[t]he functions or a particular function proper or pertaining to a minister, priest, etc...”²⁰¹ From the mid-sixteenth century it was used – in a sense which is now rare – to encompass “[t]he clergy [collectively]; the ministers of a Church, [especially] the Established Church.”²⁰² By the early seventeenth century, *ministry* was being used to describe “[t]he period of tenure of a particular minister”²⁰³ but it was not until the early nineteenth century that the word was used to name “[t]he clerical profession or calling...,”²⁰⁴ *the Ministry*.

The use of *ministry* and its cognates in the 1662 BCP Ordinal

Ministry, *ministration* and *administration* are each coupled with other words in the 1662 BCP Ordinal. In *The Forme and Manner of Making of Deacons* (FMMD),²⁰⁵ both *ministration* and *administration* are conjoined with *office*. The latter conjunction occurs in the collect before the epistle:

¹⁹⁴ “The New Shorter Oxford English Dictionary on Historical Principles,” 23.

¹⁹⁵ “Ministration,” in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1782.

¹⁹⁶ “Administration,” in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 28.

¹⁹⁷ “Ministration,” 1782. “Administration,” 28.

¹⁹⁸ “Administration,” 28.

¹⁹⁹ “Office,” in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1782.

²⁰⁰ “Ministry,” in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1782.

²⁰¹ *Ibid.*

²⁰² *Ibid.*

²⁰³ *Ibid.*

²⁰⁴ *Ibid.*

²⁰⁵ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 933.

Almighty God; who by thy divine providence, hast appointed divers orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the order of Deacons, the first Martyr, S. Steven, with others; Mercifully behold these thy servants now called to the like Office and Administration;...²⁰⁶

Whilst the former is found in the first question of the examination:

Do you trust that you are inwardly moved by the holy Ghost to take vpon you this Office, and Ministration, to serve God for the promoting of his glory, and the edifying of his people?²⁰⁷

In *The Forme and Manner of Ordering of Priests* (FMOP),²⁰⁸ ministry is paired with *office*,²⁰⁹ *function*,²¹⁰ *order*²¹¹ and *labour*.²¹² The coupling of *ministry* with *office* and *labour* occurs in the bishop's prayer following the litany, where allusion is made to Ephesians 4:11 and the status of ministers as servants of God is set forth:

Almighty God, and heavenly Father, who of thine infinite love and goodness towards vs, hast given to vs thy only, and most dearly beloved sonn Jesus Christ, to be our Redeemer and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists Doctours, and Pastours, by whose labour and ministrie he gathered together a great flock in all the parts of the world, to set forth the eternall prayse of thy holy Name: For these so great benefits of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present, to the same Office and ministrie appointed for the Salvation of mankind, wee render vnto thee most hearty thanks...²¹³

Ministry and *function* are coupled in the inquiry that the bishop makes of the congregation with regard to the worthiness of the candidates:

Good people, These are they, whom we purpose, God willing, to receive this day vnto the holy Office of Priesthood. For after due examination, we find not to the contrary, but that they be lawfully called to their functiun [sic] and ministrie; and that they be persons meet for the same.²¹⁴

²⁰⁶ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 945-57.

²⁰⁷ Ibid., 951.

²⁰⁸ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 959-97.

²⁰⁹ In the Bishop's prayer following the litany, we read "that thou hast vouchsafed to call these thy servants here present to the same Office and ministrie appointed for the Salvation of mankind..." ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 993.

²¹⁰ During the Bishop's inquiry of the congregation regarding the candidates, ministry is coupled with function – "...we find not to the contrary, but that they be lawfully called to their functiun [sic] and ministrie..." Ibid., 959.

²¹¹ In the examination, we encounter the expression "the order and ministrie of Priesthood." Ibid., 985.

²¹² Also in the Bishop's prayer following the litany, we read of "Apostles, Prophets, Evangelists, Doctours, and Pastours; by whose labour and ministrie he [Jesus Christ] gathered together a great flock..." Ibid., 993.

²¹³ Underlining added. Ibid.

²¹⁴ Underlining added. Ibid., 959.

The link between *function* and *ministry* is understandable in light of the assertion in the Preface of the 1662 BCP Ordinal that associates the diaconate, the presbyterate and the episcopate with the *execution of functions*:

No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined, and admitted therevnto, according to the Form hereafter following, or hath formerly Episcopall Consecration or Ordination.²¹⁵

The denotation of function has not altered a great deal since the 1662 BCP Ordinal was revised in 1661; as it does now, so did it then signify purposeful action. As the *Shorter Oxford* puts it, *function* is

[t]he activity proper or natural to a person or thing; the purpose or intended role of a person or thing; an office, duty, employment, or calling...²¹⁶

The close association of *function* with *ministry* would suggest that the phenomenon being referred to has clear, purposive attributes. *Ministry* is also connected with *order* in the examination when the bishop asks the candidates for priesthood the following question:

Do you think in your heart, that you be truly called, according to the will or our Lord Iesus Christ, and the order of this church of England, to the order and ministrie of Priesthood?²¹⁷

It shall be argued below that *order* connotes more of a sense of place or position than words such as *labour* and *work*, which primarily connote activity. Thus the phenomenon referred to by these two terms – *order* and *ministry* - has relational attributes as well as purposive ones.

Work

Work occurs, in one form or another, on three occasions in the FMMD, seven in the FMOP and nine in the FOCAB. It is only in the litany and suffrages, common to each rite, that it appears as a verb.

O God mercifull Father that despises not the sighing of a contrite heart...graciously hear vs, that those evils which the craft and subtilty of the devil or man worketh against vs may be brought to nought...²¹⁸

In this instance, “worketh against” would reasonably translate into current English as *does to*; indeed, it has been used in that sense since at least the mid-twelfth century.²¹⁹ The use of *work* as a noun in the

²¹⁵ *Ibid.*, 931.

²¹⁶ "Function," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1042.

²¹⁷ Underlining added. ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 985.

²¹⁸ *Ibid.*, 943.

²¹⁹ "Work (Verb)," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 3718.

1662 BCP Ordinal relates to acts of God²²⁰ and humanity.²²¹ Comment is restricted below to those uses of *work* that refer to ordained ministers. Such usages are found in the FMOP and FOCAB, but not the FMMD. In the FMOP, the expression “the work of ministrie”²²² occurs in the epistle (Ephesians 4:7f), and the next occurrence is in the Bishop’s allocution or exhortation where the priesthood is described as “so weighty a work.”²²³ Finally, in the imperative formula, a connection is made between *office* and *work*; “Receive the Holy Ghost, for the Office, and work of a Priest...”²²⁴ In the FOCAB, the office of a bishop is described as a “good work”²²⁵ in the first alternative epistle (1 Tim 3:1f). When the Archbishop addresses the congregation after the presentation of the bishop-elect he refers to “the work, whereunto we trust the Holy Ghost hath called [the candidate].”²²⁶ In the examination, the bishop-elect is admonished to be an “example of good works.”²²⁷ Finally, *work* occurs in the imperative formula, conjoined with office, as it is in the FMOP, in the expression “the office and work of a bishop.”²²⁸

The connotations of *work* as a noun have not changed a great deal since the seventeenth century.²²⁹ It meant then, as it had hundreds of years earlier, “[a] thing to be done or to do; what a person (or thing) has to do; a task, a function.”²³⁰ It is intriguing that the 1662 BCP Ordinal associates this plain signifier of action with the episcopate and not the diaconate. This pattern suggests that the episcopate referred to there is no less about *doing* things than the diaconate is.

Labour

In the 1662 BCP Ordinal *labour* occurs as both a noun and verb, but its frequency is not as high as *work* in any of the rites. In the FMMD, the only occurrence of the word is in the litany and suffrages where God’s help is pleaded for women in childbirth.

That it may please thee to preserve all that travel by land, or by water, all women labouring of child, all sick persons, and young children, and to shew thy pitie vpon all prisoners and captives.

The act of giving birth continues to be called labour, even if the use of the word as a verb in that context is now uncommon. The *Shorter Oxford* defines the noun as “[e]xertion of the faculties of the

²²⁰ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 943.

²²¹ *Ibid.*, 955, 95, 1017.

²²² *Ibid.*, 969.

²²³ *Ibid.*, 983.

²²⁴ *Ibid.*, 995.

²²⁵ *Ibid.*, 999.

²²⁶ *Ibid.*, 1007.

²²⁷ *Ibid.*, 1011.

²²⁸ *Ibid.*, 1015.

²²⁹ See “Work (Noun),” in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993). “Work (Verb).”

²³⁰ “Work (Noun),” 3717.

body or mind, esp. when painful or compulsory; physical or mental toil...”²³¹ or it may be “[a]n instance of bodily or mental exertion; a task (to be) performed.”²³² It was around the middle of the fourteenth century that *labour* began to be used to describe the act of tilling the soil or mining the earth.²³³ During the period of Prayer Book construction and revision in England (1550-1661), it was also used to describe “[w]ork by beating, rubbing, pounding, etc.”²³⁴ Clearly *labour* is a word that bore connotations of *blood, sweat and tears* in early modern English.

In the first alternative Gospel (Matt 9: 36f) of the FMOP an analogy is drawn between agricultural workers – labourers - and those who gather people for God.

When Jesus saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no Shepherd. Then saith he vnto his Disciples, The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.²³⁵

In the Bishop’s allocution in the same rite, the candidates for priesthood are exhorted to commit themselves to their “labour,...care, and diligence”²³⁶ of the “children of God”²³⁷ and “the spouse and bodie of Christ.”²³⁸ The exacting nature of this undertaking, implicit in the use of *labour*, is borne out in the broader literary context of the allocution.

Have always therefore printed in your remembrance how great a treasure is committed to you charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse, and his bodie. And if it shall happen the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence; Ye know the greatnes of the fault and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and bodie of Christ: and see that you never cease your labour, your care, and diligence vntil you have don all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, vnto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of Age in Christ, that there be no place left among you, either for Errour in Religion, or for viciousness in life.²³⁹

The final use of *labour* in the FMOP occurs in the bishop’s prayer before the imposition of hands. There it is used in relation to Christ “by whose labour and ministrie [was] gathered together a great

²³¹ "Labour (Noun)," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1513.

²³² Ibid.

²³³ "Labour (Verb)," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 1514.

²³⁴ Ibid.

²³⁵ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 973.

²³⁶ Ibid., 981.

²³⁷ Ibid.

²³⁸ Ibid.

²³⁹ Outlining added. Ibid., 981, 83.

flock in all the parts of the world.”²⁴⁰ The immediate literary context contains an allusion to the variety of ministries enumerated in Ephesians 4:11, whilst the slightly broader literary context of the prayer indicates that the *labour* Christ engaged in was a work unto death – “he...made perfect our redemption by his death.”²⁴¹ The linking of *labour* with Christ’s work of salvation in the 1662 BCP Ordinal is a sign that *labour*, in its seventeenth century context, had connotations of submission and effort in the extreme.

In the FOCAB, the only reference to *labour* outside of the litany and suffrages occurs in the second alternative epistle (Acts 20:17f). In that context it is used as a verb in a speech attributed to St. Paul and directed towards the “Elders of the Church”²⁴² in Ephesus. Paul contended,

Yea, you your selves know, that these hands [that is, Paul’s own] have ministred vnto my necessities and to them that were with me. J have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, then to receive.²⁴³

This extract is interesting not only because of the connection it draws between Christian labour and the meeting of human need, but because it contains an instance of the verb *minister* being used to the same end.²⁴⁴ The coupling of *ministry* with *labour* in the 1662 BCP Ordinal, then, does not serve so much as to *add* meaning to either word that is *not* already there, as to nuance the meaning of the resulting expression – *labour* bringing a heightened sense of exertion, and *ministry* an increased sense of devotion, perhaps, to the coupling.

Office

The *Shorter Oxford* indicates that *office* came into English after the Norman Conquest and derives from the Latin *officium* via French or Old French.²⁴⁵ *Officium* is derived from a combination of *opus* (work) and *facere* (do) – thus its etymology suggests that *office* is about the *doing of work* or the “performance of a task.”²⁴⁶ By the medieval period, however, *officium* had acquired other denotations, having become associated with the part a person plays in an institution, and being used, by then, as a synonym for religious rites or services.²⁴⁷ Office is used in both these senses in the 1662 BCP ordinal, although the former sense overwhelmingly predominates.²⁴⁸

²⁴⁰ Ibid., 993.

²⁴¹ Ibid.

²⁴² Ibid., 1001.

²⁴³ Ibid., 1003.

²⁴⁴ Ibid.

²⁴⁵ "Office."

²⁴⁶ Ibid., 1983.

²⁴⁷ Ibid.

²⁴⁸ The latter sense (that is, ‘office’ being used a synonym for ‘rite’ or ‘liturgy’) is encountered in the final rubric in the FMOP - “*The Epistle shall be Ephes. iv. 7-13, as before in this Office... Then one of them having read the Gospel, (which shall be either out of St. Matth. ix. 36-38, as before in this Office; or else St. Luke xii. 35-38, as before in the Form for the*

The use of office in the 1662 BCP Ordinal

In the FMMD, *office* occurs 14 times (including the epistle) from the opening rubric to the final one. Office is referred to as something possessed by deacons – “*their* Office/office”²⁴⁹ (opening rubric and special suffrage in the litany) and “*his* office,”²⁵⁰ (Bishop’s allocution prior to examination) and in more abstract terms as “*that* office/Office”²⁵¹ (Bishop’s inquiry of the congregation and the final rubric), and “*this* office”²⁵² in the collect before the epistle. The degree of abstraction continues when “the/*that* office/Office of a Deacon”²⁵³ is referred to. This expression is used twice in the epistle assigned to be read in the service (1 Tim 3:8f),²⁵⁴ and once in each of the examination,²⁵⁵ the imperative formula,²⁵⁶ and the final rubric.²⁵⁷ In the collect after Communion (before the benediction/blessing) mention is made of “the office of Deacons in [God’s] Church...”²⁵⁸ The imperative formula at the imposition of hands includes the expression “the Office of a Deacon, in the church of God,”²⁵⁹ which is something that the ordinand is commanded to “execute,”²⁶⁰ that is, *do*; there can be little doubt, then, that *office* has a functional connotation.

The expression “Office of a Deacon”²⁶¹ in the imperative formula of the FMMD in the 1662 BCP Ordinal has been a feature of imperative formulae in every FMMD since the authorisation of the first Anglican ordinal in 1550.²⁶² The same cannot be said of the imperative formulae in the rites for ordaining priests and bishops, which only acquired the expression in the 1662 BCP Ordinal.²⁶³ The possessive article attached to *office* at various points throughout the rite indicates that, whatever *office* may be, it is something that will be *owned* by the deacon, something for which the deacon will be personally responsible. Implicit in that possession is duty and accountability. The rendering of *office* as an abstract noun (*the office*) in other parts of the rite suggests that *office* denotes more than personal responsibility, pointing beyond that concept to a *position* or *place* in an institution that persists, perhaps independently of persons to fill it.

Ordering of Deacons,) they that are to be made Priests shall likewise be examined and Ordained, as is in this **Office** before appointed.” (emphasis added)

²⁴⁹ Italics added Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 933, 39.

²⁵⁰ Italics added Ibid., 951.

²⁵¹ Italics added Ibid., 933, 57.

²⁵² Italics added Ibid., 945.

²⁵³ Ibid., 947.

²⁵⁴ Ibid.

²⁵⁵ Ibid., 953.

²⁵⁶ Ibid.

²⁵⁷ Ibid., 957.

²⁵⁸ Ibid., 955.

²⁵⁹ Ibid., 953.

²⁶⁰ Ibid.

²⁶¹ Ibid.

²⁶² See Ibid., 952.

²⁶³ See Ibid., 994,95; 1014,15.

On three occasions in the FMMD, *office* is coupled with another term; *duty*, *administration* or *ministration*. In the opening rubric mention is made of the need for a sermon or exhortation “declaring the Duty, and Office of such as come to be admitted Deacons...”²⁶⁴ In the collect before the epistle, the diaconal candidates are described as being called to the same sort of “Office and Administration”²⁶⁵ as Stephen and his companions were in Acts 6, while in the examination of the candidates, “Office, and Ministration”²⁶⁶ are linked. It is likely that these couplings exemplify the stylistic redundancy typical of English prose in that period.²⁶⁷ It is unlikely, however, that the coupled words have completely overlapping connotations. The use of these synonyms highlights two primary connotations which *office* appears to bear in the context of the FMMD, namely a relational one (brought into strongest focus by the association of *office* with *duty*) and a functional one (made clear through the association of *office* with ministration or administration). The two-dimensional nuances associated with *office* in the FMMD, as that term relates to ordained ministry, may be presented diagrammatically as follows:

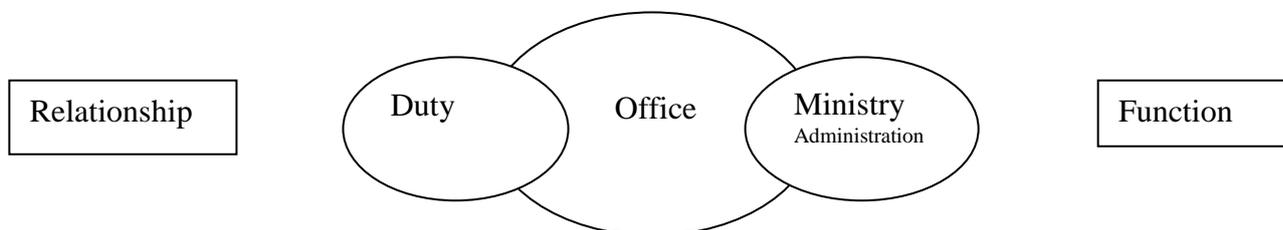


Diagram representing the two primary denotations that office bears in the 1662 BCP FMMD

A similar pattern of the use of *office* is observable in the FMOP. Again, the term appears some 14 times, coupled on four occasions to another word. The first of these couplings is with *duty*, in the opening rubric just as it was in the FMMD.²⁶⁸ The other three instances of coupling is with words that differ from those twinned with *office* in the FMMD, namely, *charge* (at the bishop’s exhortation), *ministry* (bishop’s prayer before the imposition of hands), and *work* (at the imposition of hands):

And now again we exhort you in the Name of our Lord Iesus Christ, That you have in remembrance into how high a dignitie, and to how weighty an office, and charge ye are called; That is to say, to be Messengers, Watchmen and Stewards of the Lord...²⁶⁹

Almighty God, and heavenly Father...For these so great benefits of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present, to the same Office and ministrie appointed for the Salvation of mankind, wee render vnto thee most hearty thanks, we praise and worship thee...²⁷⁰

²⁶⁴ Ibid., 933.

²⁶⁵ Ibid., 945.

²⁶⁶ Ibid., 951.

²⁶⁷ Stephen Platten, "Commentary by the Liturgical Commission," in *Common Worship - Ordination Services Study Edition* (London: Church House Publishing, 2007), 123.

²⁶⁸ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 959.

²⁶⁹ Underlining added Ibid., 981.

²⁷⁰ Underlining added Ibid., 993.

Receive the Holy Ghost, for the Office, and work of a Priest, in the Church of God, now committed vnto thee by the imposition of our hands.²⁷¹

As is the case in the FMMD, *office* is presented in the FMOP as an abstract noun – indicated by *the office*, *this office* and (in a way it is not presented in FMMD) *an office*. In the collect before the epistle, “the office of Priesthood”²⁷² is referred to. The expression “this office”²⁷³ occurs in that collect as well, in the bishop’s allocution (twice)²⁷⁴ and the final rubric (twice).²⁷⁵ The latter occurrence is an instance of *office* signifying something clearly different than ordained ministry; in the final rubric, *office* is used as a synonym for rite, liturgy or church service.

And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others...The Epistle shall be Eph:4:7:13: as before in this office: Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy...They that are to be made Priests shall likewise take the Oathe of supremacy, be examined and ordained as is in this Office before appointed.²⁷⁶

This quite distinctive denotation of *office* was current at the time the 1662 BCP Ordinal was revised.²⁷⁷

Finally, the expression “an office”²⁷⁸ occurs in the bishop’s allocution in the FMOP where that term is coupled with *charge*. The degree of abstraction created by the use of the definite and indefinite article with *office* indicates that the priestly office is something which might persist regardless of the availability of persons to occupy it. The FMOP also mirrors the FMMD in the way it presents *office* as something “owned” by priests – in his exhortation of the candidates, the bishop refers to “your Office...”²⁷⁹

There is a clear functional dimension to *office* in the FMOP too. The servant-like or slavish nature of this function is indicated in the collect before the epistle:

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in the church; Mercifully behold these thy servants now called to the office of Priesthood and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name and the edification of thy Church through the merits of our Saviour Iesus Christ; who liveth and reigneth with thee and the holy Ghost, world without end. Amen²⁸⁰

²⁷¹ Italics added Ibid., 995.

²⁷² Ibid., 967.

²⁷³ Ibid., 967,69.

²⁷⁴ Ibid., 981, 83.

²⁷⁵ Ibid., 997.

²⁷⁶ Ibid.

²⁷⁷ "Function."

²⁷⁸ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 981.

²⁷⁹ Ibid., 983.

²⁸⁰ Ibid., 969.

This collect indicates that the priestly office is primarily a service to God that involves word and action on the part of office-holders directed towards a two-fold purpose or end – the glorification of God and the edification (building up) of God’s Church. The fundamentally God-ward direction of priestly service *may* be interpreted as suggesting that priests are somehow aloof from the church in which they perform their office. That interpretation falters however when it is noted that the 1662 BCP presents every Christian’s first duty as the service of God; that much is indicated in the 1662 BCP’s rite of public baptism where the newly baptised infant is marked with the sign of the cross on the forehead with the accompanying words:

We receive this Child into the Congregation of Christs flock, † and do signe him with the signe of the cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight vnder his Banner against sin, the world, and the devil, and to continue Christs faithfull souldier, and servant vnto his lives end. Amen²⁸¹

Thus, the priestly office cannot be distinguished from any other position or place in the church in terms of the primary direction of its devotion.

As is the case in the FMMD, the coupling of *office* with *duty*, *charge*, *ministry* and *work* in the FMOP serves to draw out the two primary connotations that *office* conveys in its own right in the FMOP. *Duty* and *charge* refer to relational states between persons whilst implying the *doing* of something to honour those relationships when they are coupled with *office*. *Ministry* and, even more so, *work*, refer much more directly to activity or function and, conversely, when attached to *office*, imply that such activity is being performed because of underlying relationships. The two-dimensional nuances associated with *office* (as that refers to ordained ministry) in the FMOP may be presented diagrammatically as follows:

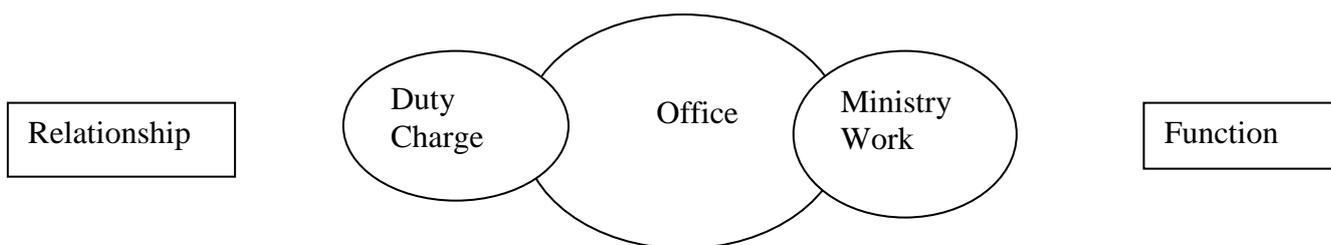


Diagram representing the two primary denotations that office bears in the 1662 BCP FMOP

Office is used with far less frequency in the FOCAB than in the FMMD or FMOP. In total *office* occurs on only four occasions,²⁸² and only once is it coupled with another term. That singular twinning occurs at the imposition of hands when the imperative formula is spoken: “Receive the holy Ghost for the office and work of a Bishop in the Church of God...”²⁸³ The paucity of reference to *office* with

²⁸¹ Ibid., 743.

²⁸² Ibid., 999, 1007, 15.

²⁸³ Ibid., 1015.

respect to bishops is probably an artefact of earlier FOCAB rites which make even fewer references to *office*;²⁸⁴ the latter being the case, probably, because in the mid-sixteenth century there was no pressing need to clearly delineate between the priesthood and the episcopate.²⁸⁵ In 1661 when the BCP Ordinal was revised, there was every incentive to cast the episcopate as distinct from the priesthood, and necessary for the church, at least the Church of England.²⁸⁶ What probably constrained the seventeenth century divines from making wholesale changes to the FOCAB, such as increasing the number of references to *office*, was conservatism borne of the need to uphold their conviction that the Edwardian rites were sufficient for their stated purpose. As Bishop Sanderson noted in the Preface to the 1662 BCP:

...we find that in the Reignes of severall Princes of blessed memory since the reformation, the Church vpon iust and weighty considerations her therevnto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient. Yet so as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same vnto this day; and do stand firm and vnshaken, notwithstanding all the vain attempts, and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard of their own private fancies and interests, then to that duty they ow to the publick.²⁸⁷

The revisers of the Prayer Book in 1661, then, had to tread a fine line in their work, using the minimum of textual changes to achieve the clarification they desired and avoid being charged as followers, themselves, of their own private fancies.

Office is not described as something possessed by the ordained in the FOCAB, as it is at times in the FMMD and FMOP, but is exclusively there an abstract noun; it is either “the office”²⁸⁸ or “this office.”²⁸⁹ Thus there is the sense that, whatever *office* might be, it is something that persists independent of office-holders. A connection between *office* and action or function is manifest in the first alternative epistle reading in the FOCAB - 1 Tim 3:1f – in which it is declared that “If a man desire the office of a Bishop, he desireth a good work.”²⁹⁰ The active nature of a bishop’s office is also implied by its association with execution in the special suffrage:

²⁸⁴ The 1550 Ordinal, for example, uses *office* three times to refer to the ordained ministry of bishops.

²⁸⁵ D. MacCulloch, *Thomas Cranmer: A Life* (Yale University Press, 1998).

²⁸⁶ Note that the Church of England continued to recognise the validity of churches beyond English jurisdiction, engaging non-episcopally ordained ministers in missionary work for example. See David R. Holeton, “Some Reflections on Apostolicity, Apostolic Tradition, Episcopacy and Succession,” in *Anglican Orders and Ordinations: Essays and Reports from the Interim Conference at Jarvenpää, Finland, of the International Anglican Liturgical Consultation, 4-9 August 1997.*, ed. David R. Holeton (Cambridge: Grove Books Limited, 1997), 31, 32.

²⁸⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 27.

²⁸⁸ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 999, 1007, 15.

²⁸⁹ *Ibid.*, 1015.

²⁹⁰ *Ibid.*, 999.

That it may please thee to bless this our brother elected and to send thy grace vpon him, that he may duly *execute* the office wherevnto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.²⁹¹

Finally, the imperative formula proclaimed by the Archbishop when he imposes his hands on the bishop-elect couples *office* with *work*, commanding the newly ordained bishop to

Receive the holy Ghost, for the *office and work* of a Bishop in the Church of God, now committed vnto thee by the Imposition of our hands, In the Name of the Father, and of the Son, and of the holy Ghost, Amen...²⁹²

Hence, a bishop's office is about *doing* things if it is about anything else. The God-ward and slavish nature of these doings is indicated by the collect after the litany which beseeches God that "both by word, and deed [the bishop-elect] may faithfully serve thee in this office to the glory of thy Name, and the edifying and well governing of thy church..."²⁹³ If *office* and the words directly associated with it, such as *ministry* and *work*, were used to establish where the episcopate is located on a continuum between relationship and function it might be decided that the episcopate is more of a function than a relationship in comparison to the other two ordained ministries. Such a verdict, however, is ultimately unsustainable when other words associated with episcopacy are considered (please see *order* in the section below). Furthermore, the fact that *office* is used exclusively as an abstract noun in the FOCAB implies the existence of relationships between the episcopal office-holder and other persons, even if the nature of that relationship is not so easy to discern from the immediate literary context of *office* in that rite (c.f. the FMOP). With these caveats in mind, a diagram of the primary nuances associated with *office* in the FOCAB follows:

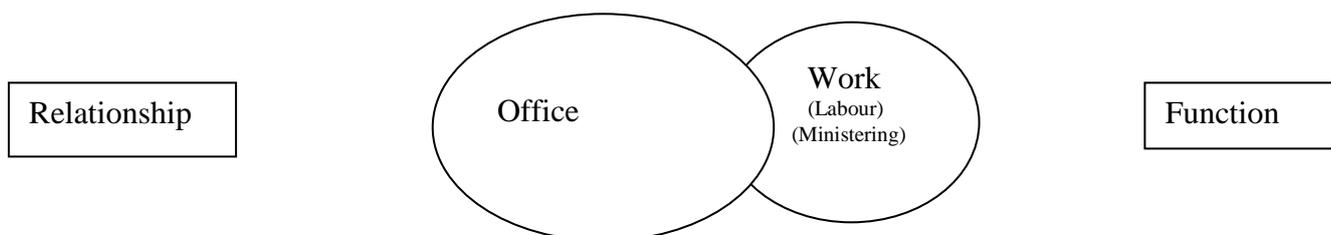


Diagram representing the two primary denotations that office bears in the 1662 BCP FOCAB

Order

Order is a word that came into English, via the French *ordre* or the earlier *ordene*, sometime between the twelve and fourteenth centuries.²⁹⁴ *Ordre* and *ordene* were themselves derived from the Latin

²⁹¹ Italics added. Ibid., 1007.

²⁹² Italics added Ibid., 1015.

²⁹³ Ibid., 1007.

²⁹⁴ "Order," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 2016.

ordo.²⁹⁵ *Ordo*, in its historical Latin context was used to describe rows or courses of objects or people. The ranks of soldiers in a military hierarchy were described in these terms,²⁹⁶ and it was used in early Christian cosmology to describe the hierarchical arrangement of angelic beings, such as seraphim and cherubim.²⁹⁷ Thus historically the term is associated with the allocation of objects and people to a place in a particular scheme, which typically involved placing individuals in a hierarchical arrangement - with many at the bottom and few at the top.

The ranking of people and things continues to be a primary sense of *order* in English, to which has been added a variety of nuances related to sequence and arrangement.²⁹⁸ An example of the latter is the use of *order* to describe a liturgical rite as an *order of service*; that is, a deliberate sequence of liturgical words and actions.

Ordo has been used to distinguish clergy from other Christians (*Plebs*) since the latter part of the second century when Tertullian (c.160 – c.225 AD) used the term for this purpose.²⁹⁹ Tertullian did not invent the reality that his new coinage signified; from the time 1 Clement (c.96 AD) was composed, and Ignatius of Antioch went to his martyrdom (c. 108 AD), there are signs that church leaders were becoming a caste within the church.³⁰⁰ The connotations that *ordo* had in Roman culture did nothing to slow this trend, because,³⁰¹

[i]n Roman thinking, people of any importance belonged to one *ordo* (class or rank) or another; the nobodies who had no *ordo* were *plebs*. As the church adopted this sort of language, it fostered the idea that lay Christians were *plebs* – nobodies. The Christians of significance were the clergy, designated as such by their solemn ordinations.³⁰²

The European Reformations of the sixteenth century were, to varying degrees, attempts to subvert this division. Why then, one might ask, does this term appear in relation to ordained ministry in every Anglican ordinal from 1550 to 1662? An answer to that question probably lies in the number of denotations that order had by the early modern period.³⁰³ These senses were diverse enough for a reform-minded writer, such as Cranmer, to coin them and appear to be maintaining continuity with the received tradition while, in fact, subverting it. By the early modern period, for instance, *order* could mean a “body of people of the same profession or occupation, or united by the same special interest or occupation,”³⁰⁴ or it could denote a “[f]ormal, regular, or methodical arrangement in the position of the things in any area or group... [or] more widely, the condition in which everything has its proper place

²⁹⁵ Ibid.

²⁹⁶ Ibid.

²⁹⁷ Ibid.

²⁹⁸ Ibid.

²⁹⁹ See L. Guy, *Introducing Early Christianity: A Topical Survey of Its Life, Beliefs and Practices* (Downers Grove, Illinois: InterVarsity Press, 2004), 93.

³⁰⁰ Ibid.

³⁰¹ Ibid.

³⁰² Ibid.

³⁰³ See "Order," 2016.

³⁰⁴ Ibid.

and function.”³⁰⁵ Thus Cranmer in the sixteenth century, and the revisers of the BCP Ordinal in the seventeenth, could use *order* without implying more about ordained ministry than that it is a function (occupation) and/or position within the church.

Finally, *order* has been used as a synonym for *direction from an authority*, by way of “an injunction, a mandate; a command, [or] an instruction,”³⁰⁶ from the mid-sixteenth century. An example of that usage occurs in the formal title of the 1662 BCP Ordinal, considered below.

The use of order in the 1662 BCP Ordinal.

The first occurrence of *order* in the 1662 BCP Ordinal is in the title of the Ordinal itself. There, “[t]he Forme and Manner of Making, Ordeining, and Consecrating of Bishops, Priests and Deacons,”³⁰⁷ is said to be “[a]ccording to the Order of the Church of England.”³⁰⁸ In this context, *order* connotes at least two things. It suggests, for example, that there is a systematic way in which the Church of England has chosen to organise itself. It also indicates, and this is perhaps the strongest nuance the word has in this context, that the rite which follows has been authorised by the Church of England.

Order occurs twice in the Preface of the 1662 BCP Ordinal, in the first instance in connection with ministers – “Orders of Ministers”³⁰⁹ - and in the second with regard to the intention of the Church of England “that these Orders may be continued...”³¹⁰ The sense in which the word is used in each case mirrors that found in 2Ki 23:4 and 1Ch 6:32 in the 1611 King James Version of the Bible (KJV) where *order* refers to ranks or courses of religious attendants.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. (2Ki 23:4)

And they [whom David set over the service of song in the house of the LORD (1Ch 6:31)] ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order. (1Ch 6:32)

There are ten references to either *order*, *ordered* or *ordering* in the 1662 FMMD.³¹¹ It is used to refer directly to the diaconate in the opening rubric of the FMMD, where the requisite sermon or exhortation is to make mention of “how necessary that Order is in the Church of Christ...”³¹² In earlier FMMDs,

³⁰⁵ Ibid.

³⁰⁶ Ibid.

³⁰⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 929.

³⁰⁸ Ibid.

³⁰⁹ Ibid., 931.

³¹⁰ Ibid.

³¹¹ Ibid., 933 (4), 39, 45 (2), 49, 55, 57.

³¹² Ibid., 933.

the rubric was less specific, declaring only that “suche orders”³¹³ were necessary. In the special suffrage for deacons in the litany, *order* is used in a similar sense when the “order of Deacons”³¹⁴ is referred to. The collect before the epistle refers to both “divers orders of Ministers”³¹⁵ and “the order of Deacons”³¹⁶ for which the Apostles chose “the first Martyr, S. Steven, with others...”³¹⁷ The last use of *order* in this sense is found in the final rubric where reference is made to “the order of Priesthood.”³¹⁸

On other occasions, *order* is used as a verb and relates directly to the process of admission to ordained ministry itself. When the bishop inquires of the people as to the suitability of the candidates, for example, he refers to the candidates as “these persons presented to be ordered Deacons...”³¹⁹ Order, in this instance, is effectively synonymous with *ordain* or *admit*. The use of *order* as a verb continues in the rubric that follows the bishop’s inquiry:

And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person.... Then the Bishop (commending such as shall be found meet to be ordered to the prayers of the congregation) shall, with the Clergy and people present, say the Litany, with the Prayers as followeth.³²⁰

The rubric which governs the examination also uses *order* as a verb when it demands that the bishop “examine every one of them that are to be ordered, in the presence of the people...”³²¹ This usage continues in the post-Gospel rubric which requires “all who are ordered”³²² to remain to receive Holy Communion.

The use of order as a noun and as a verb continues in the 1662 FMOP. In this rite, the cognates of *order* occur some fifteen times,³²³ including the litany.³²⁴ As a verb, *order* is encountered in the title of the rite itself, where the “ordering of Priests”³²⁵ is mentioned. *Ordering* occurs twice in the rubric following the Bishop’s inquiry of the people. In the first instance, it is used as it is in the FMMD: “And if any great crime or Impediment be objected, the Bishop shall surcease from ordering that person...”³²⁶ but in the second case it occurs in an allusion made to the “forme of ordering Deacons,”³²⁷ a rite which strictly does not exist, since the title for the rite which admits Deacons to

³¹³ Ibid., 932,33.

³¹⁴ Ibid., 939.

³¹⁵ Ibid., 945.

³¹⁶ Ibid.

³¹⁷ Ibid.

³¹⁸ Ibid., 957.

³¹⁹ Ibid., 933.

³²⁰ Ibid., 933, 35.

³²¹ Ibid., 951.

³²² Ibid., 955.

³²³ Ibid., 959(6), 61, 67, 85, 93, 95, 97(3).

³²⁴ Ibid., 959, 61.

³²⁵ Ibid., 959.

³²⁶ Ibid.

³²⁷ Ibid., 961.

office is the *Forme and Manner of Making of Deacons*.³²⁸ The same error is made in the final rubric.³²⁹ These textual inconsistencies are valuable in so far as they suggest some equivalency between *ordering* and *making*. The equivalency is made the more likely when the pattern of usage of *order* in the FMOP is compared with the FMMD. Both rites use the expression *the order of deacon/priest*; and both refer to the process of admission to ordained ministry in terms of *ordering* or being *ordered*. Consequently, although the titles of the two rites might suggest that the processes governing each liturgical action are distinct, deacons being *made* as opposed to priests being *ordered*, the choice of words within the rites would suggest that a similar, if not the same, process is occurring in each rite.

Order is used infrequently in the FOCAB. In all its forms, whether noun or verb, it is only used five times in the rite, and never to directly refer to bishops.³³⁰ In two of those cases it is used in a way that refers to neither the ranking of the church's ministers nor the admission of them to their offices, but to matters of organisation in general or to matters of law. The opening rubric, for instance, reads

When all things are duly prepared in the Church, and set in order; after Morning Prayer is ended, the ArchBishop, (or some other Bishop appointed,) shall begin the Communion service...³³¹

And in the examination *order* appears in relation to the law where the Archbishop asks the bishop-elect,

Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Iesus Christ, and the order of this Realme.³³²

In the rubric governing the litany, the illusive "form of ordering Deacons"³³³ is referred to, and later in the service, "the ordering of priests"³³⁴ is referred to. The only other occurrence of *order* in the FOCAB is in reference to ordained ministry in general, albeit in a prayer for the bishop-elect following the litany.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop...³³⁵

The paucity of references to *order* in the FOCAB appears to be an artefact of Cranmer's reluctance to portray the episcopate as a distinct office in the church.³³⁶ As noted above, the revisers of 1661 had

³²⁸ Ibid., 933.

³²⁹ Ibid., 997.

³³⁰ Ibid., 999, 1007(2), 09, 13.

³³¹ Ibid., 999.

³³² Ibid., 1009.

³³³ Ibid., 1007.

³³⁴ Ibid., 1013.

³³⁵ Ibid., 1007.

every reason to minimise textual changes to the ordinal, even as they endeavoured to cast the episcopate as unambiguously distinct from the priesthood. The nearest they came to introducing *order* into the rite in direct regard to bishops was their addition of *ordaining* to the title of the FOCAB.³³⁷ That subtle change, together with modifications to the imperative formula and the Preface, were enough to distinguish the episcopate from the priesthood without the revisers being charged by critics as innovators whose actions undermined earlier episcopal consecrations, and the ordination of deacons and priests by bishops so consecrated.

When it is used as a noun in any of the three rites, *order* is preceded by the definite article or its derivative: In the FMMD it is encountered as “that Order”³³⁸ (opening rubric) or “the order of Deacons”³³⁹ (special suffrage, collect before epistle); in the FMOP “the order/Order of priesthood/Priesthood”³⁴⁰ occurs three times (opening rubric, presentation, rubric before the imposition of hands); and in the FOCAB there is mention of “the ordering of Priests.”³⁴¹ The use of order as a definitive noun connotes the sense, noted above with respect to office when used in the same manner, that there is a proper place reserved in the church for this expression of ministry, possibly independent of there being any worthy candidates to fill it.

Conclusion to word study

The words *ministry*, *office*, *function*, *work*, *labour*, *order* and their cognates individually denote, to varying degrees, a sense of purpose and a sense of relational place. In the context of the 1662 BCP Ordinal, where these words are often used in close proximity to one another, the phenomenon of ordained ministry acquires two primary connotations; namely, one to do with *activity*, *operation* or *doing*, and the other to do with *relational place* or *position*. The way that the primary nuances of these words relate to one another and impact, as a group, on the portrayal of ordained ministry in the 1662 BCP Ordinal might be schematised as a series of words with overlapping nuances that together describe a semantic range between *action* and *relational place*.

³³⁶ See Paul Bradshaw, "Ordinals - History of the Ordinal," in *The Study of Anglicanism (Revised Edition)*, ed. Stephen Sykes, John Booty, and Jonathan Knight (London/ Minneapolis: SPCK/Fortress Press, 1998), 160.

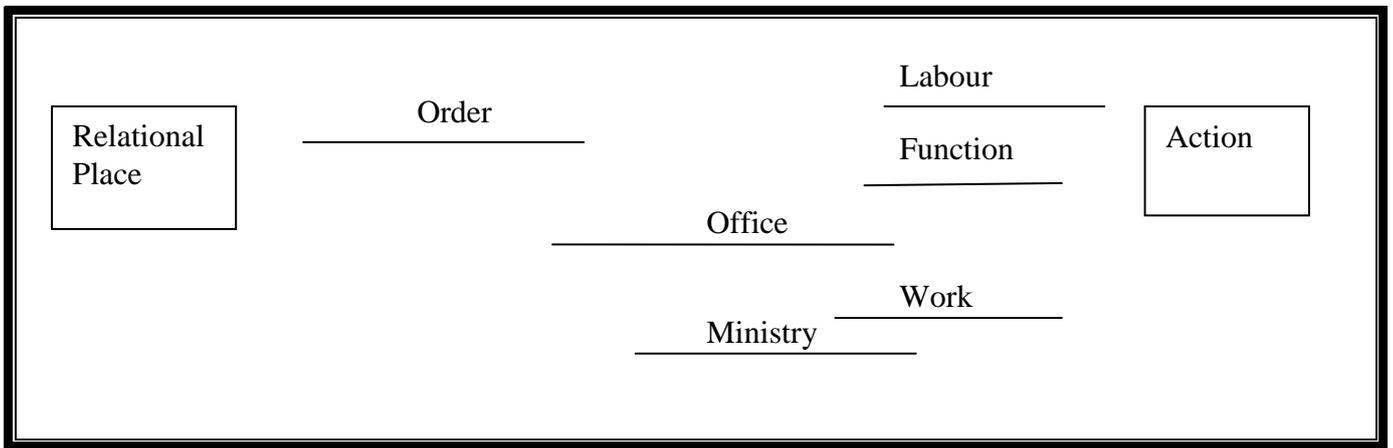
³³⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 999.

³³⁸ *Ibid.*, 933.

³³⁹ *Ibid.*, 939, 45.

³⁴⁰ *Ibid.*, 959, 93.

³⁴¹ *Ibid.*, 1013.



Schematic representation of the way the primary denotations of six words closely associated with ordained ministry in the 1662 BCP Ordinal relate to one another.

The schematic above is purely qualitative, but it has heuristic value when it comes to characterising the phenomenon of ordained ministry as it is set forth in the 1662 BCP Ordinal. The relational and active nuances present to varying extents in each word associated with ordained ministry provide a justification for investigating the 1662 BCP Ordinal with relational and purposive questions in mind. The use of these terms in the 1989 ANZPB Ordinal has not been considered in this word study. For the purpose of justifying the methodology it is not necessary to do so; given that the 1662 BCP Ordinal and the 1989 ANZPB Ordinal are compared and contrasted in the work that follows, any resistance encountered when questions developed for the 1662 BCP Ordinal are applied to the 1989 ANZPB Ordinal will advance rather than hinder that work. The same argument applies to DLSMDA, which rarely associates ordained ministry in LSM Auckland with such words as *order* and *office*. That relative degree of silence is an indication that the place of ordained ministry within LSM Auckland may have shifted from the place ascribed to ordained ministry in the 1662 BCP. Establishing whether such a shift has occurred or not has been a major concern of this study.

I have argued above, however, that there is a more positive reason for asking questions of purpose and place of ordained ministry in DLSMDA, the reason being that DLSMDA draws overt contrasts between its approach to ordained ministry and earlier or traditional approaches to the same in precisely those terms. Thus the earliest and latest set of texts investigated in this study present ordained ministry as something that can, at the very least, be discussed meaningfully in terms of purpose and place. Approaching all three sets of the texts (the 1662 BCP Ordinal, the 1989 ANZPB Ordinal, and DLSMDA) with these dual questions in mind has proved productive in each case. That productivity may be the best justification for the approach. In the chapter that follows LSM Auckland is described in general before the purpose and relational place of ordained ministry set out in DLSMDA is

characterised. Beginning with the most recent set of texts rather than the earliest may appear odd. Its virtue is that it allows the issues driving this project to be presented as clearly and fully as possible.

2 - LOCAL SHARED MINISTRY IN THE ANGLICAN DIOCESE OF AUCKLAND

Introduction

From 1964 to 1989 the Anglican Church in New Zealand developed in ways and at a pace that could hardly have been imaginable a generation earlier. This was a period of rapid social change across the developed world from which New Zealand was not immune. A nation which had for decades been a tight, conformist society emerged from this period with a new grammar to describe its life together, biculturalism, and a plurality of identities rather than a homogeneous one.³⁴² Social institutions and norms which had once been accepted with little searching criticism were scrutinised and questioned by an increasingly educated public. Traditional authorities in society, such as teachers, doctors and the police, no longer enjoyed the sacrosanct position in society they had once had. Suspicion towards authorities and the powers they exercised within New Zealand society was mirrored in debate within New Zealand churches about the proper role of church leaders. In the Anglican context this involved questioning the nature of ordination and the purpose and place of ordained ministers. Some of the shades of this debate were rehearsed in the previous chapter, and those aspects of it which influenced the development of the 1989 ANZPB Ordinal will be discussed in chapter four. The conversation reflected trends in other parts of the Anglican Communion, particularly North America and the United Kingdom. In the latter part of this period systems of *Mutual, Local Shared* or *Total Ministry* began to emerge in New Zealand, inspired by overseas developments, but adapted to the local context. One of these developments is central to the current study. It is called Local Shared Ministry in the Anglican Diocese of Auckland in which it occurs. The phenomenon will be referred to below as LSM Auckland.

One of the driving forces behind LSM Auckland has been Barbara Wesseldine who coordinated LSM Auckland from its inception in 1995 through to 2010. It is that period in the life of LSM Auckland with which the following study is primarily concerned. During the time that Wesseldine was Coordinator for Local Shared Ministry twenty Local Shared Ministry Units (LSMUs) were established, five of which were located in suburban Auckland.³⁴³ It was a remarkable achievement, a testament to the drive and tenacity of a person with, as she put it, “an inbuilt passion for making things happen,”³⁴⁴ and the confidence placed in her by the Bishop of Auckland from 1995 – 2010, John Paterson. Over her period at the helm of LSM Auckland Wesseldine wrote or oversaw

³⁴² James Belich, *Paradise Reforged - A History of the New Zealanders from the 1880s to the Year 2000* (Auckland: Allen Lane/ The Penguin Press, 2001), 463-65.

³⁴³ See table in Davidson, "Complexity and Diversity, 1985-2010," 318.

³⁴⁴ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 2.

the compilation of texts which set out the principles and practice of LSM.³⁴⁵ The most comprehensive of these is *Developing Local Shared Ministry in the Diocese of Auckland* (DLSMDA),³⁴⁶ the 2002 revised version of which is the major source used in this study to construct an understanding of ministry, order and ordination in LSM Auckland. Before this work begins it is helpful to have an impression of the wider phenomenon of which LSM Auckland is a part. That movement, which will be referred to below as *mutual ministry*, is addressed first, before the particular structure of LSM Auckland is mapped out and the place and purpose of ordained ministry within it described.

Mutual Ministry

One of the chief characteristics of mutual ministry is its variety. Both internationally and within the Anglican Church in Aotearoa, New Zealand and Polynesia (ACANZP), mutual ministry is manifest on the ground in quite distinct ways.³⁴⁷ Robin Greenwood, a priest in the Church of England and advocate of mutual ministry describes the phenomenon as

...everywhere different yet always about building up confidence together, so that the gifts of all can be released and used – in ministry within the church and mission in the whole world. It's about growing up and knowing our true power in the local church in partnership with diocese, region and world-wide church. It's about ordained and lay Christians sharing responsibility together for building the faith and confidence that will enable a church to be a truly dynamic presence in the wider community.³⁴⁸

The variegated nature of mutual ministry has presented no barrier to its advocates describing it in phenomenal terms, as a “holistic policy”³⁴⁹ or a “way of being,”³⁵⁰ even while denying that it is a model, scheme, system or programme.³⁵¹ That way of defining mutual ministry, in almost ontological terms, borders on the romantic and runs the risks of concealing the fact that there are elements to mutual ministry that are practical and even programmatic. Describing mutual ministry as a *way of being*, nevertheless, alerts one to the truth that mutual ministry, as a movement dedicated to revitalising the church at the local level, is guided in its work by a set of theological principles common to the movement internationally. In the chapter that follows, the principles and practice of

³⁴⁵ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland." Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*. Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland."

³⁴⁶ Anglican Diocese of Auckland, "Diocesan Statute for Local Shared Ministry (Adopted 1995, Revised 2002)," in *Developing Local Shared Ministry in the Diocese of Auckland* (Auckland: Anglican Diocese of Auckland, 2003).

³⁴⁷ See Greenwood, *Transforming Church: Liberating Structures for Ministry*. Haworth, "The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church in Aotearoa, New Zealand and Polynesia. A Study Leave Report," 33-40.

³⁴⁸ Greenwood, *The Ministry Team Handbook: Local Ministry as Partnership*, xviii.

³⁴⁹ Greenwood and Pascoe, eds., *Local Ministry: Story, Process and Meaning*, xvi.

³⁵⁰ Ibid. Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 9.

³⁵¹ One guide book for the development of mutual ministry “seeks to encourage the creation of a holistic policy that in every relationship in every local church, there is the partnership of all the baptized, in both difference and equality, in the Body of Christ, for God’s Mission in the whole of the world.” Greenwood and Pascoe, eds., *Local Ministry: Story, Process and Meaning*, xvi. “Not a programme nor a system but a way of being, a culture (Bishop Steward Zabriskie of Nevada)” Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 9.

mutual ministry will be discussed, first in relation to the movement as a global Anglican phenomenon, then in relation to mutual ministry in New Zealand, and finally, and in greatest detail, with respect to Local Shared Ministry in the Anglican Diocese of Auckland.

A definition of mutual ministry

In a 2006 book on mutual ministry co-edited by Greenwood and Caroline Pascoe, the following definition of mutual ministry is provided.

‘Local’, ‘total’, ‘mutual’, ‘shared’, ‘total life caring’ and ‘collaborative’ mission and ministry are ways of labelling approaches to Church envisioned as the people of God working together and sharing responsibility for the mission that God has entrusted to them.³⁵²

Greenwood and Pascoe’s definition is helpful. It encapsulates some key dimensions and theological commitments of the movement. By working through the Greenwood-Pascoe definition of mutual ministry and relating elements of it to specific examples of mutual ministry, it becomes reasonably clear that mutual ministry is a down-to-earth, practical movement with a theoretical or theological core.

The first stated variant of the movement’s name, *local*, indicates that mutual ministry is a way of approaching ministry and the church which places particular emphasis on the concrete, grassroots or flax-roots worshipping community.³⁵³ Local is used in the mutual ministry movement in a different way than it has been used in traditional Anglican ecclesiology. Traditionally, the local church has been the diocese, that area of land which falls under a diocesan bishop’s jurisdiction.³⁵⁴ Within the mutual ministry movement, however, local refers to specific congregations of Christians in a particular place who typically worship in a single church building. Significantly, this local church is not viewed as an appendage of something more fundamental, but as an instance of the church at its fullest.³⁵⁵ One belief, for instance, upon which Greenwood based his 2000 *Ministry Team Handbook*, was that “every local church is to see itself as a hologram of the whole church in time and space.”³⁵⁶ Or as a pioneer of mutual ministry in North America, Wesley Frensdorff, envisaged the phenomenon,

Let us dream of a church in which every congregation is in a process of becoming free – autonomous – self-reliant – interdependent,...each congregation is in mission and each

³⁵² Greenwood and Pascoe, eds., *Local Ministry: Story, Process and Meaning*, viii.

³⁵³ An expression used by Geoff Haworth in his review of mutual ministry in part of the Anglican Church in Aotearoa, New Zealand and Polynesia. See Haworth, "The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church in Aotearoa, New Zealand and Polynesia. A Study Leave Report."

³⁵⁴ For a helpful introduction to Anglican ecclesiology see Paul Avis, *The Anglican Understanding of the Church: An Introduction* (London: SPCK, 2000), 64.

³⁵⁵ See for instance, Greenwood, *Parish Priests: For the Sake of the Kingdom*, 76, 77.

³⁵⁶ ———, *The Ministry Team Handbook: Local Ministry as Partnership*, xvi.

Christian, gifted for ministry...³⁵⁷ Let us dream of a church in which the sacraments...are available in every congregation regardless of size, culture, location or budget. In which every congregation is free to call forth from its midst priest and deacons...³⁵⁸

Greenwood and Pascoe's second descriptor of mutual ministry, *total*, highlights a central axiom of the movement, namely that every baptised member of a congregation is a minister in the community in which they are located.³⁵⁹ In other words, ministry – whether inside or outside the church - belongs to the *baptised* in their totality, and is not the preserve of an elite.³⁶⁰ The egalitarianism at the heart of mutual ministry is captured in an address made by Prof. Timothy Sedgwick of Virginia Seminary to a conference on baptismal ministry. Sedgwick praised

...the late bishop of Nevada, Wes Frensdorff, who described an 'emerging church' as one 'where there is no clerical status of Christians and no classes of Christians' but a church where 'all together know themselves to be part of the *laos* – the holy people of God.'³⁶¹

A commitment to the principles of sharing, caring and collaboration within mutual ministry which the Greenwood-Pascoe definition highlights follows from the axiom that every member of the church is a minister, called to minister to others within and beyond the congregation. Responsibility for ministry is spoken of as something shared, instead of something personally owned. Hierarchy is downplayed and emphasis placed instead on the equality of members of a congregation or worship unit who minister to one another and to the world, out of their diverse range of gifts and talents.³⁶²

The principle within mutual ministry that every Christian is a minister is intended to be liberating of the vast bulk of worshippers, who for too long have been the passive recipients of the ministrations of the ordained.³⁶³ As Robin Greenwood writes in the *Ministry Team Handbook*,

For decades we have had the rhetoric for collaborative ministry...Local Ministry is a movement that offers to give renewed practical expression to partnership in ministry in a church rooted in a vision...It's about growing up and knowing our true power in the local church in partnership with the diocese, region and world-wide church. It's about sharing responsibility...³⁶⁴

³⁵⁷ Wesley Frensdorff, "The Dream (Extracts of Four of Frensdorff's Addresses Selected by Charles R. Wilson Covering the Period 1981-85)," in *Reshaping Ministry - Essays in Memory of Wesley Frensdorff*, ed. Josephine Borgeson and Lynne Wilson (Arvada, Colorado: Jethro Publications, 1990), 5.

³⁵⁸ *Ibid.*, 3.

³⁵⁹ "Ministry is the life of faith lived out in the world." Timothy Sedgwick quoted in <http://www.ecfvp.org/vestrypapers/small-church-ministry/revolution-breeds-in-the-baptismal-font/>

³⁶⁰ Tom Ray and Jim Kelsey, "Creating a Hospitable Environment for Mutual Ministry," in *Local Ministry - Story, Process and Meaning*, ed. Robin Greenwood and Caroline Pascoe (London: SPCK, 2006), 52-54.

³⁶¹ Timothy Sedgwick, reported in Episcopal News Service, "Consultation Presses for Recognition of Ministry by All the Baptized," *Episcopal Press and News* (URL [http://www.episcopalarchives.org/cgi-bin/ENS/ENSsearch.pl?display_text=copyright access date 25 July 2012](http://www.episcopalarchives.org/cgi-bin/ENS/ENSsearch.pl?display_text=copyright%20access%20date%2025%20July%202012)) 1999.

³⁶² Greenwood, *The Ministry Team Handbook: Local Ministry as Partnership*, 16-17.

³⁶³ See Gerald Charles Davis, Eric Chong, and H. Boone Porter, "Setting Free the Ministry of the People of God," (Cincinnati, Ohio 1984).

³⁶⁴ Greenwood, *The Ministry Team Handbook: Local Ministry as Partnership*, xviii.

Commitment to the belief that most church-goers, over history, have been disempowered with respect to clergy is a feature of DLSMDA too.

Much power has been given to the clergy over the centuries and the organisation and administration of the Church has largely been a clerical domain. Many Christians feel they have fulfilled their commitment if they attend worship on Sundays.³⁶⁵

Inherited ecclesial structures are not dismissed altogether in the mutual ministry movement. The oversight of bishops in the life of mutual ministry units is recognised by practitioners as being of fundamental importance.³⁶⁶ By maintaining this institutional strand to its ecclesiology, mutual ministry diverges from ecclesial models that privilege the congregation above all else. In this sense, the ecclesiology of mutual ministry might be seen as a hybrid that draws inspiration from the simply-ordered, Spirit-filled Church depicted in the New Testament whilst acknowledging that later organisational developments in the church have a valid role to play in the current church.

In the Greenwood-Pascoe definition of mutual ministry reference is made as well to the mission of the Church. Mission and ministry are sometimes difficult to distinguish in mutual ministry literature.³⁶⁷ This is the case when mission is presented as a set of tasks to be performed, or short-term goals to be achieved by church members. Both DLSMDA and Greenwood refer to mission in this way.³⁶⁸ They do not do so exclusively though. It is possible, for instance, to distinguish mission, as ultimate purpose, from ministry in DLSMDA in terms of the *process* of becoming a ministering community.³⁶⁹ Greenwood too distinguishes mission from ministry as he develops an understanding of mission as communion, or *koinonia* which begins and ends in God.³⁷⁰ Greenwood portrays the perfect, divine communion of the triune Godhead inviting people into deeper communion with itself, each other and creation.³⁷¹ In that sense, mission is not so much about *doing* things as it is about relating to persons. There is a parallel here with the argument that Oppenheimer makes regarding the distinction between the status that baptism affords a person and the work that follows from that gift of grace; through baptism one becomes a child of God and co-heir of an inheritance together with every other baptised person. That is a relational state. This gift demands a response, and it is that response that is designated ministry, the *doing* of Christian service.

³⁶⁵ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 6.

³⁶⁶ Christopher Honoré, "Local Ministry Developments in Waimate Archdeaconry in the Diocese of Auckland, New Zealand," in *Local Ministry: Story, Process and Meaning*, ed. Robin Greenwood and Caroline Pascoe (London: SPCK, 2006), 60. Ken Booth and Jenny Dawson, "Practicing the World's Future: Congregational Development in Christchurch, New Zealand," in *Local Ministry: Story, Process and Meaning*, ed. Robin Greenwood and Caroline Pascoe (London: SPCK, 2006), 67. Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 11.

³⁶⁷ This difficulty is not limited to works on mutual ministry; it is prevalent in current discourse about church ministry and ministry in general. See Platten, "The Grammar of Ministry and Mission."

³⁶⁸ Greenwood, *The Ministry Team Handbook: Local Ministry as Partnership*, ix.

³⁶⁹ Please see section, Ultimate Purposes of LSM Auckland, p.22.

³⁷⁰ Robin Greenwood, *Transforming Priesthood: A New Theology of Mission and Ministry* (London: SPCK, 1994), 70, 92.

³⁷¹ Greenwood, *Parish Priests: For the Sake of the Kingdom*, 98-100.

Mutual ministry, then, is a diverse phenomenon, but the various instances of it have much in common. There is tendency within the literature on mutual ministry to favour the local over the central or institutional, and to stress the importance of the contribution of each and every individual at the local level. The Greenwood-Pascoe definition of mutual ministry focuses its attention on the Church as the people of God who together share responsibility for ministry as they seek to further the mission of the Church. Altogether this definition would suggest that mutual ministry is a movement with a practical purpose based on a body of theological principles, not all of which are uncontested within the movement. The proper position of ordained ministers within the local church is a case in point. The development of these theological principles took place over a number of decades and owes much to the thought of the Anglican priest and missionary, Roland Allen (1868-1947). The scope of the current work prohibits an exposition of Allen's contribution to the theology of mutual ministry.³⁷² What will be commented on below is the ecumenical context in which theological reflection on mutual ministry took place.

Theological background to mutual ministry

The theory of church and the concept of ministry that underpin much discourse about mutual ministry came to birth in the mid to latter twentieth century, in a context of enthusiastic and concerted ecumenical engagement. One ecumenical document that clearly demonstrates a sea-change in the wider church's thought about ministry, church, baptism and laity is the paper presented by the Department on the Laity of the World Council of Churches (WCC) at the Fourth World Conference on Faith and Order in 1963. That paper was written in response to official briefing papers for the conference which, in its authors' opinion, continued an established pattern of presenting "[m]inistry in terms of the Clergy or the body of ordained Ministers."³⁷³ The Department on the Laity preferred to define ministry as "...what Christ does through the total membership of the church."³⁷⁴ The Department equated church with the *laos* or laity and resisted using "the term 'the ministry of the laity' as it is identical with 'the ministry of the Church.'"³⁷⁵ It was in this paper as well that another expression which recurs in discourse to do with mutual ministry appears, namely, "[t]he ministry of all the baptized."³⁷⁶ The ministry to which individuals were called through baptism was one of service, so

³⁷² For a brief introduction to the way in which Allen's writings on ministry influenced the development of mutual ministry in North America, see Sedgwick, "Vision and Collaboration: Roland Allen, Liturgical Renewal, and Ministry Development." See also Charles H. Long and Anne Rowthorn, "The Legacy of Roland Allen (1989)," in *Tentmaking - Perspectives on Self-Supporting Ministry*, ed. James M.M. Francis and Leslie J. Francis (Leominster, Herefordshire: Gracewing, 1998), 355-63.

³⁷³ The Department on the Laity - WCC, ed. *Christ's Ministry through His Whole Church and Its Ministers - A Contribution of the Department of the Laity to the Fourth World Conference on Faith and Order Held at Montreal in July 1963*, Theological Foundations for Ministry (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1979), 431.

³⁷⁴ *Ibid.*, 430.

³⁷⁵ *Ibid.*

³⁷⁶ *Ibid.*, 432.

to be baptised meant “immediately to be called to the life of a servant.”³⁷⁷ This much was already acknowledged in an earlier Faith and Order report on Baptism,³⁷⁸ from which the Department on the Laity quoted at length.

Baptism proclaims that, as the Christian has been called out of the world, so he returns to the world as its servant...It is part of this service that he should praise God by the way in which he lives his life; by the worship in which he exercises the priesthood of all believers; by the manifesting of Christ’s love through a compassionate concern for the world of men; and by taking his place as a responsible participant in the world’s life.³⁷⁹

The Department on the Laity was quick to point out that there was a gap between the theoretical understanding of the implications of baptism for ministry and the lived-experience of contemporary baptised church members.³⁸⁰ Undeterred by this disjunction, they went on to theorize further that baptism is not only a rite of initiation into Christ-like service, but a type of ordination.

Baptism is the ordination into the apostolic, charismatic and sacrificial ministry of the church...Every specially ordained minister of the church is and remains first of all a baptized member of the church.³⁸¹

The presentation of baptism in terms of ordination is a theme that recurs in mutual ministry literature. Wesley Frensdorff declared there to be “one church, one laos. Indeed, ‘Christians do not ordain to priesthood, they baptize to it.’”³⁸² From the beginning, however, the Department on the Laity drew a distinction between the type of ordination that baptism effects, and ordination as it relates to admittance to “special tasks”³⁸³ within the church. The former was described as a “basic ordination”³⁸⁴ whilst the latter was “the special ordination of ministers of the church.”³⁸⁵ *Special ministry* as a synonym of ordained ministry came to prominence later that decade in New Zealand with the publication of a draft (1969) and then final (1971) *Plan for Church Union* in which five negotiating

³⁷⁷ Ibid.

³⁷⁸ The Department of Faith and Order - WCC, ed. *One Lord, One Baptism: World Council of Churches Commission on Faith and Order Report on the Divine Trinity and the Unity of the Church and Report on the Meaning of Baptism by the Theological Commission on Christ and the Church (Faith & Order Commission Paper No. 29)*, One Lord, One Baptism (London: S.C.M. Press, 1960).

³⁷⁹ Ibid., 68. Quoted in The Department on the Laity - WCC, ed. *Christ's Ministry through His Whole Church and Its Ministers - A Contribution of the Department of the Laity to the Fourth World Conference on Faith and Order Held at Montreal in July 1963*, 434.

³⁸⁰ The Department on the Laity - WCC, ed. *Christ's Ministry through His Whole Church and Its Ministers - A Contribution of the Department of the Laity to the Fourth World Conference on Faith and Order Held at Montreal in July 1963*, 434.

³⁸¹ Ibid.

³⁸² Wesley Frensdorff, "Ministry and Orders: A Tangled Skein," in *Reshaping Ministry - Essays in Memory of Wesley Frensdorff*, ed. Josephine Borgeson and Lynne Wilson (Arvada, Colorado: Jethro Publications, 1990), 33.

³⁸³ The Department on the Laity - WCC, ed. *Christ's Ministry through His Whole Church and Its Ministers - A Contribution of the Department of the Laity to the Fourth World Conference on Faith and Order Held at Montreal in July 1963*, 435.

³⁸⁴ Ibid., 434.

³⁸⁵ Ibid.

churches, including the Anglican Church in New Zealand, were heavily invested.³⁸⁶ *Special ordination* as the Department on the Laity used the term refers to the setting apart of individuals within and for the church and not the placing of individuals “over above and apart from the laity.”³⁸⁷ What they are set apart for, according to the Department on the Laity, is “[t]o lead, to have the oversight and therefore to exhort...But this never means to ‘lord over’ or to set the pattern...”³⁸⁸ One of the contentions of the study that follows is that the Department on the Laity’s definition of ordination coheres well with the description of ordained ministry set out in both the 1662 BCP and 1989 ANZPB ordinals.

Practitioners of mutual ministry are divided on the matter of the connection between church oversight and ordination. Greenwood, for instance, maintains that the ordained are called to a place of leadership, oversight or episkope as they *navigate* the people of God in their charge.³⁸⁹ Wesseldine takes a contrary position, at least when it comes to individuals ordained within LSM worship units (LSMUs); they are not to be in charge,³⁹⁰ but to share responsibility for ministry and mission with a team of other ministers, most of whom are not ordained.³⁹¹ This is a position on ordained ministry which, it will be argued, differs from the one described in the 1662 BCP Ordinal and the 1989 Ordinal. Before that case is developed it would be helpful to understand how mutual ministry developed in New Zealand. It is to that task that we now turn.

Mutual ministry in New Zealand

From as early as the 1960s bishops in the Anglican Church in New Zealand argued that new approaches to church might serve a changing society more effectively than rigid repetition of what had been done in the past. In 1967 Bishop A. H. Johnston wrote a paper for the New Zealand ecumenical body, the National Council of Churches, in which he gave his assessment of the need for the church to adopt novel solutions to ministry in a changing social context. In relation to urban transformation Johnston wrote,

In this regard the Church’s main efforts ought perhaps not to be directed merely towards the securing of sites for buildings, with the purpose of continuing the traditional pattern of ministry. Too often new tasks require new tools. Initiative at an early stage may turn an

³⁸⁶ See chapter four. The Joint Commission on Church Union in New Zealand, ed. *Plan for Union 1969* (Wellington: The Office of the Joint Commission, 1969). ———, ed. *The Plan for Union 1971* (Wellington: The Office of the Joint Commission, 1971).

³⁸⁷ The Department on the Laity - WCC, ed. *Christ’s Ministry through His Whole Church and Its Ministers - A Contribution of the Department of the Laity to the Fourth World Conference on Faith and Order Held at Montreal in July 1963*, 437.

³⁸⁸ *Ibid.*

³⁸⁹ Greenwood, *Parish Priests: For the Sake of the Kingdom*, 100-03.

³⁹⁰ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 10, 11.

³⁹¹ *Ibid.*, 33.

ambulance operation into a more positive planning for new communities...Team ministries, with opportunities for the exercise of special skills, offer new hope.³⁹²

The two decades commencing in 1960 were a time of social revolution in New Zealand during which the conformity that had marked New Zealand society for the better part of the twentieth century gave way to the wholesale reappraisal of social institutions.³⁹³ The Anglican Church was not immune to these winds of change. Rural-urban population drift made it increasingly difficult for country parishes to afford a full-time vicar. In the 1970s talk turned to the possibility of ordaining individuals specifically to minister in their own parish community, in an auxiliary or supplementary capacity to a vicar who would retain oversight of the parish as a whole.³⁹⁴ Experiment ensued. One of the pioneering programmes was established in the Diocese of Waiapu in the mid 1970s by Bishop Paul Reeves. To meet the need for ordained ministers in isolated Maori communities he ordained local Maori who were already recognised leaders within their respective communities.³⁹⁵ These non-stipendiary ordained ministers were called *minita-a-iwi*, ministers of the local people (literally *ministers of the bones*). When Reeves was translated from Waiapu to Auckland in 1979, he extended the Waiapu scheme to his new diocese.³⁹⁶

Through the 1980s and 1990s Anglican Church leaders in New Zealand continued to investigate alternative ways of providing ministry in rural areas.³⁹⁷ Visits were made by bishops and their ministry educators to Nevada and Northern Michigan to observe first-hand the way mutual ministry functioned in parallel situations.³⁹⁸ Even Alaska, where Bishop Bill Gordon had pioneered mutual ministry amongst isolated communities was visited to glean ideas that might be transferable to the New Zealand Anglican context.³⁹⁹

Air-traffic across the Pacific was not all one way. Theorists and practitioners of mutual ministry visited New Zealand over this period to speak at conferences. Included among them were Wesley Frensdorff, Phina Borgeson and Stewart Zabriskie from Nevada, and Tom Ray and Jim Kelsey from Northern Michigan.⁴⁰⁰ A result of this exchange of ideas on the Anglican Church in New Zealand

³⁹² A. H. Johnston, "God's Order Today: National, Regional, Urban," in *Christ and the Ministry* (National Council of Churches in New Zealand. Faith and Order Commission, 1967), 4.

³⁹³ Belich, *Paradise Reforged - A History of the New Zealanders from the 1880s to the Year 2000*, 463.

³⁹⁴ See for example, E.G. Buckle, ed. *Paroikia - the House Alongside: An Account of Developments in Ministry in Some of Auckland's New Urban Areas* (Auckland: Anglican Diocese of Auckland, 1978). Rotorua Consultation on Non-Stipendiary Ministry, ed. *Of the People - the Report of the Rotorua Consultation on Non-Stipendiary Ministry of the Anglican Church in New Zealand*.

³⁹⁵ Adrienne Puckey, "Mana Motuhake O Te Whakapono: Religious Self-Determination, Maori and the Diocese, 1928-92," in *Living Legacy - A History of the Anglican Diocese of Auckland*, ed. Allan K. Davidson (Auckland: The Anglican Diocese of Auckland, 2011), 294-95.

³⁹⁶ *Ibid.*, 294.

³⁹⁷ Haworth, "The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church in Aotearoa, New Zealand and Polynesia. A Study Leave Report," 9.

³⁹⁸ *Ibid.*, 8.

³⁹⁹ Visits were made by Robin Smith and several others. See *Ibid.*

⁴⁰⁰ *Ibid.*

was the emergence of a tapestry of different forms of mutual ministry between, and even within dioceses.⁴⁰¹ The model that the Diocese of Auckland developed in the mid-1990s most closely resembles the approach to mutual ministry established by Bishop Tom Ray and his successor, Jim Kelsey in Northern Michigan.⁴⁰² By way of contrast, the approach to mutual ministry in South Taranaki within the Diocese of Waikato more closely resembles that developed by Wesley Frensdorff in Nevada.⁴⁰³

In the Northern Michigan model of mutual ministry, responsibility for ministry in a worship unit quite literally resides with the unit as a whole. There is a Ministry Support Team (MST) drawn from the membership of the worship unit which coordinates the ministry of the local church, and there is an enabler from the diocese who encourages the work of the MST, but not so as to line-manage the MST or the unit.⁴⁰⁴ Ray and Kelsey summed up the Northern Michigan model in the following terms,

What has evolved is a clear movement away from a hierarchical, top-down management style, to one which is characterized by collaboration, consensus building and circular leadership. Significant decisions are made only after consultation and deliberation by all affected parties. This begins on the local level with the Ministry Support Team in which no one person is in charge, where plans are made by collaboration, and decisions are made by consensus.⁴⁰⁵

In the Nevadan model ministry is shared by the members of a worship unit but responsibility for the leadership of the unit resides with the local ordained minister who is selected by that unit and licensed exclusively to it.⁴⁰⁶ The difference between the Nevadan and Northern Michigan approaches to local ordination is reflected in the way respective worship units are represented in their dioceses. In the former, it is the ordained minister who is a necessary link between the local worship unit and the diocese,⁴⁰⁷ whereas in the latter, any member of the local worship unit may represent that body at the diocesan level, and no particular place is reserved for the ordained.⁴⁰⁸

The six Anglican Dioceses which have implemented mutual ministry schemes have been influenced to varying degrees by either the Northern Michigan or Nevadan approach to mutual ministry. These Dioceses are - from north to south - Auckland, Waikato (incorporating the Bishopric of Taranaki), Waiapu, Wellington, Christchurch and Dunedin. As noted above, the model of mutual ministry operative in the Diocese of Auckland closely conforms to the Northern Michigan model. The Diocese of Christchurch was also strongly influenced by the same model.⁴⁰⁹ The Dioceses of

⁴⁰¹ Ibid., 12-32.

⁴⁰² Ibid., 36.

⁴⁰³ Ibid., 35.

⁴⁰⁴ Ray and Kelsey, "Creating a Hospitable Environment for Mutual Ministry," 52.

⁴⁰⁵ Ibid.

⁴⁰⁶ Frensdorff, "Ministry and Orders: A Tangled Skein," 34, 38.

⁴⁰⁷ Ibid., 38.

⁴⁰⁸ Ray and Kelsey, "Creating a Hospitable Environment for Mutual Ministry," 52.

⁴⁰⁹ Haworth, "The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church in Aotearoa, New Zealand and Polynesia. A Study Leave Report," 15.

Wellington and Dunedin were shaped initially by the Northern Michigan model but subsequently adopted practices more akin to the Nevadan approach.⁴¹⁰ As of 2009, neither the Diocese of Wellington nor the Diocese of Dunedin had a legislated process for establishing LSM.⁴¹¹ In the case of the Wellington Diocese this absence of formal change-control encouraged the development of, in one analyst's words, "a curious blend of Northern Michigan, Nevada and number eight wire."⁴¹² A similar hybridisation is evident in the Diocese of Waiapu where successive bishops, uncomfortable with the lack of accountable leadership inherent in the initial schemes established in their Diocese,⁴¹³ have opted for a system of regional oversight of local parishes.⁴¹⁴ The Diocese of Waikato was influenced from the outset by the Nevadan model of mutual ministry.⁴¹⁵ In 1999 the Diocese enacted legislation - *The Shared Ministry Parishes Licensing Statute* - which authorised the Bishop to appoint any member of the ministry leadership team of a parish as "Bishop's Vicar," in which role they would have episcopally-delegated oversight of the parish.⁴¹⁶ The same legislation also allowed the Bishop to license an enabler to a particular parish as a priest-in-charge.⁴¹⁷ In the same year that this Statute was enacted, Philip Richardson was elected Bishop in Taranaki within the Diocese of Waikato. Bishop Richardson chose to develop a form of mutual ministry in the Bishopric of Taranaki that adhered closely to the Nevadan model.⁴¹⁸ He developed a system of regional oversight in which Deans were given the authority of vicars over the parishes in their purview.⁴¹⁹ At the local level, the priest was to be understood as the leader of the ministry team.⁴²⁰ By way of contrast, the rest of the Waikato Diocese developed a system of local enablers more akin to the Northern Michigan model. In the latter scheme, the ministry support team leads the unit.⁴²¹

The only Anglican Diocese in New Zealand which has not embraced either model of mutual ministry, but has retained the traditional parish model throughout, is the Diocese of Nelson. The Diocese of Nelson has met the same set of challenges besetting the other dioceses of the Province by relying on non-stipendiary clergy to take charge of parishes in the same way in which paid clergy do.⁴²² This policy has been driven by a concern to maintain the integrity of the priesthood, and to keep united in the one priestly role the "ministries of word and sacrament."⁴²³ The Diocese of Nelson may

⁴¹⁰ Ibid., 21.

⁴¹¹ Ibid., 14, 20, 35.

⁴¹² Ibid., 35.

⁴¹³ Bishops John Bluck and David Rice respectively, Ibid., 22.

⁴¹⁴ "Each region has a regional ministry convener (RMC) appointed, to oversee training and development of every parish or ministry unit in that region." And although there is a desire to prevent hierarchy, the RMC's "still have authority." Ibid.

⁴¹⁵ Ibid., 24.

⁴¹⁶ Ibid.

⁴¹⁷ Ibid.

⁴¹⁸ Ibid., 25.

⁴¹⁹ Ibid.

⁴²⁰ Ibid.

⁴²¹ Bishop Moxon "sees leadership invested in the ministry support team, while Bishop Richardson sees the priest as the team leader." Ibid.

⁴²² Ibid., 18.

⁴²³ The former Ministry Educator of the Diocese of Nelson, The Reverend Dr Peter Carrell, quoted in Ibid.

have kept mutual ministry as it is practiced in Northern Michigan and Nevada at arm's length, but it is as committed as any Diocese to the principle that every baptised person has a vital role to play in the church. The ministry educator of Nelson Diocese in 2009, The Reverend Dr Peter Carrell, described the ideal his Diocese was striving for at the parish level in the following terms:

I have observed some excellent development of ministries: vicars and priests-in-charge who have developed staff teams, preaching teams, pastoral care visitors, and worship leaders generally encouraging the range and scope of ministry leadership well beyond 'one-man bandism'.⁴²⁴

Across these seven, New Zealand, Anglican Dioceses, then, there have been a variety of responses to overseas models of mutual ministry. In the final chapter, when the approach taken to ordained ministry within Local Shared Ministry in the Anglican Diocese of Auckland is evaluated, these different approaches to a common problem will be reflected on again. For now our attention needs turn to the New Zealand Anglican Diocese that has embraced and enacted the Northern Michigan model of mutual ministry more comprehensively than any other, the Anglican Diocese of Auckland.

Mutual Ministry in the Anglican Diocese of Auckland

A concerted effort to establish and develop mutual ministry in the Anglican Diocese of Auckland commenced in the mid 1990s.⁴²⁵ The programme was overseen by Barbara Wesseldine, who wrote or oversaw the compilation of texts that describe the principles and practice of LSM Auckland. One of those works is an essay written in defence of LSM Auckland soon after the programme was initiated.⁴²⁶ The title of the essay is *Local Shared Ministry in the Anglican Diocese of Auckland*. Another work written by Wesseldine is an article written in 2010 and included in a *festschrift* to Bishop John Campbell Paterson (Bishop 1995-2010).⁴²⁷ It too is entitled *Local Shared Ministry in the Anglican Diocese of Auckland*. The third work is not attributed in its entirety to Wesseldine. The title of the work is *Developing Local Shared Ministry in the Diocese of Auckland (DLSMDA)*.⁴²⁸ The preface is attributed to Wesseldine, then the Bishop's Chaplain/Co-ordinator for Local Shared Ministry. It bears similarities of thought and style to Wesseldine's other works. It was published in 2003 with the emblem of the Anglican Diocese of Auckland on the front cover. It explains the principles of LSM, the duties of individuals involved in forming and maintaining it, and the process that an Anglican parish would need to follow to become an LSM worship unit. It has been referred to elsewhere as the *LSM Handbook*.⁴²⁹

⁴²⁴ The Reverend Dr Peter Carrell, quoted in *Ibid.*, 18-19.

⁴²⁵ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 2.

⁴²⁶ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland."

⁴²⁷ ———, "Local Shared Ministry in the Anglican Diocese of Auckland."

⁴²⁸ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*.

⁴²⁹ Haworth, "The Triumph of Maintenance over Mission? Or Local Mission at the Flaxroots? Change and Development in Local Shared Ministry in Tikanga Pakeha, in the Anglican Church in Aotearoa, New Zealand and Polynesia. A Study Leave Report."

DLSMDA is the primary text used below to construct an understanding of the relational place and purpose of ordained ministry within LSM Auckland. Assigning a relational place to ordained ministry in LSM Auckland is only possible once the spectrum of relationships that exist within an LSMU, and between an LSMU and the wider church have been considered. That is one reason why LSM Auckland is reflected on as whole in the section that follows. The other reason LSM Auckland is explicated rather fully below is that this exercise benefits the comparative work that will be entered into later in this study when the purposes of ordained ministry in the 1662 BCP Ordinal and the 1989 ANZPB Ordinal are compared and contrasted with ordained ministry in LSM Auckland. At that stage it will be argued that the proximate purposes of ordained ministry in the ordinals has been effectively divided up between a number of key ministers in LSM Auckland, some of whom are tasked with functions that are more fundamental to ordained ministry in the ordinals than the functions assigned to vocational deacons or sacramental ministers/priests in LSM Auckland. To demonstrate that that is indeed the case demands that the purposes of these individuals within LSM Auckland be explicated. The section below begins with an outline of the organisation structure of an LSMU and describes the immediate purposes or functions of the various human components that together constitute an LSMU, and the relationships of authority, power and responsibility that exist between them. It then examines the purpose and relationships of individuals outside an LSMU who interact with that unit in a formal way. Finally, it reflects on the ultimate purposes or ends of LSM Auckland, again because that has value in the broader comparative exercise this project is concerned with.

Organisational Structure of an LSMU in LSM Auckland

The Ministry Support Team and the Local Council

A fully functioning LSMU in the Diocese of Auckland has two bodies which, in conjunction with one another, co-ordinate the life of the local congregation. One of these bodies is the Ministry Support Team (MST), the other is the Local Council. These bodies are examined in turn below.

The membership of the MST is elected by the worship unit at a special service, and, subject to the approval of the Local Council and Diocesan Bishop, the team as a whole receives a license to support the ministry of the LSMU.⁴³⁰ The ministers on this team collectively co-ordinate functions which in a traditional parish context would either have been performed or overseen by a vicar or priest-in-charge. The DLSMDA lists nine co-ordination roles which may be found within an MST.⁴³¹ These range from the role of administrator,⁴³² educator,⁴³³ and liturgist,⁴³⁴ thorough to pastor,⁴³⁵

⁴³⁰ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 19.

⁴³¹ *Ibid.*, 34-42.

⁴³² *Ibid.*, 34.

⁴³³ *Ibid.*, 35.

⁴³⁴ *Ibid.*, 36.

⁴³⁵ *Ibid.*, 37.

preacher,⁴³⁶ vocational deacon,⁴³⁷ and, lastly, sacramental minister/priest.⁴³⁸ A description of each ministry, the tasks associated with it, and the skills requisite for the same are listed against each role.⁴³⁹ The ones most pertinent to the project at hand will be examined in depth below.

The MST members support one another as a team, and they in turn collaborate with other church members to ensure that the ministerial function they represent on the MST is realised in the worship unit.⁴⁴⁰ The hope is that teams will develop within the worship unit, each one with a particular ministry focus.⁴⁴¹

The Local Council is specifically charged with shaping policy for the LSMU, co-ordinating “all parish roles including licensed lay and ordained,”⁴⁴² ensuring that ministry costs are paid, accepting “responsibility, as the statute describes for Diocesan polices [sic], practices and standards, and the regular provision of corporate worship and sacramental ministry.”⁴⁴³ The Local Council, then, is expected to be the responsible person – in a legal sense – for the worship unit. It has a membership of between six and no more than ten members.⁴⁴⁴ The administrator and synod representatives (and church wardens if elected) are members of local council, *ex officio*,⁴⁴⁵ whilst the remaining members are elected at the annual general meeting of the LSM worship unit. Ordained ministers, whether deacons or priests, are not *ex officio* members of Local Council.

Neither the Local Council nor the MST are intended to relieve other church members of the obligations of service which they together share.⁴⁴⁶ The relationship that exists between each body and the worshipping community is cast as one of enablement or, as the name of the MST suggests, support. The first role mentioned in DLSMDA of the Local Council is “[t]o enable the ministry of the Local Shared Ministry unit.”⁴⁴⁷ In the section of DLSMDA that sets out the “kind of people [one] should be looking for”⁴⁴⁸ for membership of the MST, the criteria advanced are “[p]eople who are...[c]learly on a spiritual quest and able to support others on theirs.”⁴⁴⁹

⁴³⁶ Ibid., 38.

⁴³⁷ Ibid., 41.

⁴³⁸ Ibid., 42.

⁴³⁹ Ibid., 34-42.

⁴⁴⁰ Ibid., 33.

⁴⁴¹ Ibid., 11.

⁴⁴² Ibid., 12.

⁴⁴³ Ibid.

⁴⁴⁴ Ibid., Parish Statute, 90.1.

⁴⁴⁵ Ibid., 90.1.

⁴⁴⁶ Ibid., 33.

⁴⁴⁷ Ibid., 12.

⁴⁴⁸ Ibid., 20.

⁴⁴⁹ Ibid.

Ordained Ministers in LSM Auckland

There are two types of ordained minister in LSM Auckland; *vocational deacons* and *sacramental ministers/priests*.⁴⁵⁰ They are members of the MST but they are not in charge of that team or the unit as a whole.⁴⁵¹ Vocational deacons and sacramental ministers/priests have no automatic right to represent their worship unit at the Diocesan Synod,⁴⁵² and the exercise of their ministerial function is restricted to the worship unit in which they have been ordained.⁴⁵³ The relational place of ordained ministers in LSM Auckland is undifferentiated from that of other MST members, and theoretically from every other parishioner. The rationale for this would appear to be that the only place or status the ordained hold in LSM Auckland is derived from the one sacrament that all within the unit share, namely, baptism.

Vocational Deacon

According to DLSMDA a vocational deacon's purpose, is to "ensure the community of faith keeps in touch with the needs of the world and the local community so appropriate responses can be made with Christ-like compassion and service."⁴⁵⁴ DLSMDA goes on to outline the tasks a vocational deacon has in an LSM unit. Vocational deacons are to

Know what is happening in the local community and the world and how to positively respond.
Assist the faith community to live out its baptismal promises.
Encourage and train the faith community in Christian service.
Encourage awareness of and knowledge about current issues
Assist the faith community to see their ministry wherever they may be during the week.
Work with the liturgist to ensure that the intercessions reflect current local and international concerns.⁴⁵⁵

With the exception of the final item, this list of tasks is not highly prescriptive, but there is a definite didactic element to it. The form that teaching takes resembles coaching. Its scope is vast. A vocational deacon would have to possess broad general knowledge as well as familiarity with the local context if they were to fulfil the tasks assigned to them. To perform these demanding tasks DLSMDA requires a vocational deacon to,

Have a theology and practice of the Diaconate and mission.
Ability to enthuse the faith community in its social responses.
...encourage and affirm the community in their individual service to the community.⁴⁵⁶

⁴⁵⁰ Ibid., 41, 42.

⁴⁵¹ Ibid., 10, 11.

⁴⁵² Ibid., 11.

⁴⁵³ The Anglican Diocese of Auckland, "The Licensed Ministry Statute 1999, Statute No.26," (1999), 3.9.

⁴⁵⁴ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 41.

⁴⁵⁵ Ibid.

⁴⁵⁶ Ibid.

These skills cannot all be taught but at least the first of them demands some level of theological training. There is no minimum theological qualification called for in DLSMDA but there is the expectation that a vocational deacon, as a member of the MST, will receive training developed by the Diocesan Coordinator for LSM and the Enabler of the LSMU.⁴⁵⁷

Sacramental Minister/Priest

The job description of a “sacramental minister, priest”⁴⁵⁸ is somewhat less detailed in DLSMDA than that of a vocational deacon, even though the former contains an additional subsection, unique amongst MST role descriptions, entitled “Knowledge.”⁴⁵⁹ In the first section of the job description, entitled “Ministry Description,” a sacramental minister is defined as “one who ensures the faith community keeps in touch with God, both in gathered worship and in personal devotion.”⁴⁶⁰ Whereas vocational deacons focus the congregation’s attention on human need, sacramental ministers draw the attention of the congregation, individually and corporately to God.

The tasks of a sacramental minister are spelled out more succinctly in DLSMDA than the tasks of vocational deacons in DLSMDA. Sacramental ministers are to

- Work in a team.
- Preside at sacramental worship.
- Journey with people in their spiritual life.
- ...assist the faith community to celebrate life events and seasons [sic] to recognise the presence of God in our midst.⁴⁶¹

There is an element of pastoral care suggested in the third task, and possibly of prophetic proclamation in the fourth, but the task described in the most concrete terms is presidency of sacramental worship. The list of skills required of a sacramental minister is equally economic. A sacramental minister must be

- Able to use ritual and symbol in liturgy.
- Able to preside.
- Able to relate well to people.⁴⁶²

The section that completes the description of the role of a sacramental minister is labelled, “Knowledge.”⁴⁶³ A sacramental minister must have

- A knowledge of sacramental theology.
- A knowledge and practice of the Christian Spiritual Tradition.
- A knowledge of faith development.⁴⁶⁴

⁴⁵⁷ Ibid., 21. The latter roles are discussed below.

⁴⁵⁸ Ibid., 42.

⁴⁵⁹ Ibid.

⁴⁶⁰ Ibid.

⁴⁶¹ Ibid.

⁴⁶² Ibid.

⁴⁶³ Ibid.

The first piece of knowledge referred to is sacramental theology. That precedence is consistent with a sacramental minister being primarily what their title indicates – one who presides at the sacraments of Baptism and Eucharist. Reference to knowledge of the Christian Spiritual Tradition and to faith development is understandable in light of the task that sacramental ministers have of journeying “with people in their spiritual life.”⁴⁶⁵ The level of expertise in any one of these areas of knowledge is unspecified in DLSMDA.

Between pages 34 and 40 DLSMDA lists seven other roles that might be found on a MST. These are filled by members of the LSMU who are not ordained. Each of these roles is described in a similar manner to the roles of vocational deacon and sacramental minister on pages 41 and 42 of DLSMDA. This is an order of presentation consistent with a concern expressed in DLSMDA to combat clericalism and return ministry to its place amongst the baptised.⁴⁶⁶ The tasks that these non-ordained members of a ministry support team perform are, in some instances, more detailed than those of vocational deacons and sacramental ministers. Three of these non-ordained roles involve functions and responsibilities which are closely associated with ordained ministry in the ordinals investigated in this study. The case for this claim will be developed in the next two chapters. The roles in question are those of administrator, pastor and preacher.

⁴⁶⁴ Ibid.

⁴⁶⁵ Ibid.

⁴⁶⁶ Ibid., 6.

Select Non-Ordained Members of the Ministry Support Team in an LSMU

Administrator

DLSMDA describes an administrator as “one who is the coordinator of the LSMU and the Ministry Support Team.”⁴⁶⁷ No other member of an LSM unit is called upon to coordinate the unit as a whole, nor to coordinate the MST as a subunit of it; other members of the MST co-ordinate tasks, such as preaching, pastoral care or the administration of sacraments, but not the unit itself. An administrator, then, finds him or herself in a peculiar set of relationships within the LSMU and the MST. The functions or tasks of an administrator are described in the following terms.

- Link between the Council and the Ministry Support Team
- Link with the coordinator of LSM and the Enabler
- To liaise [sic] with professional people (e.g. funeral directors) in the community
- Ensure that publicity and publications for the unit are produced
- Be the human face of the congregation
- To maintain the Ministry Unit file and the Roll
- Know how to work with volunteers
- Have an understanding of Title D of the Canons on Maintenance of Standards of Ministry⁴⁶⁸

A number of the tasks enumerated here are purely administrative, in the sense of being necessary to keep the organisation functioning; maintaining the ministry unit file and roll, and ensuring that information is published, are in this category. Other tasks are less classically administrative. Being a “link” for example between constitutive bodies within and beyond the LSMU is a task that is not elaborated on, but it requires a willingness and ability on the administrators part to represent people and issues at different scales, in a personal capacity; the role of representation is overtly referred to in this list of tasks which calls on administrators to “[b]e the human face of the congregation.”⁴⁶⁹ The mention made of the disciplinary canons of the church (Title D) in this list of tasks suggests that administrators have a distinctive part to play in the maintenance of church standards. The work that administrators are assigned in this list, namely coordination of a worship unit as a whole, representation of it, and participation in the maintenance of standards, is a most responsible one. The skills required to perform this work are surprisingly slight.

- Use of the computer
- Communication
- Coordination and management
- Have an appropriate telephone manner
- Be able to work congenially with people⁴⁷⁰

⁴⁶⁷ Ibid., 34.

⁴⁶⁸ ———, "Diocesan Statute for Local Shared Ministry (Adopted 1995, Revised 2002)," 34.

⁴⁶⁹ Ibid.

⁴⁷⁰ Ibid.

Responsibility for the coordination, representation and maintenance of standards of a particular body of believers falls to ordained ministers, particularly priests and bishops, in the ordinals investigated in this study. Indeed, it will be argued, this responsibility is central to their role which involves proclamation of the word, pastoral care and the administration of sacraments, in that order of priority. It is surprising, then, that administrators in LSM Auckland are not ordained whereas sacramental ministers, who at best coordinate a task within an LSMU, are.

Pastor

DLSMDA describes “[t]he Pastor [as] one who ensures the love of God is active and visible in the community of faith and in the local community.”⁴⁷¹ This ministry involves five considerable tasks. Pastors are to

- Build, maintain, and train a pastoral team
- Build a network of care within the faith community
- Demonstrate an active concern for those in need
- Ensure home communion, laying on of hands, and anointing are available for those who desire them
- Follow up funerals, weddings, baptisms⁴⁷²

The skills required of pastors are

- Active listening
- Empathy
- Relationship building
- Self knowledge
- Reliability
- Openness
- Respect confidences
- Know when to refer people to others⁴⁷³

The provision of pastoral care ranks high amongst the list of tasks that the ordinals reviewed later in this study assign to priests and deacons. Indeed the provision of pastoral care is ranked ahead of the provision of sacraments in those documents. Yet, strangely, pastoral coordinators are not ordained in LSM Auckland whereas vocational deacons and sacramental ministers are.

Preacher

A preacher is described in DLSMDA as “one who ensures the scriptures are opened and the message proclaimed to enable the faith community to respond to the message of the scriptures in daily

⁴⁷¹ ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 37.

⁴⁷² ———, "Diocesan Statute for Local Shared Ministry (Adopted 1995, Revised 2002)," 37.

⁴⁷³ Ibid.

living.”⁴⁷⁴ The tasks associated with this end are fewer in number than those associated with being a pastor in DLSMDA but probably no less exacting on the incumbent. The preacher is to

Build, maintain and train a preaching team
Encourage and critique those who preach
Preach⁴⁷⁵

The brevity of this list belies the complex nature of what is being suggested. In chapters three and four it will be revealed how seriously the preaching role of an ordained minister has been taken by Anglicans. It is likely that Anglican vicars have been involved in encouraging and critiquing assistant priest’s sermons since the English Reformation. This good service, together with the writing of their own sermons, parish visitation and provision of regular services of worship was taken as reason enough for their full-time employment by the church. It is only in recent decades that vicars have had to maintain teams of preachers as well. Thus, to charge an individual with the three tasks above is to commit them to maintaining a service which has been highly valued in Anglicanism, that is exacting and potentially fraught given the task of critique that the preacher is called to perform. The skills that DLSMDA sees as necessary for a preacher are,

Know the congregation
Understanding of church teaching as outlined in the Catechism in the Prayer Book
Think theologically about community and world events
Knowledge of Biblical interpretation
Understanding of the church especially its history and practice in Aotearoa New Zealand⁴⁷⁶

This list of skills places potentially high demands on a preacher. Understanding the “Catechism in the Prayer Book” may be relatively straight-forward, but the ability to think “theologically about community and world events,” and to have a “knowledge of Biblical interpretation” often requires considerable investment of time and energy on the part of an individual and the church. The task of preaching is paramount amongst the functions assigned to ordained ministers in both the 1662 BCP and 1989 ANZPB Ordinals. Oddly, however, the minister charged with coordinating this function on the MST in an LSMU is not required to be ordained whereas vocational deacons and sacrament ministers who coordinate functions ranked lower in priority in the ordinals are.

⁴⁷⁴ ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 38.

⁴⁷⁵ Ibid.

⁴⁷⁶ Ibid.

The role of the local congregation in LSM Auckland

The local congregation in DLSMDA is described as having responsibilities; LSM is described there as a “way of structuring ministry so that the local church is responsible for establishing priorities for mission and ministry.”⁴⁷⁷ Summarising Roland Allen, DLSMDA states that “Every congregation should be responsible for recognising the spiritual gifts and needs of its members, and calling forth those ministries.”⁴⁷⁸ This corporate, shared responsibility contrasts with the personal responsibility that ordained ministers are called to in the 1662 BCP and 1989 ANZPB Ordinals.

DLSMDA indicates that the local congregation is involved in both the doing of ministry and its authorisation. Each member of the worship unit is meant to be actively involved in the ministries coordinated by the MST.⁴⁷⁹ The authority of the local congregation is evidenced in the way that membership of the MST is determined. Potential candidates for every role, including roles for which ordination will be required, are nominated by congregation members in a secret ballot.⁴⁸⁰ LSM Auckland is not, however, a congregational polity; the diocesan bishop is under no obligation to accept any nomination and need not give an explanation for his or her decision.⁴⁸¹ It is to the relationship that DLSMDA describes between the diocesan bishop and LSMUs that we now turn, as we consider the way LSMUs fit into the broader ecclesial organisation of the Anglican Diocese of Auckland.

How LSMUs fit into the wider church order

The Diocesan Bishop

In her writings on LSM Auckland, Wesseldine has consistently upheld the importance of the relationship that exists between the Diocesan Bishop and LSMUs.⁴⁸² The Diocesan Bishop, either personally or by delegation, is closely connected with the process whereby a local Anglican congregation becomes an LSM worshipping unit. Along that pathway, which begins with an informal inquiry by a parish, and ends with the “constitution of the Local Shared Ministry Unit,”⁴⁸³ the Diocesan Bishop has the opportunity to veto recommendations from parishes and worship units,⁴⁸⁴ the duty to appoint a ministry enabler to the new worship unit,⁴⁸⁵ and the sole authority to license the members of the MST as a team⁴⁸⁶ and issue permissions to officiate to vocational deacons and sacramental ministers/priests. When a LSMU is constituted, the Diocesan Bishop continues to be the

⁴⁷⁷ Ibid., 9.

⁴⁷⁸ Ibid., 13.

⁴⁷⁹ Ibid., 9.

⁴⁸⁰ Ibid., 19.

⁴⁸¹ Ibid.

⁴⁸² Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 8. Anglican Diocese of Auckland, "Diocesan Statute for Local Shared Ministry (Adopted 1995, Revised 2002)." Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 39.

⁴⁸³ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, Parish Statute, 88.4.

⁴⁸⁴ Ibid., Parish Statute, 83.1, 84, 85.4, 88.4.

⁴⁸⁵ Ibid., Parish Statute, 86.1.

⁴⁸⁶ Ibid., 85.6.

person with ultimate responsibility for ministry in that place; s/he is ultimately *in charge* even if s/he is not involved in the day to day operation of the LSMU.⁴⁸⁷

Diocesan Coordinator for Local Shared Ministry

Although the Diocesan Bishop is in charge of LSM Auckland, day to day oversight of LSM Auckland is in the hands of the Diocesan Coordinator for Local Shared Ministry.⁴⁸⁸ It is this person who “coordinates and oversees the journey [of particular worshipping communities] into Local Shared Ministry.”⁴⁸⁹ As the priest Christopher Honoré, a former Ministry Enabler in the northern part of Auckland Diocese, puts it, “the coordinator relieves the bishop of hands-on daily management but ensures the maintenance of a living link between the congregations and the episcopo.”⁴⁹⁰

In 2003 Wesseldine indicated that her role was one of both personal responsibility and collegiality when she wrote

Although I have the responsibility for the oversight and training of enablers, we have formed a collegial team who meet regularly for reporting, discussion and training, as well as to support and encourage each other.⁴⁹¹

The second part of the Parish Statute which relates to LSMUs, defines the Diocesan Coordinator of LSM as “the person appointed (under whatever title) by the Bishop to coordinate and encourage the development of Local Shared Ministry throughout the Diocese...”⁴⁹² During the episcopate of the Diocesan Bishop, John C. Paterson, the Diocesan Coordinator was Barbara Wesseldine, and her title – at least in the latter part of her appointment – was *Bishop’s Chaplain and Coordinator of Local Shared Ministry*. Wesseldine was not ordained, but carried out a ministry in the Anglican Church of episcopal dimensions. In 2011 she oversaw nineteen LSM units across the Diocese of Auckland, in both rural and urban contexts.⁴⁹³ The growth rate of LSM Auckland, in terms of worship units added since the establishment of the first LSM unit in Tairua Pauanui in 1997 exceeds one unit per year.⁴⁹⁴ By 2011 her area of oversight had fifty-five priests/sacramental ministers,⁴⁹⁵ and fifteen vocational deacons.⁴⁹⁶

The Parish Statute (1995) appended to DLSMDA indicates that the role of Diocesan

⁴⁸⁷ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 39.

⁴⁸⁸ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, Parish Statute 87.1-2.

⁴⁸⁹ *Ibid.*, 10.

⁴⁹⁰ Honoré, "Local Ministry Developments in Waimate Archdeaconry in the Diocese of Auckland, New Zealand," 60.

⁴⁹¹ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 3.

⁴⁹² *Ibid.*, Parish Statute, 80.5.

⁴⁹³ "Members of Synod," in *Anglican Diocese of Auckland - 2011 Year Book Incorporating the Second Session of the Fifty Third Synod* (Auckland: Anglican Diocese of Auckland, 2011), 27,28.

⁴⁹⁴ Barabara Wesseldine, "Staff Report: Bishop's Chaplain and Co-Ordinator for Local Shared Ministry," in *Anglican Diocese of Auckland - 2009 Year Book Incorporating the Third Session of the Fifty Second Synod* (Auckland: Anglican Diocese of Auckland, 2009), 68.

⁴⁹⁵ "Ministries and Manpower - the Task of the Laity (Resolution 95)," (Lambeth Conference: The Lambeth Conference Official Website (<http://www.lambethconference.org/resolutions/1958/1958-94.cfm>, accessed 30 June 2011), 1958), 27, 28.

⁴⁹⁶ *Ibid.*, 28.

Coordinator of LSM is ultimately determined by the Diocesan Bishop.⁴⁹⁷ Clauses 87.3.1 through to 87.3.5 detail the normal expectations associated with the role. These include the provision of “resources and training events to encourage and facilitate the development of Local Shared Ministry in the Diocese...;”⁴⁹⁸ coordination and recruitment of ministry enablers;⁴⁹⁹ “encouraging contact among Local Shared Ministry Units in the Diocese [and] [m]aintaining links with persons holding similar responsibilities in other dioceses in this Church and overseas...;”⁵⁰⁰ reporting to the Bishop “on matters of interest and concern in relation to the work of the Local Shared Ministry Units and ensuring that the necessary administrative tasks are undertaken.”⁵⁰¹

In 2011 Wesseldine described having “worked alongside”⁵⁰² Bishop Paterson and later Bishop Ross as a privilege, and her role as something that had “changed and grown over the years.”⁵⁰³ On its own, this expression of gratitude might suggest that Wesseldine understood her role as Coordinator as one of collaboration and partnership with the Diocesan Bishop. The level of equality between Bishop and Diocesan Coordinator that the expression *working alongside* connotes probably exceeds what a strictly legal reading of the Parish Statute conveys. It is clear from the Parish Statute that the Coordinator is an employee of the Diocese whose appointment is made by the Diocesan Bishop. As an employee, the Coordinator may be reassigned, promoted, or dismissed by the Diocesan Bishop, whose own tenure is much more secure. These facts indicate that there is a real power imbalance between the Diocesan Bishop and the Coordinator of LSM, even if the latter has all the powers of the bishop delegated to her, save those canonically restricted to bishops and clergy. Wesseldine effectively recognises this distinction when she states that in LSM Auckland, “the Bishop is in charge.”⁵⁰⁴

Ministry Enabler

A Ministry Enabler is a person assigned by the Diocesan Bishop to a worship unit once the MST has been elected and presented to the LSMU.⁵⁰⁵ Enablers are typically priests with experience in parish ministry. There is, however, no statutory requirement that they be ordained. The *Parish Statute* appended to the DLSMDA requires a ministry enabler to be

⁴⁹⁷ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 87.1.

⁴⁹⁸ *Ibid.*, Parish Statute, 87.3.1.

⁴⁹⁹ *Ibid.*, 87.3.2.

⁵⁰⁰ *Ibid.*, 87.3.3, 87.3.4.

⁵⁰¹ *Ibid.*, 87.3.5.

⁵⁰² Barabara Wesseldine, "Staff Report: Bishop's Chaplain for Local Shared Ministry," in *Anglican Diocese of Auckland - 2011 Year Book Incorporating the Second Session of the Fifty Third Synod* (Auckland: Anglican Diocese of Auckland, 2011), 67.

⁵⁰³ *Ibid.*

⁵⁰⁴ Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 8.

⁵⁰⁵ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 20.

an appropriately trained and skilled person who is not a member of the particular Local Shared Ministry Unit...It is envisaged that such [sic] person have skills in training, an ability to encourage and affirm the ministry of others, and have a collaborative approach to ministry.⁵⁰⁶

In the *Parish Statute*, the role of ministry enabler is cast in terms of facilitation and responsibility.⁵⁰⁷

The first of these receives the greater attention in the statute. Ministry Enablers are to

[f]acilitate the work of the Ministry Support Team by offering individual and group training to member of the Ministry Support Team, facilitating theological reflection, organising training and support on a monthly basis, supporting special ministry needs, developing a sense of team ministry and providing pastoral support.⁵⁰⁸

The responsibilities of ministry enablers include

...maintaining standards, ensuring that Diocesan commitments are met, and Diocesan guidelines followed, and working to encourage closer links with the Diocese.⁵⁰⁹

Enablers are never cast as managers with the concomitant power to rule on how a unit will be operated. With respect to the people to whom they have been assigned, their role has been suggested to be more like that of a business consultant than a manager.⁵¹⁰ Consequently when DLSMDA and the Parish Statute speak of responsibility with respect to enablers, the responsibility referred to is akin to that of counsellors or consultants who must work ethically with regard to the advice they give clients but do not bear personal culpability for the success or failure of the venture that their clients are engaged in.

Ultimate Purposes of LSM Auckland

The ultimate purpose of ministry is not spelled out as explicitly as the functions of particular ministries in DLSMDA, but it is possible to piece together an understanding of the final end to which the work of ministry is directed in DLSMDA. That end involves *journeying*, *movement* and *connection*.

Stories, people and journey are at the heart of local ministry – people connecting with their community, people connecting with people, people on the move.⁵¹¹

These may not be the most concrete of aims but they give the impression that the ultimate purpose of LSM Auckland is the release of the potential that every congregation possesses. In her 1997 essay on Local Shared Ministry, Wesseldine wrote at greater length on the purpose of LSM Auckland.

⁵⁰⁶ Ibid., Parish Statute 86.1.

⁵⁰⁷ Ibid., Parish Statute 86.4.1,2.

⁵⁰⁸ Ibid., Parish Statute 86.4.1.

⁵⁰⁹ Ibid., Parish Statute 86.4.2.

⁵¹⁰ See Ibid., 27.

⁵¹¹ Ibid., 3.

My image of this model uses journey, story and people. The journey is about the process of moving into this model of ministry, the story is about the living out of the vision by the telling of the stories, as ministry units share their joys and enthusiasm with each other; the people are the faithful, free at last to fully participate in the mission and ministry, free to live out the promise of their baptism in their daily life, fully supported by the structures of the church instead of constantly battling against them; in touch with the community in which they live out their faith.⁵¹²

If it is the case that the process of community building is the ultimate end of LSM Auckland itself, and mission is about ultimate ends, then the definition of mission in LSM Auckland will naturally involve reference to activity. That being the case, it should come as no surprise that mission and ministry are difficult to distinguish from one another in DLSMDA. In the following quote from a section of DLSMDA entitled *Scripture and Local Shared Ministry*,⁵¹³ for instance, ministry and mission are used almost interchangeably:

... For Jesus, mission and ministry was never about doing it all yourself, he expected all who responded to his call to discipleship to take part...Ministry is a recognition that the church is not an end in itself. The church has a responsibility, a task given by God, not to be a privileged group of people made secure by God but to be a sign, a sample of what God is offering to the whole of creation. This means that all of us have a task, all of us have gifts, all of us have responsibility to live the life of service in our ministry.⁵¹⁴

Here there is a sense that what is being striven for in LSM Auckland is a foretaste, sign or sample of what is to come. What that ultimate coming might be is not clearly expressed. One can only suppose that it is more of the same, but on a grander scale in which the world is won over by the communitarian vision and practice of LSM. This ultimate purpose may be called the idealistic end of LSM Auckland. There is, of course, another end which is much more pragmatic, and easier to locate. That end is the survival of worshipping communities that are no longer economically sustainable as vicar-led parishes.⁵¹⁵ Real and pressing as these ends are, the idealistic or theological purposes outlined above are presented by Wesseldine as the most fundamental drivers of LSM:

Although there are often extenuating circumstances such as lack of money, falling congregations, and inability to attract clergy to a tenuous appointment; these things alone are not a reason for a decision to change the model [that is, from a traditional parish system to LSM]. Unless the congregation fully understand the theology, are unhindered by the trappings of a past stipendiary model, no longer wish to be dependant in ministry; then it is difficult to make the shift required in order to move in another direction.⁵¹⁶

Wesseldine's insistence at this point is reason to pause in the current discussion to reflect on the role that God plays in LSM Auckland, as DLSMDA describes it.

⁵¹² Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 3.

⁵¹³ Anglican Diocese of Auckland, "Diocesan Statute for Local Shared Ministry (Adopted 1995, Revised 2002)," 6.

⁵¹⁴ ———, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 6, 7.

⁵¹⁵ *Ibid.*, 2. Wesseldine, "Local Shared Ministry in the Anglican Diocese of Auckland," 38. Honoré, "Local Ministry Developments in Waimate Archdeaconry in the Diocese of Auckland, New Zealand," 57.

⁵¹⁶ Oppenheimer, "Ministry and Priesthood," 3.

God's role in LSM Auckland

The divine authority behind ministry is expressed most directly in the section of DLSMDA entitled *Scripture and Local Shared Ministry*.⁵¹⁷ In that section God is depicted as the person who initiated the liberation of the Israelites in Egypt and later instructed Moses to share “the burden laid on him”⁵¹⁸ with seventy elders (Num 11:10-17).⁵¹⁹ God is presented as the author of the principle that ministry is to be shared because “no one person has all the gifts and talents required to lead God’s people and to minister in God’s name.”⁵²⁰ In the same section, Jesus is presented as authorising the sharing of ministry via his calling of the disciples and sending out seventy “to preach the gospel and heal the sick (Luke 10:1-24).”⁵²¹ The power to perform these tasks of ministry comes from the Holy Spirit. This is implicit in DLSMDA’s reference to the gifts given “to help prepare all God’s people for their work of Christian ministry,”⁵²² and explicit is DLSMDA’s claim, attributed to Roland Allen, that “in every congregation the Holy Spirit working on the human endowments of the community leaders is sufficient for its life.”⁵²³ There is, then, faith expressed in DLSMDA of God’s ability to provide for the church at the most basic level. God’s generosity towards individuals demands a response, which is cast as the doing of tasks so that the local congregation flourishes.⁵²⁴ What is not developed in DLSMDA is the sense that baptism changes a person’s state, making them, as Oppenheimer put it, *heirs of an inheritance* or children of a God whose mission is communion with God. Because DLSMDA focuses on the active response of the baptised rather than their state of being with respect to God, it is not surprising that ultimate purposes are described in terms of *movement* or *becoming* in that text.

Ministry, order and ordination in LSM Auckland

Ministry

DLSMDA presents ministry as an activity – or more properly, a range of activities, which are participated in or shared by every baptised person. It does not set forth ministry as a place that distinguishes some Christians from others in relational terms. Theoretically, it is impossible to draw relational distinctions between ministers in this situation, because God makes no distinctions between individuals in baptism. There are signs in the text of DLSMDA, however, that subtle relational differences exist between ministers within a LSMU. The minister described as the administrator, for instance, appears to be authorised to coordinate not only a task, but the MST itself, and individual

⁵¹⁷ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 6.

⁵¹⁸ *Ibid.*

⁵¹⁹ *Ibid.*

⁵²⁰ *Ibid.*

⁵²¹ *Ibid.*

⁵²² *Ibid.*

⁵²³ *Ibid.*, 13.

⁵²⁴ *Ibid.*, 7.

members of the MST enjoy a degree of power over one aspect or another of community life that ordinary members of the LSMU do not have. So, although DLSMDA stresses the equality of all Christians and resists giving charge of a LSMU to any one person within the unit, relational differences between members of a LSMU are apparent at points in the text.

Order

If there are subtle relational differences between individual ministers within LSMUs then there are undoubtedly relational differences between individual LSMUs and those who interact with them from the wider Auckland Diocese. The most prominent of these is encountered in the relationship between the Diocesan Bishop and an LSMU. It is clear that this relationship is defined by something more than baptism. The same remark may be made about the Diocesan Coordinator for Local Shared Ministry. In her person, as a baptised Christian, she relates to the baptised members of a LSM worship unit as an equal, but as the Diocesan Bishop's deputy she is in a relationship of considerable authority, power and responsibility with respect to LSMUs. Ministry enablers are in a more ambiguous relational position with respect to LSMUs than the Diocesan Bishop or the Diocesan Coordinator for Local Shared Ministry. They have authority from the Diocesan Bishop to assist worship units and particular responsibilities towards those units, but the literature does not present them as being personally responsible for the effective operation of individual units. Still, they have wider-ranging powers than any one member of an MST.

These three ministers *minister into* LSMUs. The ministry of oversight and counsel they perform could not be performed if they were relationally indistinguishable from members of an LSMU in terms of authority, power and responsibility. According to the internal logic of DLSMDA the relational place they hold as ministers cannot be a function of baptism alone, because baptism is the great leveller which assigns *tasks alone* to the initiated. The Diocesan Bishop, Diocesan Coordinator for Local Shared Ministry, and even Ministry Enablers, then, owe their ministry to something other than baptism. A contention of this study is that they owe their ministry ultimately to God, but more immediately to the church that has authorised their ministry of oversight and care by ordination or the delegated authority thereof.

DLSMDA indicates that individual LSMUs are components or subunits of a diocesan church overseen by a Diocesan Bishop and authorised by the Diocesan Synod. The authority of the latter is evidenced in the legislative changes that had to be made by the Diocesan Synod before LSM Auckland could be established in the diocese, via amendments to the existing Parish Statute. Recognition of the authority of the Diocesan Bishop and the Diocesan Synod in DLSMDA also implies recognition of the authority of the province's General Synod, its Constitution and the state legislation which underpins those diocesan authorities. God's ultimate authority over LSM Auckland is apparent in DLSMDA's reference to the liberating work of God in salvation history. Great store is placed as well on God's

ability, through the Spirit, to release the potential within each and every worshipping community. DLSMDA indicates that the responsibility of the local church towards God's ultimate authority is manifest primarily in the process of sharing ministry. That process is the ultimate end of LSM Auckland.

Ordination

Vocational deacons and sacramental ministers perform coordinating functions within the LSMU in the same way as other members of the MST do. They have responsibilities towards particular tasks, but like other members of the MST they do not have personal responsibility for the success or failure of what they are called to do in the life of the local church. Their ordination is primarily about their authorisation to perform functions that have traditionally been restricted to ordained ministers. It is certainly not intended to place them in a new relationship with respect to the other members of their LSMU who, like them, are ministers as a consequence of their baptism.

In the chapters that follow, the purpose and place of ordained ministers in historic Anglican ordinals will be reflected upon at length. It will be argued that the place of ordained ministry in those texts differs markedly from the place assigned to ordained ministers in a LSMU. The immediate purposes of ordained ministry differ as well, with the MST of a LSMU representing a compartmentalisation of a priest's role as described in the historic ordinals. Some of the roles on an MST, it will be further contended, are closer to the core of the traditional ordained role than the roles of either vocational deacon or sacramental minister. Questions will be raised as to the appropriateness of ordaining individuals to only a portion of a traditional ordained minister's function, with the intention that they be relationally indistinguishable from other members of the LSMU. The investigation begins with an examination of the 1662 BCP Ordinal, a text which has had, and continues to have, a significant bearing on what ordained ministry is and what it is for.

3 – MINISTRY, ORDER AND ORDINATION IN THE 1662 BCP ORDINAL

Introduction

The 1662 Book of Common Prayer (1662 BCP) has had, and continues to have, a considerable influence in the churches that together constitute the Anglican Communion.⁵²⁵ The 1662 BCP, the rites of ordination which it contains, and the 39 Articles of Religion typically printed in it have long been used as sources for constructing an Anglican identity.⁵²⁶ A recent international gathering of Anglican chancellors has gone so far as to suggest that the 1662 BCP represents a distinctive theological tradition recognisable across global Anglicanism.⁵²⁷ In the case of the Anglican Church in the Province of Aotearoa, New Zealand and Polynesia, the 1662 BCP, the ordinal it contains, and the 39 Articles of Religion are declared fundamental in that church's Constitution.⁵²⁸ In some way then, the 1662 BCP has had an enduring influence on what it is to be an Anglican in a land that is almost as far from the place where that set of rites was drafted as it is possible to be.

The following chapter is concerned to understand the purpose and place of ordained ministry as that phenomenon is set out in the 1662 BCP Ordinal. The purpose of ordained ministry is examined by asking what the ordained are for in both an immediate and ultimate sense. The place of ordained ministry is constructed by considering the relationships that are described as existing between the ordained and other individuals and groups in the 1662 BCP Ordinal. This latter, relational characterisation of ordained ministry is restricted to questions of authority, power and responsibility.

It will be argued in this chapter that ordained ministry, though highly regarded in the 1662 BCP Ordinal, is a phenomenon that exists squarely within a Christian nation or people. It is neither definitive of that people nor prior to it. The authority that ordained ministers possess to exercise their functions within the national congregation flows ultimately from God through the crown which implicitly represents the Christian nation. Ordained ministers are responsible persons, authorised to attend primarily to the needs of the national church. They are set apart, in a sense, from other members of the national congregation by the distinctive functions they perform within the church. These functions relate broadly to proclamation of the word, pastoral care and administration of the sacraments. Distinctive as these functions may be, they cannot set ordained ministers apart from other

⁵²⁵ Paul Avis, *The Identity of Anglicanism - Essentials of Anglican Ecclesiology* (London: T&T Clark, 2007), 10. "...the 1661-2 services continued to be the official ordination rites of the Church of England until the appearance of the *Alternative Service Book* in 1980." Paul Bradshaw, "Reformation Churches," in *The Study of Liturgy, Revised Edition*, ed. Cheslyn Jones, et al. (London: SPCK, 1992), 387.

⁵²⁶ Avis, *The Identity of Anglicanism - Essentials of Anglican Ecclesiology*, 85. Einar Molland, *Christendom: The Christian Churches Throughout the World; Their Doctrines, Constitutional Forms and Ways of Worship* (London: A.R. Mowbray & Co. Ltd, 1959), 149-59.

⁵²⁷ The Anglican Consultative Council, ed. *The Principles of Canon Law Common to the Churches of the Anglican Communion*, 58.

⁵²⁸ The Anglican Church in Aotearoa New Zealand and Polynesia, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia," iii(a)-iv(a).

church members in a categorical way since the 1662 BCP Ordinal presents all manner of church members as having distinctive functions. Ordained ministers are set apart in the most fundamental way from other church members by the publically-authorized, responsible place they occupy within the national congregation. It is that relational place which sets the ordained apart from other church members in a categorical sense.

Deacons, priests and bishops are ordained in the 1662 BCP Ordinal with the intention that their ministry be within the Church of God. On the face of it, this intention may appear at odds with the characterisation of ordained ministry as a phenomenon which occurs within a particular church. The apparent contradiction is resolved if the ministry that the ordained have in the Church of God is understood to follow from the national church's participation in the universal or catholic Church, and not from any ontological separation that might occur between candidates for ordination and the national church when hands are laid on the former by a bishop. In the 1662 BCP Ordinal, bishops play an important role in the public authorisation of the ordained ministry of priests and deacons, but so do the people, who at least have the right to object to the ordination of candidates for the diaconate and priesthood. The people play a vital role in each service, fulfilling a necessary condition of ordination as set out in the Preface of the 1662 BCP Ordinal, namely, that it involves public prayer.⁵²⁹ The people of the national church are represented, however imperfectly and symbolically, by the crown, the supreme earthly authority over the Christian nation. To the extent that the national church is represented in this way, the royal supremacy cements the notion that the Christian nation is itself supreme over deacons, priests and bishops.

In the chapter that follows the structures of the three services which constitute the 1662 BCP Ordinal are described first schematically and then in words. Assumptions made about the process of ordination are made explicit at that stage. Next the proximate and ultimate purposes of ordained ministry in the 1662 BCP Ordinal are described. The relational place that ordained ministers have in the church is then constructed via recourse to the relationships that exist between ordained ministers and other persons - divine, natural and corporate who, or which, feature in these rites. The chapter concludes with a summary of the findings under the headings of ministry, order and ordination.

⁵²⁹ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

The structure of the 1662 BCP Ordinal

Introduction

Describing the structure of the 1662 BCP Ordinal may appear to be straight-forward, in so far as it involves noting sequentially the parts which together constitute the texts under investigation. The reality is somewhat different. That is because the bid to create a summary structure of any text necessitates the selection of some parts of that text over others, in a way that presupposes certain things about what the text is attempting to achieve and how the text works to achieve those ends. Some of these presuppositions are less contentious than others. In the case of the 1662 BCP Ordinal for instance it is fairly clear that the primary purpose of each service is to authorise individuals for something. Consequently, when putting together a summary structure of the rites, one might ensure that those parts of a service that refer to candidates are at least indicated. Such a decision is unlikely to be controversial.

What is less straight-forward, however, is summarising the means by which admission to ordained ministry occurs. If one believes, for instance, that the process of admission to ordained ministry is fundamentally about the transmission of a special spiritual gift or charism from bishop to candidate, then emphasis is likely to be placed on those points in the rites considered most likely to effect this transmission – perhaps words that signal the bishop’s intention, and acts that bring the bishop and candidate into closest contact. Presuppositions such as these have left a visible mark on some historic Anglican representations of BCP ordination rites.⁵³⁰

Alternatively, one might conjecture that admission to ordained ministry is achieved in each rite in a more diffuse manner involving the inner and outer calling of individuals, the testing of that calling, public prayer and imposition of hands by a bishop in the context of a service authorised by a Christian people. This latter approach is one that the liturgical scholar, Paul Bradshaw, made in his study of the development of the Anglican Ordinal in the early 1970s.⁵³¹ It is one that has gained considerable acceptance in the scholarly community.⁵³² The lack of controversy is not surprising, given that Bradshaw’s presuppositions derive from the conditions for admission to ordained ministry set out in the Preface of the 1662 BCP Ordinal.⁵³³

⁵³⁰ See MacKenzie Walcott, "An Introduction to the Ordinal," in *The Annotated Book of Common Prayer*, ed. John Henry Blunt (London: Longmans, Green, and Co., 1892). H. Leonard. Pass, "Ordinal," in *The Prayer Book Dictionary*, ed. George Harford and Morley Stevenson (London: Sir Isaac Pitman and Sons, 1912).

⁵³¹ Bradshaw, *The Anglican Ordinal: Its History and Development from the Reformation to the Present Day*.

⁵³² Richard Geoffrey Leggett, "By Public Prayer and the Imposition of Hands: The Prayer of the People and the Ordination Prayer," in *Equipping the Saints - Ordination in Anglicanism Today. Papers from the Sixth International Anglican Liturgical Consultation.*, ed. Ronald L. Dowling and David R. Holeton (Dublin: The Columba Press, 2006). See also the *Study of Anglicanism*.

⁵³³ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

The presuppositions I make in describing the structure of the rites that constitute the 1662 BCP Ordinal are similar to Bradshaw's. I have assumed that any act of public prayer, particularly prayer for the candidates, is relevant to the purpose of admitting persons to ordained ministry. Consequently, what is said in those prayers is pertinent to understanding what ordained ministry is and what it is for. It is not only what is said during prayer that matters though; what also matters is who says them. Ordination takes place in a congregational setting (which makes any prayer said there, public), but it is also the case that a number of the prayers are participated in by the congregation; that is to say, they are prayers made *by* the public. Consequently, the structure of the rites presented below endeavours to draw attention to prayers made by the congregation as well as the prayers made, particularly on behalf of the candidates, in the presence of the public.

The calling and testing of candidates occurs, in large part, prior to the services which complete the process of formal admittance to ordained ministry. Those elements of the process are, however, represented symbolically in the rites. Because they are mentioned in the Preface of the 1662 BCP Ordinal as necessary elements of ordination,⁵³⁴ they are highlighted in the schematic below.

I have assumed that the laying-on of hands by a bishop is directly pertinent to admittance to ordained ministry. Neither the Preface nor the rites themselves, however, clearly indicate how the laying-on of episcopal hands effects admittance of persons to ordained ministry. What can be said with confidence is that the placing of the bishop's hands on a candidate's head completes a set of requirements spelled out in the Preface as requisite for a person to be admitted to ordained ministry. That is to say, once the presiding bishop has laid hands on the candidate, the lawful requirements of the process have been met and, if the rite has been performed in good faith by all parties to it, the newly ordained person might expect to be in receipt of the divine power they will need to perform the ministry to which they have been admitted. The presupposition that I have regarding the centrality of lawful authority to the operation of the rites has a bearing on the way I describe their structure. It causes me to place as much emphasis in the following schema on the legal sanction given for performance of the rites, and on acts of submission by candidates to the Crown, as I do on the imposition of hands by the presiding bishop.

⁵³⁴ Ibid.

A synopsis of the three rites that constitute the 1662 BCP Ordinal is printed below. Those parts of each service which correspond with the requirements for ordination spelled out in the Preface of the 1662 BCP Ordinal are colour coded in the following manner.

Preface requisites for admission to ordained ministry.		Corresponding Code	Colour
Calling			
Trial			
Examination ('known to have such qualities...')			
Public Prayer	For candidate.		
	For the church		
Imposition of hands			
Lawful authorisation			

Table relating the requirements for admission to ordained ministry made in the Preface of the 1662 BCP Ordinal to a corresponding colour in the schematic representation of the 1662 BCP Ordinal that follows.

A schematic representation of the 1662 BCP Ordinal

<i>The Forme and Manner of Making Deacons (FMMD).</i>		<i>The Forme and Manner of Ordering Priests (FMOP).</i>		<i>The Forme of Ordeining or Consecrating of an Archbishop or Bishop (FOCAB).</i>
Completion of Morning Prayer. (Sunday or Holy Day)		Completion of Morning Prayer. (Day appointed by bishop)		Completion of Morning Prayer. (Always on a Sunday or Holy Day)
Rubric on vestments: Candidates “decently habited.”		Rubric on vestments: Candidates “decently habited.”		
Sermon or Exhortation re. “the Duty, and Office of such as come to be admitted Deacons;”		Sermon or Exhortation re. “the dutie and office of such as come to be admitted Priests;”		
Presentation of “decently habited” candidates to the Bishop by the Archdeacon.		Presentation of “decently habited” candidates to the Bishop by the Archdeacon.		
Bishop’s inquiry of the people re. candidates.		Bishop’s inquiry of the people re. the candidates.		
The Litany	Special suffrage	The Litany	Special suffrage	
Commencement of Communion Service.		Commencement of Communion Service.		Commencement of Communion Service.
Collect – “Almighty God; who by thy divine providence....”		Collect – “Almighty God, giver of all good things...”		Collect – “Almighty God, who by thy Son Jesus Christ...”
Epistle – either 1 Tim 3:8-13 or Acts 6:2 -7.		Epistle – Eph 4:7-13.		Epistle – either 1 Tim 3:1-7 or Acts 20:17-35
		Proclamation of the Gospel – either Matt 9:36-38 or John 10:1-16		Proclamation of the Gospel – either John 21:15-17 or John 20:19-23 or Matt 28:18-20.
“The Oath of the Kings Soveraigntie.” (Oath of Supremacy)		“...the Oath concerning the Kings Supremacy,...”		
				Nicene Creed
				Sermon
				Rubric on vestments: “..., the elected Bishop (vested with his Rotchet)”
				Presentation of bishop elect to the presiding bishop/archbishop by two bishops.
				Reading of the Sovereign’s Mandate for the Consecration
				The Oath of “Kings supremacy shall be ministred to the persons elected,....”
				Oath of due Obedience to the Archbishop (for all candidates other than one being consecrated Archbishop).

FMMD - continued.		FMOP - continued.		FOCAB - continued.	
		<p>Presider's admonition/exhortation of candidates: (Allocution) "...And now again we exhort you in the Name of our Lord Iesus Christ, That [sic] you have in remembrance into how high a dignitie, and how weighty an office, and charge ye are called; That is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach and to premonish...that [Christ's sheep] may be saved through Christ for ever."</p>		<p>Presiding Bishop calls congregation to follow "the example of our Saviour Christ and his Apostles [and], first fall to prayer, before we admit and send forth this person..." '...whereunto we trust the Holy Ghost hath called him." The Litany Special Suffrage Prayer – "Almighty God, giver of all good things..." Presider's admonition of candidate: Address to the candidate by Archbishop: "...we should not be hasty in layin [sic] on hands, and admitting any person to Government in the church of Christ..."</p>	
Examination of the candidates by the Bishop.		Examination of the candidates by the Bishop.		Examination of the candidate by the presiding Bishop.	
		<p>Bishop's prayer for candidates – "Almighty God, who hath given you this will..." Silent prayers of supplication from the congregation "for all these things." Invocation of the Holy Spirit – "Veni, Creator Spiritus" (two forms). Prayer (for Church) by Bishop – "Almighty God and heavenly Father..."</p>		<p>Bishop's prayer for candidates - "Almighty God, our heavenly Father..." Rubric on vestments: second vesting. Bishop elect puts "on the rest of the Episcopal habit." Invocation of the Holy Spirit – "Veni creator Spiritus" (two forms). Prayer (for bishop elect) by presiding Bishop – "Almighty God, and most mercifull Father..."</p>	
Laying-on of hands by Bishop alone.	"Take thou authority to execute the Office of a Deacon,..."	Laying-on of hands by Bishop together with the priests present.	"Receive the Holy Ghost, for the Office, and work of a Priest,..."	Laying-on of hands by Archbishop together with the other Bishops present.	"Receive the holy Ghost..."
Delivery (Porrection) of the New Testament.	"Take thou authority to read the Gospell in the Church of God."	Delivery (Porrection) of the Bible	"Take thou Authority to preach the word of God, and to minister the holy Sacraments...lawfully appointed thereunto."	Delivery (Porrection) of the Bible	"Give heed vnto reading, exhortation, and doctrine..."
Proclamation of the Gospel – Luke 12:35-38 by a deacon.		Nicene Creed			
Holy Communion		Holy Communion		Holy Communion	
"Almighty God, giver of all good..."		"Most mercifull Father..."		Prayer – "Most mercifull Father,..."	
"Prevent us, O Lord..."		"Prevent us, O Lord..."		"Prevent us, O Lord..."	
The Benediction – "The peace of God..."		The Benediction – "The peace of God..."		The Benediction – "The peace of God..."	

FMMD - continued.	FMOP - continued.	FOCAB - continued.
Rubric concerning the minimum length of time to be served in the diaconate, and the probationary nature of the role – “...if he be found faithfull and diligent, he may be admitted by his Diocesan to the order of Priesthood...”	Rubric concerning how a combined service of diaconal and presbyteral ordination should be conducted.	

The 1662 BCP Ordinal described.

The Ordinal is a legal document with a religious purpose. As is common with legal texts, it begins with a preamble (the Preface) which explains the purpose of the document and how that purpose is to be achieved. The purpose of admitting persons to particular ministries in the church is achieved by the church and candidate meeting clearly defined conditions. These conditions together constitute a process.

That process begins with an individual’s calling by God. This is indicated by the bishop’s question to the candidate(s) in the examination regarding their personal sense of calling.⁵³⁵ A candidate’s calling is not only inward and private. It also involves an outer calling by the church. The latter is implicit in the fact that certain authorised persons within the church, notably bishops and archdeacons, have allowed the candidates to be present at the services. The candidates for diaconal and presbyteral ordination are also called in a tacit way by the gathered church, in so far as a congregation, which must be present at any ordination, has a right to object to individual candidates in these instances. This is hardly the direct call of the church found in contemporary Reformed churches,⁵³⁶ but it implies, nevertheless, that the church as a whole has a stake in what is transpiring and that the person admitted to ordained ministry will be a person of the church. It is noteworthy that the rite for ordaining bishops does not include a rite of objection by the congregation. In that case, the people are deprived of a power they have in the other rites. The Anglican practice of ordaining sequentially, first to the diaconate, thence to the priesthood and on to the episcopate mitigates this loss somewhat; given the sequential pattern of ordination, any late seventeenth-century candidate for bishop will have been exposed twice to public objection before in his vocation.

The examination, which is a feature of every rite, provides an occasion for the candidates to commit themselves publically to the ministry they are called to rather than serving strictly as a public trial of their vocation. The latter is the case because the examination occurs after any opportunity for the congregation to object has expired. Presumably, however, a candidate who refused to answer a question according to the agreed formula would be stood-down by the bishop. The questions and

⁵³⁵ Ibid.

⁵³⁶ Bradshaw, "Reformation Churches."

answers given in the examination, as a whole, are somewhat analogous to a latter-day employment contract in which the job description is spelled out and agreed to. It differs from most current employment contracts in so far as the negotiation is public and there is nothing in the agreement that is negotiable. Nevertheless, like an employment contract it outlines the nature of the role that is being agreed or committed to. In the FMOP, the exhortation or allocation by the bishop that precedes the examination gives a very full description of the priestly office.

In the FMOP and FOCAB, a time of public prayer, in which the people themselves are directly involved, follows the examination and leads to the liturgical act of the bishop laying hands on the candidate(s). The Holy Spirit is invoked at this point in the process by the entire congregation. This invocatory prayer is for the needs of the church as a whole rather than the candidates in particular. The object of the prayer and the communal nature of its offering indicate that, whatever else is happening in those services, the process they describe is *for* the church and *of* the church. The presiding bishop prays for the candidates in both the FMOP and the FOCAB at this point, but he too prays for the church as a whole in the FMOP, again signalling that what is transpiring in this process is for the church.

The absence of invocatory prayer to the Holy Spirit following the examination in the FMMD suggests that deacons are already in possession of the specific spirit they need to fulfil their ministry.⁵³⁷ This silence does not preclude deacons being recipients of *more* of this Spirit. Indeed, the prayers offered elsewhere in the FMMD directly plead that they will be endowed with deeper grace.⁵³⁸ In the case of the FMOP and FOCAB a specific gift of the Spirit is called for in the process of admission, one that has not yet, presumably, been received by the candidates concerned. What the three rites have in common though, with respect to the action of the Spirit, is an expectation that the Spirit will enable the ministry of the newly ordained in an ongoing way, being poured into them in God's time when the ministers are disposed by grace to rekindle or receive the Spirit that allows them to fulfil their promise. When hands are imposed on the candidates in each of the rites, the legal requirements for admission to ordained ministry have been met. Anything else that is said by the presiding bishop can neither add nor detract from that fact. Commands to the candidates from the presiding bishop to take authority (FMMP) or receive the Holy Spirit (FMOP and FOCAB) do not, then, constitute conditions for admission to ordained ministry. Instead they represent reasonable commands from a senior minister whose own ministry depends on grace to newly authorised individuals whose effectiveness in ministry is similarly dependent.

Each of the rites is set within a Eucharistic context, the service of Holy Communion. In the case of the FMMD and FOCAB the prayers or collects after communion that conclude each rite are

⁵³⁷ ———, *The Anglican Ordinal: Its History and Development from the Reformation to the Present Day*, 34-35.

⁵³⁸ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 945, 55.

petitions to God on behalf of the newly ordained. In the FMOP the collect after communion is a prayer on behalf of the candidate and the church as a whole. The wording of each indicates that, though the earthly prerequisites of admittance to ordained ministry have been performed, the automatic receipt of the Holy Spirit by the candidate has not been presumed. The prayer after Communion in the FMMD, for instance, reads

Almighty God, giver of all good things, who of thy great goodness, hast vouchsafed to accept, and take these thy servants vnto the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration...⁵³⁹

In the context of a rite that casts admittance to the diaconate as “making,” a prayer that acknowledges the need for deacons to be *made* by God, well after hands have been imposed on them, indicates that the divine part of admittance was not presumed to have occurred when the presiding bishop imposed hands on the candidate. In the case of the FMOP, the prayer after Communion begins similarly with a petition to God that the newly ordained priests will be blessed by God to achieve the purposes of their office.

Most mercifull Father; we beseech thee to send vpon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths, may have such success, that it may never be spoken in vain...⁵⁴⁰

In this prayer too is an absence of any presumption that the persons newly admitted to the priesthood have actually received the enabling Spirit prayed for earlier. And the same might be said of the prayer after Communion in the FOCAB which petitions the “most mercifull Father” to

...send down vpon this thy servant thy heavenly blessing: and so indue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience, and doctrine; but also may be to such as believe, a wholesom example in word, in conversation, in love, in faith, in chastity, and in purity...⁵⁴¹

The prayer after Communion in the FMOP also indicates, perhaps more powerfully than any of the other prayers in the FMOP, that the spirit which enables priesthood is as nothing if it does not prepare the whole church to receive the message that grace-filled priests proclaim. It is a prayer indicative of a mutuality of purpose between church members and those who have particular roles to perform within the church.

Grant also that that we may have grace to hear, and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds, we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.⁵⁴²

⁵³⁹ Ibid., 955.

⁵⁴⁰ Ibid., 995.

⁵⁴¹ Ibid., 1017.

⁵⁴² Ibid., 995.

In summation, the rites of admittance to ordained ministry found in the 1662 BCP might reasonably be thought of as processes whereby a Christian nation endeavours to set itself in order, in the realistic hope that the God who rewards faithfulness will do whatever else is necessary to make that scheme a success. They are instruments of a national church which enable the work of particular individuals to be authorised by that church, albeit indirectly. The focus of each rite is on particular persons who will operate within that ordered structure. There is much that can be gleaned from the services regarding the roles those persons are to play in the church. In the following sections the immediate or proximate purposes and the ultimate ends of ordained ministry in the 1662 BCP Ordinal are considered in detail. That exercise brings us part way to describing the role of ordained ministry as it is set out in the 1662 BCP Ordinal. A fuller description comes when we consider the place of ordained ministry in the 1662 BCP Ordinal in detail.

The purposes of ordained ministry in the 1662 BCP Ordinal

Introduction

To enquire into the purpose of a phenomenon is to ask, effectively, what a thing is for. In the next two sections we turn to asking what ordained ministry is for in the 1662 BCP Ordinal in an immediate or proximate sense and in an ultimate sense. The focus of the first part of the following section is on proximate purposes. The latter part examines the ultimate ends of ordained ministry. Describing these two sets of purposes entirely separately is not always helpful. There are occasions below when immediate and ultimate purposes are referred to together, but this is the exception rather than the rule.

The proximate purposes of ordained ministry

There are a number of proximate purposes assigned to ordained ministry in the 1662 BCP Ordinal. These purposes vary from one order to the next as the functions allotted to ordained ministers themselves shift. This variation is often one of degree rather than kind. Governing, for example, is a function of the episcopate, but there are elements of governance in the smaller-scale, though responsible work that a deacon performs as an assessor of pastoral need and teacher of the young. Even those functions which appear most specific to one order – such as the function of ordaining that belongs to the episcopate and the function of administering Holy Communion which belongs to the priesthood and episcopate, are not entirely divorced from the functions of deacons. As persons authorised to administer the sacrament of baptism, for instance, deacons share with priests and bishops a sacramental function.

The Preface of the 1662 BCP Ordinal refers to ordained ministry as a set of functions that are executed.

..no man might presume to execute any of them [the offices/orders of Bishop, Priest and Deacon], except he were first called, tried, examined and know to have such qualities as are requisite for the same... No man shall be accounted or taken to be a lawfull Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined and admitted therevnto,...⁵⁴³

The special suffrage for deacons beseeches God to pour out “[his] grace...that they may duly execute their office...”⁵⁴⁴ The special suffrages in the FMOP and FOCAB also couch the respective ministries of priests and bishops in terms of the execution of an office.⁵⁴⁵ These special suffrages, prayed in public, specifically for the candidates concerned, clearly meet one of the main criteria of ordination set out in the Preface, namely, that it involves public prayer;⁵⁴⁶ what they say about the phenomena to which they refer is likely to be significant. The fact that execution is mentioned in each special suffrage indicates that doing things, and doing them well (“duly execute”) is of central importance to the diaconate, the priesthood and the episcopate. In the section that follows, the functions of each order are considered in turn and their similarities and differences reflected upon.

The FMMD

The function of service - divine and mundane

Perhaps the most succinct summation of the functions of a deacon is found in the fifth question of the examination. “[I]n the Church where he shall be appointed to serve...”⁵⁴⁷ a deacon is

...to assist the Priest in divine service, and specially when he ministreth the holy Communion, and to help him in the distribution thereof; and to read holy Scriptures, and Homilies in the church; and to instruct the youth in the Catechism; in the absence of the Priest, to baptise Infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor and impotent people of the parish; to intimate their estates Names, and places where they dwell vnto the Curate; that by his exhortation they may be relieved with the Almes of the parishioners, or others...⁵⁴⁸

Thus a deacon has a number of distinctive tasks to perform in the parish to which he is assigned by the bishop. The first of these is to assist the parish priest in the church’s worship, particularly in celebration of Holy Communion when he is to assist in the distribution of the blessed bread and wine.

The servile nature of a deacon’s function is suggested by the presence in the FMMD of the alternative epistle Acts 6:2-7.⁵⁴⁹ This epistle recounts the moment in the first century Jerusalem church when hands were laid on seven men that they might, in the authorised English translation

⁵⁴³ Ibid.

⁵⁴⁴ Ibid., 939.

⁵⁴⁵ Ibid., 939, 1007.

⁵⁴⁶ Ibid., 933. Bradshaw, *The Anglican Ordinal: Its History and Development from the Reformation to the Present Day*, 26-28.

⁵⁴⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951.

⁵⁴⁸ Ibid., 951, 53.

⁵⁴⁹ Ibid., 947.

incorporated in the FMMD, “serve Tables.”⁵⁵⁰ Precisely what is meant by that expression in its original Greek form is disputed.⁵⁵¹ Whatever the authorial text may have connoted in its contemporary context, however, it is probable that its authorised English translation in seventeenth century conveyed a sense that deacons have an ancillary, mundane work to attend to. The object of this service was, in an immediate sense, the people of God, but ultimately diaconal service on behalf of others was directed towards God. This is apparent in the first question of the examination where the candidates are asked if they

...trust that [they] are inwardly moved by the holy Ghost to take vpon [themselves] this Office, and Ministration, to serve God for the promoting of his glory, and the edifying of his people?⁵⁵²

Teaching

The fifth examination question indicates that a deacon has a clear, if limited, didactic function. Specifically, he is to read scripture and homilies.⁵⁵³ His role as a teacher in the parish is perhaps best exemplified by the requirement that he “instruct the youth in the Catechism.”⁵⁵⁴ With the approval of his bishop, a deacon may even preach.⁵⁵⁵ The function of reading the Gospel and preaching, if licensed by the bishop, is reiterated in the imperative formula spoken during the delivery of the New Testament to the newly ordained deacons.

Take thou authority to read the Gospell in the Church of God; and to preach the same, if thou be there to licensed by the Bishop himself.⁵⁵⁶

The former function is immediately put to work when one of the deacons, “appointed by the Bishop”⁵⁵⁷ is given the honour of reading the Gospel (Luke 12:35-38) in the service.

Works of charity

The other tasks of a deacon referred to in the fifth examination question relate to works of charity, specifically seeking out the poor and arranging for their support by the parish or other bodies. Martin

⁵⁵⁰ Ibid. In the Ordinals of 1550 and 1552, the text of Acts 6:2 spoke in the same terms – “serue tables” ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 946, 47.

⁵⁵¹ See John N. Collins, *Diakonia: Re-Interpreting the Ancient Sources* (New York and Oxford: Oxford University Press, 1990), 230,31. See also Kevin Flynn, “Once a Deacon...?”, in *Anglican Orders and Ordinations: Essays and Reports from the Interim Conference at Jarvenpaa, Finland, of the International Anglican Liturgical Consultation, 4-9 August 1997*, ed. David R. Holeton (Cambridge: Grove Books Limited, 1997), 43.

⁵⁵² Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951.

⁵⁵³ Ibid.

⁵⁵⁴ Ibid.

⁵⁵⁵ Ibid., 953.

⁵⁵⁶ Ibid.

⁵⁵⁷ Ibid., 955.

Bucer's influence on the 1662 BCP Ordinal is apparent here.⁵⁵⁸ The duty of deacons to care for the underprivileged was highlighted by Martin Bucer, in the treatise *De Regno Christi* (1550) which he wrote for Edward VI detailing how England might be remodelled into the ideal Christian nation.⁵⁵⁹ The overtly charitable dimension of the diaconate does not appear to come from the English Pontificals,⁵⁶⁰ nor is it a feature of the revised Roman Pontifical (1596) that followed the Council of Trent.⁵⁶¹ It is notable that the charitable activity of deacons bears a caveat in the 1662 FMMD which it did not have in the first Anglican ordinal (1550), namely, that searching for people in need pertains to the office "where provision is so made..."⁵⁶² This caveat was added to every FMMD from 1552 onwards.⁵⁶³ Its continuing presence indicates that the idea of a deacon being a special servant to the disadvantaged was novel in England in 1550 and less than universally recognised a century later.

The FMOP

In the bishop's exhortation or allocution which occurs midway through the FMOP the functions of priesthood are given in depth and with a certain amount of repetition. Priests are cast as "Messengers, Watchmen and Stewards of the Lord"⁵⁶⁴ whose immediate purpose is

...to teach and premonish [warn]; to feed and provide for the Lords familie; to seek for Christ's sheep that are dispersed abroad, and for his children, who are in the midst of this naughtie [wicked] world...⁵⁶⁵

These tasks are to be entered into whole-heartedly. The candidates are exhorted by the presiding bishop in the following uncompromising terms.

...[S]ee that *you* never cease your labour, your care, and diligence vntil you have don all that lieth in you, according to your bounden duty...⁵⁶⁶

Later in the allocution priesthood is referred to in terms of "the doing of... [a] weighty...work"⁵⁶⁷ Priesthood as the FMOP presents it, then, is exacting, relentless and something into which one must put one's entire effort. The details of this work are considered below.

⁵⁵⁸ When he lectured on the Letter to the Ephesians in Cambridge in 1550-1, Bucer contended that deacons served the task of increasing the membership and godliness of the church by caring for the poor. Peter Stephens, "The Church in Bucer's Commentaries on the Epistle to the Ephesians," in *Martin Bucer: Reforming Church and Community*, ed. David F. Wright (Cambridge: Cambridge University Press, 1994), 58.

⁵⁵⁹ Basil Hall, "Martin Bucer in England," in *Martin Bucer: Reforming Church and Community*, ed. David F. Wright (Cambridge: Cambridge University Press, 1994), 155.

⁵⁶⁰ See 'sources' column opposite this spelling out of a deacon's charitable duty.

⁵⁶¹ The duties of a deacon are announced by the bishop at the commencement of the service. These are "to minister at the altar, to baptize and preach." J.S.M. Lynch, *Rite of Ordinations According to the Roman Pontifical / Ritus Ordinationum Juxta Pontificale Romanum* (New York, Cincinnati, and St. Louis: Benziger Brothers, 1877), 47.

⁵⁶² Italics as per Brightman's text. Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951.

⁵⁶³ Ibid.

⁵⁶⁴ Ibid., 981.

⁵⁶⁵ Ibid.

⁵⁶⁶ Ibid.

Priest as preacher, teacher and life-long student

The allocution in the FMOP asserts that it is the “bounden duty”⁵⁶⁸ of a priest to bring

...all such as are, or shall be committed to your charge, vnto that agreement in the faith and knowledge of God, and to ripeness and perfectness of Age in Christ, that there be no place left among you, either for Errour in Religion, or viciousnes of life.⁵⁶⁹

The enormity of this task is recognised in the allocution when the bishop repeatedly draws the candidates’ attention to their need to dedicate themselves to life-long study, a focus which is to be maintained by forsaking and setting “aside, (as much as you may) all worldly cares, and studies,”⁵⁷⁰ and drawing “all your cares, and studies this way...”⁵⁷¹

Forasmuch then as your Office is both of so great excellencie and of so great difficultie; ye see with how great care, and studie ye ought to apply your selves...Consider how studious ye ought to be in reading, and learning the scriptures...⁵⁷²

The need to commit to life-long study is reiterated in the fifth examination question. This question indicates that a priest, as well as being diligent in prayer, must be equally vigilant “in reading of the holy Scriptures, and in such studies as help to the knowledge of the same laying aside the studie of the world and the flesh...”⁵⁷³

Priests have a clear didactic function according to the allocution; they must “teach and premonish”⁵⁷⁴ The nature of that teaching is spelled out in detail in the second examination question which follows the allocution. That question indicates that priests are “to instruct the people committed to [their] charge; and to teach nothing (as required of necessity to eternall salvation) but that which you shall be perswaded may be concluded and proved by scripture.”⁵⁷⁵

In the third question of the examination, priests are asked to commit themselves to teaching the “...doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same according to the commandements of God...”⁵⁷⁶ Thus Anglican priests were to remain loyal in their teaching to the interpretation of scripture that the church, under the earthly headship of the sovereign, endorsed.

Preaching as such is only mentioned once in the FMOP but it is at a significant point in the service. When the Bible is delivered into the hands of the new ordained priest, he is commanded:

⁵⁶⁷ Ibid., 983.

⁵⁶⁸ Ibid., 981.

⁵⁶⁹ Ibid., 983.

⁵⁷⁰ Ibid.

⁵⁷¹ Ibid.

⁵⁷² Ibid. Moreover, “[s]criptures are to be read and weighed daily.” ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 983.

⁵⁷³ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 987.

⁵⁷⁴ Ibid., 981.

⁵⁷⁵ Ibid., 985.

⁵⁷⁶ Ibid.

Take thou Authority to preach the word of God, and to minister the holy Sacraments in the Congregation...⁵⁷⁷

This part of the rite occurs after the imposition of hands and represents a significant deviation from pre-Reformation rites of priestly ordination in the Church of England which involved the delivery of a chalice and paten to the newly ordained priest.⁵⁷⁸ The words spoken at the delivery of the Bible in the 1662 BCP indicates that preaching is a paramount function of priesthood.

Priest as disciplinarian

In the FMOP priests are also charged with upholding discipline. This responsibility is spelled out in the examination where priests are asked to commit themselves to “minister...the discipline of Christ...”⁵⁷⁹ The execution of this discipline appears to have been restricted primarily to a priest’s teaching office; a priest is to “teach” his people to “keep and observe [the doctrines and Sacraments, and the discipline of Christ]...”⁵⁸⁰ No mention is made here of him having coercive powers to ensure compliance. In the next examination question the primary means by which a priest is to maintain church discipline are set out. These depend on the power of persuasion rather than coercion. The candidate is asked:

Will you be ready, with all faithfull diligence, to banish and drive away all erroneous, and strange doctrines, contrary to Gods word; and to vse both publick and private monitions, and exhortations as well to the sick as to the whole within your Cures, as need shall require, and occasion shall be given?⁵⁸¹

In question seven, the matter of discipline is addressed again. Priests are to

...maintain, and set forwards, as much as lieth in [them], quietness, peace, and love, among all christian people; and specially among them that are or shall be committed to [their] charge.⁵⁸²

This question might be taken as a sign that priests are minor magistrates with concomitant powers to ensure that “quietness, peace, and love”⁵⁸³ are maintained in their parishes. The caveat that applies to the imperative “maintain, and set forwards,”⁵⁸⁴ militates against such an interpretation though; a priest’s disciplinary duty is limited to the authority which “lieth in”⁵⁸⁵ him, and the only overt authority which the FMOP clearly assigns to priests is verbal or exemplary.

⁵⁷⁷ Ibid., 995.

⁵⁷⁸ Ibid., 994.

⁵⁷⁹ Ibid., 985.

⁵⁸⁰ Ibid.

⁵⁸¹ Ibid., 987.

⁵⁸² Ibid.

⁵⁸³ Ibid.

⁵⁸⁴ Ibid.

⁵⁸⁵ Ibid.

The pastoral dimension of priesthood – shepherding God’s people

The disciplinary function that priests have is one aspect of a broader function that priests are called to in the FMOP. That wider function is the compassionate shepherding of God’s people, after Christ’s example. The two gospels that may be used in the FMOP refer, respectively, to Jesus’ concern for, or his performance of, the shepherding of people (Matt 9:36-38 and John 10: 1-16). The bishop’s allocution indicates that the shepherding or stewardship to which priests are called relates fundamentally to spiritual and religious guidance. In the allocution priests are exhorted

...to bring all such as are or shall be committed to [their] charge, vnto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of Age in Christ, that there be no place left among you, either for Errour in Religion, or for viciousnes in life.”⁵⁸⁶

The priest, as a shepherd of the flock to which he is sent, guides his charge by “framing the manners, both of [himself] and of them that specially pertain vnto [him], according to rule of the [holy] scriptures.”⁵⁸⁷ None of this guidance is possible unless priests are themselves people of prayer.⁵⁸⁸ As well as “drawing all [their] cares and studies”⁵⁸⁹ towards the priestly office, priests are to

continually pray to God the Father, by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministrie...⁵⁹⁰

This is necessary because the “will and ability” to perform the tasks of priestly ministry are “given of God alone. Therefore [priests] ought, and need to pray earnestly for his holy spirit.”⁵⁹¹ And just as deacons must model Christian virtues, so must priests; the sixth examination question calls on priests – and their families – to be “wholesom examples and Patterns to the flock of Christ.”⁵⁹² The faithfulness of a priest’s stewardship, then, is recognised as having important didactic implications.

A man on a mission?

The word mission is absent from the FMOP, whilst reference to evangelism is restricted to the epistle reading, Ephesians 4:7-13),⁵⁹³ and the prayer preceding the imposition of hands which alludes to the same scripture.⁵⁹⁴ This situation may suggest that scholarship, preaching and spiritual care of parishioners are at the core of priesthood, whereas the business of taking the Gospel to the wayward,

⁵⁸⁶ Ibid., 981.

⁵⁸⁷ Ibid., 983.

⁵⁸⁸ Ibid., 987.

⁵⁸⁹ Ibid., 983.

⁵⁹⁰ Ibid.

⁵⁹¹ Ibid. In the fifth question, as well, we learn that priests are “to be diligent in prayers...” ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 987.

⁵⁹² Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 987.

⁵⁹³ Ibid., 969.

⁵⁹⁴ Ibid., 993.

lost or unconverted is peripheral. Such an interpretation would, however, be anachronistic. In seventeenth century England, priests on the whole were licensed to parishes which included every English person by default. Some of them were regular church-goers, others were less committed, while still others were committed to other expressions of Christianity or religion altogether. Via ordination and licensing to a parish an Anglican priest assumed responsibility for each of those souls. Consequently a priest might find himself in a position of being a missionary to people who were already, in a technical sense, his own. Any mention in the FMOP of priests shepherding or otherwise caring for and labouring over those in their charge, then, ought to be read as implying a certain amount of deliberate evangelical effort towards the unconverted and the unwilling.

The FOCAB

Bishops, no less than deacons and priests, must believe “that the holy Scriptures contain sufficiently all doctrine, required of necessitie to eternall Salvation through faith in Iesus Christ;”⁵⁹⁵ be persons of prayer,⁵⁹⁶ and live an exemplary life in which they show themselves “in all things an example of good works vnto others.”⁵⁹⁷ The demand for bishops to be exemplars of the faith is driven home in the epistle (1 Tim 3: 1-7).

A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, Not given to wine, no Striker, not greedy of filthy lucre, but patient, not a brawler, not covetuous, One that ruleth well his own house...Not a Novice...Moreover, he must have a good report of them, which are without...⁵⁹⁸

The qualities that the epistle sets forth are as much about being as they are about doing, but one is left in no doubt at the outset of the reading that if *being* a bishop is anything, it is about *doing* a work: “[t]his is a true saying: Jf a man desire the office of a Bishop, he desireth a good work.”⁵⁹⁹

The nature of this work bears similarities to that of priests, but there are different emphases. Bishops, like priests, are called to preach, teach and pastor their charges, but they have apologetic, disciplinary and governance functions which surpass those of priests. It is to the functions of the episcopate as set forth in the FOCAB that we now turn.

Preacher

Preaching is undoubtedly a core function of the episcopate. In the special collect that heads up the FOCAB the first specifically episcopal function mentioned is preaching.⁶⁰⁰

⁵⁹⁵ Ibid., 1009.

⁵⁹⁶ Ibid.

⁵⁹⁷ Ibid., 1011.

⁵⁹⁸ Ibid., 999.

⁵⁹⁹ Ibid.

⁶⁰⁰ “...that they may diligently preach thy word,...” Ibid.

Give grace, we beseech thee, to all Bishops, the Pastours of thy Church, that they may diligently preach thy word...⁶⁰¹

The preaching function of bishops is alluded to in the second alternative epistle (Acts 20: 17-35) in which St Paul describes how tirelessly he testified “both to the Jews, and also to the Greek, repentance toward our Lord Jesus Christ.”⁶⁰² Preaching is also given explicit mention in the final collect after Communion in which the Holy Spirit is invoked to the end that the new bishop be an effective preacher.⁶⁰³

Most mercifull Father, we beseech thee to send down vpon this thy servant thy heavenly blessing: and so indue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience, and doctrine; but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity:⁶⁰⁴

Thus the FOCAB is bordered or framed at its commencement and conclusion by prayers which associate preaching with the episcopate. The prominent location of these prayers, which serves to privilege their contents, indicates that preaching is at the heart of a bishop’s office in the church.

Teacher

There is a strong didactic component to a bishop’s function, connected with which is the requirement to study scripture. That much is plain from the imperative formula spoken by the Archbishop during the delivery of the Bible to the newly ordained bishop.

Give heed vnto reading, exhortation, and doctrine. Thinke vpon the things contained in the Book. Be diligent in them that the increase coming thereby may be manifest vnto all men. Take heed vnto thy selfe, and to doctrine, and be diligent in doing them...⁶⁰⁵

The didactic function is also implied by the presence of the third alternative Gospel, Matt 28: 18-20 in the rite, in which the risen Jesus instructs the disciples to “teach all Nations... to observe all things whatsoever I have commanded you...”⁶⁰⁶ The second question of the examination, which commences with the matter of the scripture’s sufficiency, similarly lays down an implicit charge to bishops to teach.

And are you determined out of the same holy Scriptures to instruct the people committed to your charge: and to teach or mantein nothing as required of necessity to eternall salvation, but that which you shall be perswaded, may be concluded, and proved by the same.⁶⁰⁷

⁶⁰¹ Ibid.

⁶⁰² “And how J kept back nothing, that was profitable vnto you, but have shewed you, and have taught you publickly, and from house to house...” Ibid., 1001.

⁶⁰³ Ibid., 1017.

⁶⁰⁴ Ibid.

⁶⁰⁵ Ibid., 1015.

⁶⁰⁶ Ibid., 1005.

⁶⁰⁷ Ibid., 1009.

The next question in the examination is about the bishop-elect's commitment to a life of prayerful study of the scriptures,

...so as ye may be able by them to teach and exhort with wholesom doctrine, and to withstand and convince the Gainsayers.⁶⁰⁸

As a teacher of the faith, then, a bishop is also to be a defender of the faith. The third question goes on to show that a bishop's function involves not only teaching and apology but proactive defence of the faith. The archbishop commands the bishop-elect in the following, uncompromising terms.

Be you readie, with all faithfull diligence, to banish and drive away all erroneous and Strange doctrine contrary to Gods word; and both privatly and openly to call vpon, and incourage others to the same.⁶⁰⁹

In summary, the teaching function of a bishop is broad ranging, involving as it does a commitment to ongoing study of the Bible, a willingness to express that knowledge to others, and a determination to defend and promote the church's understanding of orthodoxy. The latter aspect of this function passes over into another function of the episcopate that receives explicit mention in the FOCAB, namely, that of disciplinarian.

Disciplinarian

The episcopal function of disciplinarian is mentioned in the first collect of the FOCAB.⁶¹⁰ It is the second-mentioned function after preaching. In that prayer, almighty God is besought to the end that bishops "may ...duly administer the godly discipline thereof [the Church]..."⁶¹¹ The next petition of the prayer bids God to "...grant to the people, that they may obediently follow the same..."⁶¹²

In the sixth question of the examination, the magisterial power of bishops is referred to in a way that it was not in the FMOP. Not only are bishops to keep the peace by the judicious use of words, as priests are, but, potentially, via the coercive powers that reside in the state. The bishop-elect is asked,

Will you mantein, and set forward, as much as shall lie in you, quietness, love and peace among all men: and such as be vnquiet disobedient and criminous within your dioces, correct and punish, according to such authority as ye have by Gods word, and as you shall be committed by the ordinance of this Realme.⁶¹³

⁶⁰⁸ Ibid.

⁶⁰⁹ Ibid.

⁶¹⁰ Ibid., 999.

⁶¹¹ Ibid.

⁶¹² Ibid.

⁶¹³ Ibid., 1011.

The potential for a bishop to act as a judge in criminal matters is understandable in the case of an established church in which, theoretically at least, there is no hard and fast demarcation between church and state. The disciplinary function is alluded to again in the final collect of the FOCAB where prayer is offered that the new bishop may “reprove, beseech, and rebuke”⁶¹⁴ as he preaches God’s word.

A governor or ruler

Closely linked to the idea of a bishop being a disciplinarian is the notion that he has a governance function. This function is referred to in the first alternative epistle (1 Tim 3: 1-7) which demands that a candidate for bishop first be proven an effective ruler of his own household,

...For, if a man know not how to rule his own house, how shall he take care of the church of God?⁶¹⁵

In the collect that concludes the litany in the FOCAB, governance is included as an end of the episcopate.⁶¹⁶ This is an end which is not mentioned in the special collects in either the FMMD or FMOP.⁶¹⁷ The reference to governance at this point in the FOCAB was new to the 1662 BCP Ordinal.⁶¹⁸ This novel inclusion in a statement on the ultimate purpose of ordained ministry may point to governance of the church being an ultimate end of episcopal ministry rather than a proximate one. Alternatively, and more likely (please see the section on ultimate ends below), its inclusion was driven by a desire to make a clear distinction between the episcopate and priesthood somewhere very obvious in the FOCAB, even if that inclusion was something of a category error.⁶¹⁹

Prior to the examination the archbishop again refers to the role of governance which bishops exercise in the church.

Brother; Forasmuch as the holy Scripture, and the ancient Canons command that we should not be hasty in layin on hands, and admitting any person to Government in the church of Christ...⁶²⁰

This function, which is inevitable in a hierarchical organisation, is understandably vested in bishops who inhabit the highest level of the hierarchy.

⁶¹⁴ Ibid., 1017.

⁶¹⁵ Ibid., 999.

⁶¹⁶ Ibid., 1007.

⁶¹⁷ Ibid., 945, 69.

⁶¹⁸ See Ibid., 1007.

⁶¹⁹ See John M. Barkley, "'Episcopate' and 'Presbyterate' in the Anglican 'Ordinal'," *Scottish Journal of Theology* 11, no. 2 (1958).

⁶²⁰ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 1009.

A shepherd

In the admonition that follows the imposition of hands and the delivery of the Bible, the archbishop refers directly to the pastoral aspect of the episcopal office:

Be to the flock of Christ a Sheppard, not a wolf; feed them, devour them not. Hold vp the weake, heal the sick, bind vp the broken, bring again the outcasts, seek the lost. Be so mercifull that ye be not too remiss; so minister discipline, that *you* forget not mercy: that when the chief Sheppard shall appear, ye may receive the never fading crown of glory...⁶²¹

This is the fullest reference in the FMOP to the need for a bishop to care for individuals in a practical way. Its position in the service, directly after the imposition of hands and delivery of the Bible, indicates that this requirement of episcopal office is of central importance. Within this admonition, reference is made to the disciplinary function that bishops have. The close association of pastoral care and discipline gives some indication of the ecclesial context in which bishops might exercise their pastoral function on a regular basis, namely, as care-givers to clergy over whom they have direct disciplinary control. If this is the case, it does not remove from bishops the need to be kindly disposed towards everyone in need. This is made clear in the final question of the examination.

Will you shew your self gentle, and be mercifull for Christs sake to poor and needy people, and to all strangers destitute of help.⁶²²

An answer in the affirmative to this question hardly commits a bishop-elect to searching the highways and byways of his diocese for those in need, but it does commit him to respond lovingly to human need when it presents itself.

Bishop as the person who admits others to ordained ministry

The penultimate question of the 1662 FOCAB refers to an ordained function that is unique to bishops, namely, the function of admitting people to ministry through the laying on of hands.⁶²³ The bishop-elect is asked, “Will you be faithfull in ordaining, sending, or laying hands vpon others.”⁶²⁴ This question was not present in earlier BCP Ordinals.⁶²⁵ Its presence in the 1662 BCP Ordinal helped clarify the identity of the proper minister of ordination.

The Preface of the 1662 BCP Ordinal contains an addition as well relating to the sufficiency of episcopacy for ordination. The addition is shown in bold below.

No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined,

⁶²¹ Ibid., 1015.

⁶²² Ibid., 1011.

⁶²³ Ibid.

⁶²⁴ Ibid.

⁶²⁵ See Ibid., 1010-11.

and admitted therevnto, according to the Form hereafter following **or hath had formerly
Episcopall Consecration or Ordination.**⁶²⁶

It is likely that the revisers had in mind episcopal ordinations performed according to the Elizabethan BCP Ordinal amongst Anglicans exiled during the Commonwealth, but no limitation is placed on the church in which the episcopal consecration or ordination might have been performed. Implicit in this caveat is the potential for bishops to admit individuals to ordained ministry and to have the legitimacy of that admission recognised in a particular church even if they have not followed the forms of consecration or ordination sanctioned by that particular church. It would be easy to exaggerate the significance of this implication. It is quite likely that the overwhelming intention behind the use of this caveat was the unchurching of ministers ordained during the Commonwealth by non-episcopal means.⁶²⁷

Ultimate ends of ordained ministry

Throughout the 1662 BCP Ordinal two ultimate purposes or ends are associated with ordained ministry, whether that ministry be diaconal, presbyteral or episcopal. It is these which impel the actions, functions or proximate purposes that ordained ministers are charged with upholding. The ultimate purposes of each ordained ministry are mentioned in the collects which conclude the litany in each service. In order of diaconate, presbyterate and episcopate these ultimate purposes are:

...the glory of [God's] Name, and the edification of [God's] Church...⁶²⁸
...the glory of [God's] Name, and the edification of [God's] Church...⁶²⁹
...the glory of [God's] Name, and the edifying and well governing of [God's] church...⁶³⁰

The third purpose given in the FOCAB of “well governing” the church is not strictly an ultimate end. It is more a function or proximate end within the life of the church than a final goal. In an indirect way this would appear to be recognised by the drafters of the revised FOCAB in their composition of the special suffrage for the bishop-elect. In that instance reference is made to the edifying of the church and the glorification of God, but there is no mention of governance:

That it may please thee to bless this our brother elected and to send thy grace vpon him, that he may duly execute the office wherevnto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.⁶³¹

⁶²⁶ Ibid., 931.

⁶²⁷ Holeton, "Some Reflections on Apostolicity, Apostolic Tradition, Episcopacy and Succession," 33.

⁶²⁸ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 945.

⁶²⁹ Ibid., 969.

⁶³⁰ Ibid., 1007.

⁶³¹ Ibid.

Edification or the building up of the church is closely associated with another end that features prominently in the 1662 BCP Ordinal, namely, salvation of souls. The reason why ordained ministers are called to labour so hard to keep the faithful in a state of grace and call back those who have fallen is because the eternal fate of themselves and those they are charged to care for depends on their diligence.⁶³² In the FMOP for instance candidates for the priesthood are exhorted to

Have alwayes therefore printed in your remembrance how great a treasure is committed to your charge...And if it shall happen the same Church, or any member thereof to take any hurt or hinderance by reason of your negligence; Ye know the greatnes of the fault and also the horrible punishment that will ensue.⁶³³

The culpability of deacons with regards to the salvation of souls is not as great as that of priests and bishops. Nevertheless, as candidates for the diaconate sat in combined ordination services with deacons about to be ordained priests, they can have been under no illusion about the seriousness of their calling and how, at the end of a successful year in the “inferiour office”⁶³⁴ of the diaconate, they too would be culpable before God if they were negligent in bringing souls to salvation. The ultimate purposes assigned to ordained ministry in the 1662 BCP Ordinal are the same as those that belong to the people of God as a whole. This equivalence is best seen by examining the appraisal that the 1662 BCP Ordinal makes of the human condition, a diagnosis that makes no distinction between the ordained or non-ordained. It is to this appraisal that we now turn.

The litany, common to each rite, is quite forthright about the reality and pervasiveness of sin, the misery it causes people, the anger it generates in God, and the fate that befalls those who do not repent and accept the salvation Christ offers. This extensive series of prayers begins with four petitions which each refer to those praying as “miserable sinners,”⁶³⁵ and plead for God’s mercy.⁶³⁶ Then a prayer is made that God will spare his people the due penalty of their trespasses.

Remember not Lord, our offences, nor the Offences of our forefathers, neither take thou vengeance of our Sins: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.⁶³⁷

The set of prayers following this prayer petitions God for deliverance from evils of various sorts, commencing with deliverance from “all evil and mischief, from Sin, from the crafts, and assaults of the devil, from thy wrath, and from everlasting damnation.”⁶³⁸ The means of this salvation becomes clear later in the sequence; it is wrought

⁶³² Ibid., 983.

⁶³³ Ibid., 981.

⁶³⁴ Ibid., 955.

⁶³⁵ Ibid., 935.

⁶³⁶ Ibid.

⁶³⁷ Ibid.

⁶³⁸ Ibid.

[b]y the mysterie of [Christ's] holy Incarnation, by [his] holy Nativitie, and Circumcision, by [his] Baptism, Fasting, and Temptation....[b]y [his] Agony, and bloody sweat, by [his] Cross and Passion, by [his] precious Death, and Buriall, by [his] glorious Resurrection and Ascension, and by the coming of the holy Ghost..⁶³⁹

A long list of petitions, each beginning with the plea, “That it may please thee...” and end with “We beseech thee to hear vs good Lord” gives further insight into the way the relationship between God and God’s people was perceived. As the following petitions show, it was a relationship that was far from mutual.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy commandments...That it may please thee, to strengthen such as do stand, and to comfort and help the weak hearted, and to raise vp them that fall, and finally, to beat down Satan vnder our feet.⁶⁴⁰

There is a lack of mutual agency here because there is an absence of agency accredited to the human side of the relationship; it is God who enables faith to be born, develop and be sustained in the otherwise incorrigible human heart.

Towards the end of the litany, after the Lord’s Prayer has been said the following petition is made by the priest leading the litany. It sums up the state that humanity is believed to be in and links every human life, well lived, with the ultimate purpose of praising God in the assembly of the faithful.

O God merciful Father that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress vs; and graciously hear vs, that those evils which the craft and subtilty of the devil or man worketh against vs may be brought to nought, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks vnto thee in thy holy church, through Jesus Christ our Lord.⁶⁴¹

Similarly, in the prayer before the collect that concludes the litany, the ultimate purpose of glorifying God is mentioned on two occasions, whilst the sorrowful state of humanity is bewailed.

We humbly beseech thee, O Father, mercifully to look vpon our infirmities; and for the glory of thy Name, turne from vs all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness, and purenes of living, to thy honour and glory, through our only Mediatour, and Advocate Jesus Christ our Lord. Amen.⁶⁴²

Everyone, including ordained ministers, then shares a common purpose, namely, the glorification of God. It is not only the ultimate purpose of glorifying God that all God’s people share. The purpose of

⁶³⁹ Ibid., 937.

⁶⁴⁰ Ibid., 939.

⁶⁴¹ Ibid., 943.

⁶⁴² Ibid., 945.

edifying or building up the Church is common as well. This is seen in the FMOP in the collect after Communion.

Almighty God, and heavenly Father...we humbly beseech thee by the same thy blessed son, to grant vnto all, which either here, or elsewhere call vpon thy holy Name, that we may continue to shew our selves thankfull vnto thee for these [priests], and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee, and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed Kingdom enlarged, through the same thy son Jesus Christ our Lord...⁶⁴³

Thus, it is not possible to draw distinctions between the ordained and other Christians in terms of the ultimate ends to which they are called. A consequence of this situation is that if ordained ministers are set-apart from other Christians in some way, that distinction is likely based on something within the church, operating at a more basic level than ultimate purpose. That certain *something* may be a proximate purpose that distinguishes ordained ministers from other members of the church. Alternatively, it may be a relational quality that sets ordained ministers apart from the rest of the baptised in some way. Or it may be a combination of factors. At the end of this chapter an attempt to define this distinguishing character will be made. Before we turn to that tantalising exercise we need to examine the nature of the relationships described as existing between ordained ministers and other church members in the 1662 BCP Ordinal.

The place that ordained ministry has in the church

In this section the nature of ministerial relationships in the 1662 BCP Ordinal will be brought into sharper focus by a critical examination of the way ordained ministers interact with other persons, corporate or individual, mentioned in that set of rites. These persons include God, the sovereign, other ordained ministers, and the corporate entity referred to in the 1662 BCP Ordinal as the people. The nature of the relationship between each of these persons and ordained ministers will be considered in terms of authority, power and responsibility. This allows the place of ordained ministry in the 1662 BCP Ordinal to be characterised in such a way that points of continuity and disjunction with LSM Auckland are more readily discerned.

God

There are at least two features of the 1662 BCP Ordinal that leave the reader in no doubt as to the relevance of God to ordained ministry. One of these is to do with the ultimate purpose of ordained ministry, which is overtly connected with the giving of honour,⁶⁴⁴ praise,⁶⁴⁵ and glory to God.⁶⁴⁶

⁶⁴³ Underlining added. Ibid., 993.

⁶⁴⁴ Ibid., 933, 59, 1007.

⁶⁴⁵ Ibid., 1007.

⁶⁴⁶ Ibid., 969, 93, 95, 1007.

These doxological acts imply the existence of a relationship between God and God's ministers, specifically one of deep gratitude on the human part. Another sign of the relevance of God to ordained ministry is the high incidence of prayer in these rites, the public offering of which is a necessary condition for ordination according to the Preface of the 1662 BCP Ordinal.⁶⁴⁷ These two features indicate that God is essential for the process of admitting individuals to ordained ministry, and of the utmost importance in the ongoing ministry of these individuals.

The position of honour which God holds vis-à-vis his ministers is indicated in the words spoken by the bishop when the candidates are presented to the bishop. In the FMMD, the bishop tells the archdeacon or his deputy presenting the candidates to "[t]ake heed that the persons whom ye present vnto us, be apt and meet, for their learning, and godly conversation, to exercise their ministrie duly, *to the honour of God*, and the edifieing of his Church."⁶⁴⁸ A very similar admonishment is made to the presenter of candidates for priesthood in the FMOP.⁶⁴⁹

The litany and suffrages which feature in each rite are prayers of expiation or contrition which petition God to save his people from all manner of evil and direct them in the ways of righteousness.⁶⁵⁰ An indication of the nature of the relationship between God and God's people can be gleaned from the litany. God's relationship with his people, for instance, is not portrayed as a relationship of equals, but as a relationship in which everything, including the inclination of an individual to believe, is a gift of God.⁶⁵¹

Authority

The 1662 BCP Ordinal sets forth an image of God that is personal and supremely powerful; even the king is to honour and fear him.⁶⁵² Because God is presented as the undisputed author of everything, including the will to choose the righteous path and remain on it,⁶⁵³ he is implicitly the author of ordination.

The authority of God over the universal Church is recognised in the imperative formulae which pronounce that the person upon whom hands have been laid has been admitted or received into "the church/Church of God."⁶⁵⁴ Significantly, the candidates are not ordained solely into the Church of England. That is the case even though the 1662 BCP Ordinal indicates quite plainly in the Preface that the rites which constitute it represent the normal way of admitting individuals to ordained ministry in the *Church of England*.

⁶⁴⁷ Ibid., 931.

⁶⁴⁸ Italics added Ibid., 933.

⁶⁴⁹ Ibid., 959.

⁶⁵⁰ Ibid., 935-45.

⁶⁵¹ "That it may please thee to give all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit." Ibid., 939.

⁶⁵² Ibid., 937.

⁶⁵³ Ibid., 983.

⁶⁵⁴ Ibid., 953, 95, 1015.

No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called tryed, examined, and admitted therevnto, according to the Form hereafter following, or hath formerly Episcopall Consecration or Ordination.⁶⁵⁵

On the face of it, there may appear to be a contradiction between what the Preface and the imperative formulae suggest about the place of ordained ministry; one might ask, is an ordained minister the holder of a particular office within the Church of England, or in the universal Church of God? This ambiguity is resolved if the Preface, at this juncture, is understood as setting forth the legal requirements for a person to execute the office of an ordained minister in God's Church within the jurisdiction of the Church of England. Conceived of that way, the Preface does not exclude the possibility that a person may be ordained into the Church of God in other jurisdictions by different means, possibly even without episcopal hands being laid on them.⁶⁵⁶ For that person to exercise or execute their office within the jurisdiction of England, however, imposition of hands by a bishop would be necessary. Such a stance towards other churches is consistent with a God who is conceived of as the ultimate authority over every people and place, but who chooses to exercise his authority by particular means. It is consistent, too, with the nineteenth of the 39 Articles of Religion which defines the "visible Church of Christ"⁶⁵⁷ as "a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."⁶⁵⁸ It is axiomatic that the leadership of the Church of England felt their church to be such a congregation in the invisible, universal Church of God. And if that were the case then their church's ministers were ministers in God's Church.

Power

The 1662 BCP Ordinal indicates that it is God who empowers ordained ministry. This is evident from the prayers of special suffrage where God is petitioned to pour forth, or send his grace so that the candidates may properly exercise their office:

That it may please thee [God] to bless these thy servants, now to be admitted to the order of Deacons, [or Priests] and to pour thy grace vpon them, that they may duly execute their office to the edifying of thy Church and the glory of thy holy Name.⁶⁵⁹ (FMMD and FMOP)

That it may please thee to bless this our brother elected and to send thy grace vpon him, that he may duly execute the office wherevnto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.⁶⁶⁰ (FOCAB)

⁶⁵⁵ Ibid., 931.

⁶⁵⁶ See Norris, "Episcopacy," 341, 42.

⁶⁵⁷ Bicknell, *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, 229.

⁶⁵⁸ Ibid.

⁶⁵⁹ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 939.

The precedence or priority of God's initiative in the relationship between God and his ministers is indicated in the allocution given by the bishop to priestly candidates in the FMOP, and again in the special collects following communion in each rite.⁶⁶¹ These special collects indicate that the ordained have no real power with respect to God. Consequently, it would be possible to portray the implied relationship as non-mutual or profoundly one-sided. There is, however, reciprocity in this power relationship; God gives the power that enables his ministers to respond with works that build up the church and give glory back to God.

Responsibility

Both the FMOP and FOCAB indicate that priests and bishops, respectively, are responsible persons who must be prepared to yield an account to God for the performance of their office. The responsibility of deacons towards God is not made as explicitly, but it is clear from the collect before the epistle, if not the solemnity of the rite itself, that deacons have a strict duty to perform as a consequence of their calling by God.⁶⁶² In the FMOP and FOCAB, however, the responsible position into which God has placed priests and bishops is more fully developed. Nowhere is this more fully realised than in the allocution spoken by the bishop at the ordination of priests. In that instance, the priesthood is set forth as a charge or responsibility which obliges holders of that office to account to God on the most exacting terms.⁶⁶³

The bishop's allocution indicates that God has made priests responsible for the well-being of the church, and not simply for the performance of particular functions within the church. Priests are to work diligently, and without cessation, to bring the souls committed to them to "ripeness and perfectness of Age in Christ."⁶⁶⁴ The candidates are told that this responsibility is a "high...dignity,"⁶⁶⁵ a "weighty...office, and charge"⁶⁶⁶ since they are

...to be Messengers, Watchmen and Stewards of the Lord; to teach and to premonish [warn], to feed and provide for the Lords familie; to seek for Christs sheep that are dispersed abroad, and for his children, who are in the midst of this naughtie world, that they may be saved through Christ for ever.⁶⁶⁷

What appears to be required of priests is total surrender of themselves, in imitation of Christ, to the work of saving souls. The responsibility is relentless. The doing of things, such as teaching, rebuking, studying the Bible and modelling ethical behaviour, only partially meet that responsibility, since any

⁶⁶⁰ Ibid., 1007.

⁶⁶¹ Ibid., 955, 83, 95, 1017.

⁶⁶² Ibid., 945.

⁶⁶³ Ibid., 981-83.

⁶⁶⁴ Ibid., 981.

⁶⁶⁵ Ibid.

⁶⁶⁶ Ibid.

⁶⁶⁷ Ibid.

omission that might cause a person in a priest's charge to fall from grace will be placed against that priest's account. The human impossibility of this is recognised in the allocution.⁶⁶⁸ Implicit in this recognition, however, is the expectation that God will act responsibly towards those who approach him in faith.

In the rite for ordaining bishops there is no extended allocution to spell out the obligations of the episcopate. It is plain though, from statements and prayers of the presiding archbishop, that the episcopal office has responsibilities towards God particularly in terms of preaching, teaching and the maintenance of orthodoxy.⁶⁶⁹ The lack of an extended allocution on episcopal office in the FOCAB may give the impression that the responsibility of a bishop towards God is more constrained than that of a priest. That impression is probably misleading. Implicitly, the responsibilities of a bishop towards God are just as all-consuming as those of a priest. This is suggested in the second alternative epistle (Acts 20:17f) in the FOCAB where St. Paul addresses the "Elders of the Church,"⁶⁷⁰ who are also referred to as "Overseers"⁶⁷¹ about the work he has tirelessly performed among the Ephesians and that he expects them to continue.⁶⁷²

Earthly Sovereignty

Sovereignty is a word that entered the English language via French following the Norman Conquest.⁶⁷³ Its earliest, and enduring, use in English is to denote pre-eminence or supremacy in respect of excellence or power – particularly "[t]he position, rank, or power of a supreme ruler or monarch."⁶⁷⁴ From the early seventeenth century, however, its usage broadened to include the supreme power in a state not controlled by a monarch.⁶⁷⁵ It was in this sense that Thomas Hobbes (1588-1679) used the word in his seventeenth century work on political theory.⁶⁷⁶ Hobbes' notion of sovereignty as undivided, absolute power residing in an individual or collective person has proven to be enduringly helpful – at least as a starting point - for discussing the political life of nations. It is also helpful for understanding the significance of particular acts within the 1662 BCP Ordinal.

When Henry VIII initiated changes in the English Church which culminated in him being recognised as sovereign or supreme over the Church in England, political sovereignty in England

⁶⁶⁸ Ibid., 983.

⁶⁶⁹ Ibid., 999, 1009, 15.

⁶⁷⁰ Ibid., 1001.

⁶⁷¹ Ibid.

⁶⁷² Underlining added Ibid., 1001,03.

⁶⁷³ "Sovereignty," in *The New Shorter Oxford English Dictionary on Historical Principles*, ed. Lesley Brown (Oxford: Clarendon Press, 1993), 2960.

⁶⁷⁴ Ibid.

⁶⁷⁵ Ibid.

⁶⁷⁶ Thomas Hobbes, *Leviathan - Revised Student Edition*, ed. Richard Tuck, Cambridge Texts in the History of Political Thought (Cambridge: Cambridge University Press, 1996), 120-21.

resided primarily in the person of the monarch.⁶⁷⁷ That was to remain the case until the end of the Tudor period, despite the fact that Parliament's prestige rose as a consequence of its use by Henry to advance his reforms.⁶⁷⁸ By the time the BCP was being revised in 1661, the power of parliament in relation to the monarch was shifting in parliament's favour, even though the royal prerogatives that Charles II enjoyed in 1660 were not far removed from those his executed father had enjoyed.⁶⁷⁹ A significant realignment of national sovereignty occurred in 1688 when James II fled and Parliament invited William III to rule in his stead on terms that "guaranteed annual sessions [of parliament] and assured Parliament of a regular and inescapable place in the machinery of government."⁶⁸⁰ Henceforth, ultimate authority in the nation was progressively wrested from the monarch, until, by the early nineteenth century "Parliament could claim total sovereignty over the British Isles."⁶⁸¹ At the time the 1662 BCP Ordinal received the royal assent, it would be fair to say that English sovereignty was represented by the monarch, but that sovereignty itself resided in the monarch in Parliament.⁶⁸²

An indication of the esteem in which the monarch was held is the inclusion, at the very front of the 1662 BCP of "An Act for the Vniformitie of Common Prayer."⁶⁸³ The prominent position of this lengthy document cannot but leave the impression that it is the monarch "with the assent of the Lord's and Commons [the two Houses of Parliament]"⁶⁸⁴ who is the ultimate earthly authority in the Church of England. Another sign, within the ordinal itself, is the prayer in the litany for the monarch:

That it may please thee [Lord] to keep and strengthen in the true worshipping of thee in righteousness, and holiness of life, thy servant Charles our most gracious King and Governour.

We beseech thee to hear vs good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee and ever seek thy honour and glory.

We beseech thee to hear vs good Lord.

That it may please thee to be his defender, and keeper, giving him the victorie over all his enemies.

We beseech thee to hear vs good Lord.⁶⁸⁵

The three petitions offered on behalf of the king in this instance are followed by one petition for bishops, priests and deacons, and then a special suffrage for deacons, priests or bishops, depending on the service that is being conducted. The fact that the number of petitions for the king exceeds that of the clergy, and that the prayers on the Crown's behalf precede the prayers for bishops, priests and

⁶⁷⁷ J.A. Cannon, "Parliament," in *The Oxford Companion to British History*, ed. J.A. Cannon (Oxford: Oxford University Press / The Softback Preview, 1997), 727, 28.

⁶⁷⁸ Ibid. ———, "Monarchy," in *The Oxford Companion to British History*, ed. J.A. Cannon (Oxford: Oxford University Press / The Softback Preview, 1997), 648.

⁶⁷⁹ Cannon, "Parliament," 728.

⁶⁸⁰ Ibid.

⁶⁸¹ Ibid.

⁶⁸² See Paul Avis, *Church, State and Establishment* (London: SPCK, 2001).

⁶⁸³ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 5.

⁶⁸⁴ Ibid., 11.

⁶⁸⁵ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 937.

deacons, is indicative of the subordinate nature of the ordained to the monarch who, at least symbolically, represents the English people in the post-Restoration context.

Authority

The subordination of clergy to the Crown, and implicitly the Christian nation the Crown represents, is seen most explicitly in the oaths that candidates for each order must take before hands are imposed on them. Those oaths mark them as officers of the Crown, and thereby of the people whom that Crown represents. The oaths are identical in each rite.⁶⁸⁶ They leave no doubt as to the subordination of clergy to the sovereign of the English people. The arch/bishop may be seated in his ecclesiastical throne, “his Chair,”⁶⁸⁷ while this act of submission unfolds, but in light of the fact that he has acknowledged the king’s supremacy in both church and state at each of his own ordinations, no one at a seventeenth century ordination service, least of all he, could fail to recognise that an arch/bishop was a minister of the Crown, albeit a grand one, whose authority was delegated by a higher earthly source.

Another act that signifies the subordination of the episcopacy, and hence the orders authorised by bishops to the Crown is the compulsory reading of the “Kings Mandate for the consecration”⁶⁸⁸ that precedes the oath of the “Kings supremacy”⁶⁸⁹ in the FOCAB. Without that mandate or express permission of the sovereign, no consecration of a bishop could proceed. Historically this has been very significant in the development of the Anglican Communion. When Anglicans in the newly independent United States of America elected their first bishop, Samuel Seabury, and sent him to Britain for consecration, the English bishops to whom he went initially refused to ordain him for lack of a royal mandate.⁶⁹⁰ For that reason, he travelled north to the Episcopal Church of Scotland where he was consecrated.

To sum up then, candidates to the episcopate were obliged to pledge allegiance to the sovereign of the Christian nation in which they would exercise their ministry. Once in office they could proceed to ordain episcopal candidates only with the direct consent of the crown. And they were unable to ordain individuals to any office unless those persons were willing to pledge their allegiance to the crown and acknowledge the royal supremacy. The relationship between the sovereign and the ordained was one in which authority flowed from the former to the latter. The ordained are presented in the

⁶⁸⁶ In the FMOP the oath is introduced in the rubric as “the Oath concerning the Kings Supremacy, as it is set forth in the form for the ordering of Deacons.” *Ibid.*, 981. In the FOCAB the oath is introduced in the rubric as “the oath touching the acknowledgement of the Kings supremacy...as it is set down before in the forme for ye ordering of Deacons.” ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 1005.

⁶⁸⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 949, 81, 1005.

⁶⁸⁸ *Ibid.*, 1005.

⁶⁸⁹ *Ibid.*

⁶⁹⁰ See Kenneth L. Parker and Daniel Handschy, “Eucharistic Sacrifice, American Polemics, the Oxford Movement and Apostolicae Curae,” *The Journal of Ecclesiastical History* 62, no. 03 (2011): 518, 19.

1662 BCP Ordinal as delegates, or perhaps more properly, vassals, of the sovereign, invested with varying degrees of power to perform their responsibilities in the Church of England.

Power

If the relationship between the sovereign and ordained ministers in terms of authority was essentially one-sided, then the same was undoubtedly the case with respect to the power relationship between crown and clergy. This is clearly seen in the contemporary election of bishops. In the latter seventeenth century there were two ways in which bishops might be elected.⁶⁹¹ They might be elected by the Dean and Chapter of the Cathedral in which they would have their seat or they might be appointed by the crown directly.⁶⁹² The former method appears to place a considerable degree of power in the hands of those ordained individuals who were Deans or Canons of a Cathedral Chapter. This power was strictly limited in reality by the right that the crown had to veto the ordination of candidates proposed by the Dean and Chapter.⁶⁹³ A Dean or Canon with ambition, wishing to maintain his favour with the monarch who had the power to unilaterally elevate him to bishop, would have been reluctant to propose a candidate for the episcopate who might be odious to the crown in any way. A natural consequence of the asymmetry of power this points to was the taming of criticism of the crown by clergy, at least those clergymen who had advancement in mind. Clergy, it would seem, were in a position to play the prophet against every sort of vice the 1662 BCP Ordinal refers to except that which might emanate from the established structure of society itself.

Responsibility

Just as ordained ministers are accountable to God for their performance in office, so are they accountable to the sovereign. In the former relationship the time of that accounting, inevitable though it is, is unknown. It could happen at any time, and that knowledge should have kept God-fearing ministers in check. What is likely to have kept even the most lukewarm minister in some degree of religious conformity was their awareness that at any time they might be called to account by the sovereign, either directly, if they were a bishop, or indirectly via their bishop if they were a priest or deacon.⁶⁹⁴ The sovereign was then, in Hobbesian language, a “*Mortall God*”⁶⁹⁵ before whom the clergy, together with every other Christian in the Commonwealth, stood in awe.

⁶⁹¹ A.H, "On the Homage, Etc, of the Bishops of England in Lieu of Investitures," *The Gentleman's Magazine and Historical Chronicle* (June - December 1822) 1822.

⁶⁹² *Ibid.*, 309-10.

⁶⁹³ *Ibid.*

⁶⁹⁴ See Claire Cross, *The Royal Supremacy in the Elizabethan Church* (London: George Allen and Unwin, 1969), 29.

⁶⁹⁵ Thomas Hobbes, ed. *Leviathan - Revised Student Edition*, Cambridge Texts in the History of Political Thought (Cambridge: Cambridge University Press, 1996), 120.

Inter-clerical relationships

The relationship between sovereign and clergy implicit in the 1662 BCP Ordinal may be distinctly one-sided, but what of the relationships that the ordinal describes as existing between ordained ministers? In the following section the relationships between bishops, priests and deacons implicit in the 1662 BCP Ordinal are characterised in terms of authority, power and responsibility to provide a response to that question.

Bishops

In the FOCAB, just after their presentation, bishops are required to swear allegiance to their archbishop or metropolitan.⁶⁹⁶ This promise is not required of archbishops, presumably because there is no intermediary minister between them and the sovereign whom they have already sworn allegiance to.⁶⁹⁷ The oath, in the context of the rite, signals that there is a chain of command in the Church of England that begins with God and the sovereign, and proceeds downwards through archbishops and the bishops who serve beneath them.

Archbishops in the Church of England owe their metropolitan status to the fact of their installation in a diocese long recognised as having pre-eminence within the church. The dioceses of Canterbury and York have been accorded this status in England since the late seventh century. As far as their spiritual functions are concerned, archbishops do not differ from other bishops; that much is discernible from the fact that a priest ordained archbishop of Canterbury is ordained according to the FOCAB, and also by the fact that the archbishop may nominate a bishop to preside in his stead at the ordination of a new bishop.⁶⁹⁸ Archbishops differ from other bishops in the Church of England in so far as their jurisdiction is broader than that of other English bishops, extending as it does over numerous dioceses. Archbishops are to be obeyed by the bishops of the dioceses over whom their jurisdiction extends, as the Oath of Due Obedience indicates.

Every person admitted to office via the FOCAB has a responsibility to govern the church. In the case of a diocesan bishop, this obliges them to take charge of the priests and deacons who work beneath them. Reference to the role that bishops play in the governance or government of the church is made explicitly in the FOCAB. The first instance is in the concluding prayer of the litany.⁶⁹⁹ There, “well governing”⁷⁰⁰ of the church is added to the purposes common to the other ordained ministries, namely, glorifying God and edifying the church. The addition of this third goal has the effect of underlining the significance of a bishop’s role as a governor of the church.⁷⁰¹

⁶⁹⁶ Either of Canterbury or York.

⁶⁹⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 1005.

⁶⁹⁸ *Ibid.*, 999, 1005.

⁶⁹⁹ *Ibid.*, 1007.

⁷⁰⁰ *Ibid.*

⁷⁰¹ *Ibid.*, 1007, 09.

The responsibility of bishops to govern the church is implicit in the choice of scripture for the first alternative epistle (1 Tim 3:1) in the FOCAB which demands that a bishop be “[o]ne that ruleth well his own house, having his children in subjection, with all gravity: (For, if a man know not how to rule his own house, how should he take care of the church of God?)”⁷⁰² In the case of bishops in the Church of England, their “children” were, first and foremost the clergy in their diocese; for them they were responsible, and from them was expected obedience and, presumably, an account if things went awry.

In the collect before Communion in the FOCAB, God is petitioned to the end that bishops may “duly administer the godly discipline”⁷⁰³ of God’s Church, and in the short exhortation by the archbishop following the delivery of the instruments of office, it is mentioned again; “[b]e so mercifull, that ye be not too remiss; so minister discipline, that you forget not mercy.”⁷⁰⁴ Does this mean that bishops have powers of discipline that extend over every individual church member? The answer to that question, in an historical sense, is a qualified no; the power to discipline individuals that a bishop possesses has historically been limited, almost exclusively, to ordained ministers within the church.⁷⁰⁵ One exception in the 1662 BCP relates to the power of bishops, on advice from clergy, to exclude certain persons from full participation in the Holy Communion.⁷⁰⁶ The restricted powers of discipline that bishops have possessed in the Church of England is an implication of the royal supremacy. That principle necessarily places clergy in a subordinate position to a church member, the monarch who, in himself or herself, represents the Christian nation. Because it is not in the nature of subordinates to sanction superiors, it is not in the nature of bishops to enforce discipline on members of the Christian nation unless those members have been admitted to an area of special responsibility within the church, namely, the offices of deacon and priest. The limitation on a bishop’s authority with respect to discipline points to a broader principle discernible through the 1662 BCP Ordinal, namely, that ministers ordained according to these liturgies, whether deacons, priests or bishops, are individuals *with* authority *under* the authority of a particular church or Christian nation. This principle is examined more fully below in the section that focuses on the relationship that exists between ordained and other church members, referred to in the 1662 BCP Ordinal as, *the People*.

Priests and Deacons

Candidates for the diaconate and priesthood in the 1662 BCP Ordinal promise their obedience to their bishop during their respective examinations where they are asked if they will obey their

⁷⁰² Ibid., 999.

⁷⁰³ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 999.

⁷⁰⁴ Ibid., 1015.

⁷⁰⁵ See Norris, "Episcopacy."

⁷⁰⁶ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 639.

“ordinarie/ordinary”⁷⁰⁷ and the “chief Ministers of the Church”⁷⁰⁸ set over them.⁷⁰⁹ In Anglican polity in the late seventeenth century, the “Ordinarie”⁷¹⁰ that a deacon was called upon to obey was, perhaps without exception, his diocesan bishop.⁷¹¹ An ordinary was a person who held powers of governance by virtue of office. The office of a diocesan bishop was in that category, as had been the office of an abbot in pre-Reformation England. The other “chief Ministers of the Church”⁷¹² included the vicar-general, to whom a bishop could delegate his powers of jurisdiction in total, and archdeacons and deans, to whom a bishop could delegate his powers of jurisdiction in part. In the Tudor period, suffragan bishops (auxiliaries to diocesan bishops) would have at least come under the category of “chief Ministers of the Church.”⁷¹³ By the Restoration period, however, the office of suffragan bishop had lapsed and it was not revived until the latter nineteenth century. The person who was given “the charge and Government over”⁷¹⁴ a deacon, on a day to day basis was the “Curate,” a rector or vicar (a priest in either case) of the parish to which that deacon was licensed by the bishop.⁷¹⁵ The FMMD thus casts deacons as assistants to priests in the various parishes to which they will be assigned. They are men under authority, and that authority is encountered on a day to day basis in the person of the Curate or priest in charge. Priests are not authorities in their own right though. That is made clear in the reference in the same examination question to the need for deacons to be authorised by the bishop before being allowed to preach.⁷¹⁶

If a new deacon remained unclear at the end of the examination as to his subordination to priests and bishops, his uncertainty was dispelled at the end of the rite when the collect after Communion petitioned God,

[t]hat [deacons] having alwayes the testimony, of a good conscience, and continuing ever stable, and strong in thy Son Christ, may so well behave themselves in this inferiour office, that they may be found worthy to be called vnto the higher Ministries in thy Church...⁷¹⁷

⁷⁰⁷ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 953, 87.

⁷⁰⁸ Ibid.

⁷⁰⁹ Ibid.

⁷¹⁰ Ibid., 953.

⁷¹¹ J.H. Srawley, "The Holy Communion Service," in *Liturgy and Worship: A Companion to the Prayer Books of the Anglican Communion*, ed. W.K. Lowther Clarke (London: SPCK, 1959), 306.

⁷¹² Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 953.

⁷¹³ Ibid.

⁷¹⁴ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 953.

⁷¹⁵ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951. A rector had more extensive rights with regard to the collection of revenue in the parish than a vicar, but they were equivalent in their spiritual jurisdiction.

⁷¹⁶ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951.

⁷¹⁷ Ibid., 955.

Despite their subordination deacons were still persons with some authority, sufficient to carry out the tasks assigned to them. The responsibility of deacons was directly to their parish priest, who is likely to have been the person most decisive in assessing the deacon's faithfulness and diligence in the role. A deacon's advancement depended on him gaining a good report in these matters.⁷¹⁸ The balance of power in the relationship between priest and deacon in the parish, then, was deliberately unequal, favouring compliance on the deacon's part.

Summary

As the 1662 BCP Ordinal describes it there is a hierarchical arrangement of authority, and with it, power and responsibility, within the ordained ministry. Bishops are persons in authority over both priests and deacons, but the authority that deacons encounter on a day to day basis is mediated via a priest who acts in the place of the bishop. Deacons, who are at the bottom of the hierarchy, have less authority than priests. They are granted the authority, and implicitly recognised as having the power to perform certain functions within the church. The authority they are allowed does not permit them to operate beyond the close surveillance of a parish priest. That situation is understandable given the transitory and probationary nature of the diaconate described in the 1662 BCP Ordinal. Priests are not under the same constant scrutiny that a deacon is under but they are nevertheless accountable to the person to whom they promised allegiance in the examination, namely their bishop or ordinary. A bishop, in turn, is responsible for the officers who serve beneath him but he is not responsible to them; his responsibility in an earthly sense is to the archbishop, who in turn is accountable to the Crown. All of these persons, from deacon to king, are responsible to God. It is axiomatic of the 1662 BCP Ordinal that the allegiance of each person to God in no way clashes with the particular earthly allegiances entered into via the rites.

The People in the 1662 BCP Ordinal

Mixed messages may be derived from the rites when they are perused for clues as to the relationship between church members, *the people*, and the ordained. There are instances in the texts where the former appear subservient to the ordained, but the obverse is also the case. This situation is reviewed below and a case developed that the people are not presented as subservient to the ordained in the 1662 BCP Ordinal, and that, indeed, the reverse is more likely.

There can be little doubt that the people are to hold deacons and priests in high regard. In the opening rubrics of the FMMD and FMOP instruction is given that the people should be told how they

⁷¹⁸ Ibid., 957.

are to esteem deacons and priests in their office.⁷¹⁹ Similarly, in the FOCAB, the requirement for the people to obey their bishop is made explicit in the collect preceding the epistle.⁷²⁰

A priest's responsibility for a specific group of Christian people is indicated in the FMOP in five instances where the expression "committed to your charge" occurs.⁷²¹ These imperative statements might suggest that the people to whom priests are sent are entirely passive objects of clerical concern. That suggestion is quite wrong. The people are, in actual fact, vital for and active in the process of admitting individuals to ordained ministry, and the ongoing relationship between the people and the clergy is one in which the ordained are ultimately subordinate.

At key points in the 1662 BCP Ordinal, the authority of the people with respect to the process of admittance to ordained ministry is acknowledged. The first point, which occurs in the FMMD and FMOP but not the FOCAB, is at the presentation of the candidates. There the people – "Brethren"⁷²² in the FMMD; "Good people"⁷²³ in the FMOP – are given the right to challenge any individual candidates' admission to holy orders.

Then the Bishop shall say vnto the People.

Brethren; if there be any of you who knoweth any Impediment or notable Crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office; Let him come forth in the Name of God, and shew what the crime or impediment is.⁷²⁴
(FMMD)

Then the Bishop shall say vnto the people.

Good people, These are they, whom we purpose, God willing, to receive this day vnto the holy Office of Priesthood. For after due examination, we find not to the contrary, but that they be lawfully called to their funtion and ministrie; and that they be persons meet for the same. But yet if there be any of you, who knoweth any Jmpediment, or notable crime in any of them, for the which he ought not to be received into this holy ministrie; Let him come forth in the name of God, and shew what the crime or Impediment is.⁷²⁵ (FMOP)

This right of objection represents power of a sort - not as extensive as the Reformers on the Continent strove for,⁷²⁶ but a means of affecting the process nevertheless. It is a sign that the people are authoritative when it comes to the matter of deciding who will lead them spiritually. The fact that the bishop offers an account to the people regarding the appropriateness of the candidates is no less indicative of the authority which the national congregation possesses. At that juncture, the bishop, as

⁷¹⁹ ———, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 933, 59.

⁷²⁰ Ibid.

⁷²¹ Ibid., 981, 83, 85, 85, 87.

⁷²² Ibid., 933.

⁷²³ Ibid., 959.

⁷²⁴ Ibid., 933.

⁷²⁵ Ibid., 959.

⁷²⁶ Bradshaw, "Reformation Churches," 380.

the person ultimately responsible for the training and assessment of the candidates, demonstrates his own responsibility to the congregation. This enquiry demonstrates, however symbolically and imperfectly, that the bishop himself is constrained by and subordinate to the national church.

The people are engaged at other key junctures in the process of admission in all three rites. Their involvement in the praying of the litany and special suffrages is significant, given that this extended body of prayer for the church, the world and for the candidates, undoubtedly meets the Preface's requirement that "publique prayer"⁷²⁷ accompany the process of admission to ordained ministry. The rubrics governing the litany and special suffrages (where petitions are made specifically for the candidates) in each rite are printed below.

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the congregation) shall, with the Clergie and people present, sing or say the Letany, with the Prayers as followeth.⁷²⁸ (FMMD)

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the Congregation) shall with the Clergie and the people present sing or say the Letanie with the prayers, as is before appointed in the forme of ordering Deacons; save only that in the proper suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.⁷²⁹ (FMOP)

And then shall be said the Letanie as before in the form of ordering Deacons: save only, that after this place, That it may please thee to illuminate all Bishops &c, the proper Suffrage there following, shall be omitted, and this inserted instead of it.⁷³⁰ (FOCAB)

In the rubrics controlling the praying of the litany, both the FMMD and FMOP attest to the people's participation on two occasions each; in the first instance via commendation of the "prayers of the Congregation"⁷³¹ and in the second directly. The absence of reference to the congregation or the people in the equivalent rubric in the FOCAB does not appear to be indicative of a diminished role being accorded them in that rite, since the rubric there refers the reader to the litany found in the FMMD.

The examination of the candidates before the congregation is also indicative of the authority that the people bear. In the FMMD, the examination of candidates occurs "in the presence of the people."⁷³² There is no such rubric in the FMOP, but that is probably because the examination is prefaced directly by a lengthy allocution from the bishop⁷³³ – at which point the focus is on the bishop and his exhortation of the priestly candidates. The importance of the congregation to the act of

⁷²⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

⁷²⁸ *Ibid.*, 933, 35.

⁷²⁹ *Ibid.*, 959, 61.

⁷³⁰ *Ibid.*, 1007.

⁷³¹ *Ibid.*, 933.

⁷³² *Ibid.*, 951.

⁷³³ *Ibid.*, 989, 91.

admitting priests to their office is made perhaps more strongly in the FMOP than in the FMMD when the bishop announces the following at the end of his allocution.

And now, that this present congregation of Christ here assembled, may also vnderstand your minds and wills in these things; and that this your promise may more move you to do your duties; Ye shall answer plainly to these things which we in the Name of God, and of his Church shall demand of you touching the same.⁷³⁴

Here the bishop refers rather directly to the power which a public oath exercises on an individual; it moves one to do one's duty. This is a sign too of the authority that the church in its human entirety has in the matter of ordination. In the FOCAB this power is presented even more directly when the archbishop finishes his short exhortation by presenting the public examination of the bishop-elect as a trial

...before I admitt you to this Administration J will examine you in certain Articles, to the end that the congregation present may have a tryal, and bear witness, how you be minded to behave yourself in the church of God.⁷³⁵

The power which the people possess to challenge candidates at the presentation of deacons and priests, and to scrutinise candidates for every order at the examination was probably not understood as ending when the ordination was over. Ongoing scrutiny of deacons is referred to overtly in the final rubric of the FMMD.⁷³⁶ Although this does not explicitly enjoin parishioners to tender their evaluation of a deacon to the parish priest for example, there is nothing to discourage that sort of behaviour. Indeed, there is good reason to suspect that ongoing scrutiny of every ordained person by God-fearing persons was actively encouraged, at least in theory; witness article 26 of the Articles of Religion (1563).

...it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.⁷³⁷

Another key moment in the process of admission in the FMOP and FOCAB that the people are involved in is the prayerful singing of *Veni Creator Spiritus*.

After this [the examination] the Congregation shall be desired secretly in their prayers to make their humble Supplications to God for all these things: For the which prayers there shall be silence kept for a space. After which shall be sung or said by the Bishop (the persons to be ordeined Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth.⁷³⁸

⁷³⁴ Ibid., 985.

⁷³⁵ Ibid., 1009.

⁷³⁶ Ibid., 957.

⁷³⁷ G.R. Evans and J.Robert Wright, eds., *The Anglican Tradition - A Handbook of Sources* (London: SPCK,1991), 238.

⁷³⁸ Underlining added. Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 989.

This hymn is an invocation of the Holy Spirit. It suffices as an example of public prayer on two grounds, namely, that it is (i) offered in a public forum and (ii) participated in actively *by* the public. The involvement of the people in a necessary condition of ordination, as the Preface sets that forth, indicates that the authority which ordained ministers have to exercise their ministry within a particular Christian nation comes from the national congregation. Because that congregation understands itself to be part of the universal Church of God, its ministers too are ministers within that universal Church – *the people of God*. That does not mean that ministers ordained according to the 1662 BCP Ordinal are automatically entitled to operate as ministers in other national congregations. Just as the Preface makes particular requirements of ministers wishing to exercise their ministry in the Church of England, so might Church of England ministers expect particular requirements to be placed on them before they can function as ministers amongst other nation congregations. A principle discernible here is that a Christian nation or people have the right to authorise those who will minister in their midst in God’s name.

The Common Ultimate Purpose of the People and their Ministers

In the special collect after Communion in the FMOP, the activities of the people and the ordained are referred to in such a way as to suggest that they are *equally* valuable and necessary responses to God’s grace. That suggestion arises because the ultimate ends of priests and people coincide; both are to seek the glory of God and the up-building of God’s kingdom:

Most mercifull Father...Grant also that we may have grace to hear, and receive what they [priests] shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds, we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.⁷³⁹

Summarising the way the ordained relate to the people in the 1662 BCP Ordinal

The 1662 BCP Ordinal presents ordained ministers as having a solemn responsibility of care towards church members, the people. This responsibility is spelled out most explicitly in the bishop’s exhortation in the FMOP but it is a feature of the FMMD and FOCAB too. The ordained are authorised to perform functions within the Christian nation that non-ordained church members are restricted from performing, but they are not, thereby, presented as being superior to other church members. The relational place that the ordained occupy is one that is squarely *within* a particular Christian people or nation. Their ministry within the Church of God follows from the axiom that the Church of England is itself a full part or expression of the Church of God. It is unlikely that mention of the Church of God in the imperative formulae carries with it any sense that ordained ministers are set apart from the Christian nation that appointed them. The internal logic of the ordination liturgies in the

⁷³⁹ Ibid., 995.

1662 BCP Ordinal points to the general principle that Christian nations are at liberty to order themselves as the supreme earthly authority within that nation deems appropriate. That supreme earthly authority is bound by the Word of God, but it is, nevertheless, the final arbiter on the interpretation of that Word for the Christian nation.

Chapter Conclusion: ministry, order and ordination in the 1662 BCP Ordinal

Ministry

As a noun, ministry has connotations of both proximate purpose and place in the 1662 BCP Ordinal. It shares these dual significations with a number of synonyms that include work, labour and office, each of which tends to highlight one connotation to a greater extent than another. The expression, ordained ministry, is not a feature of the 1662 BCP Ordinal. That is because ministry and its cognates are reserved there, almost exclusively, to describe the function and/or place of deacons, priests and bishops. Occasionally a cognate of ministry is used in relation to the work carried out by non-ordained individuals within the church, but other synonyms of ministry are more common. This pattern of language usage need not be seen as privileging the functions or place of deacons, priest or bishops over other church members. In light of the dignity the 1662 BCP Ordinal affords the Christian people, from the substance of its prayers, to the process of ordination itself (elaborated on below), this pattern appears to be nothing more than a way of referring efficiently to the role performed by deacons, priests and bishops in the church.

Order

The 1662 BCP Ordinal sets forth a hierarchical understanding of Church order. God is at the apex of this hierarchy. Beneath God stands the earthly sovereign of a particular Christian people or nation – a church. Ordained ministers exercise their office within a national church by the authority of its ultimate earthly authority. They are subordinate to that sovereign, and, in so far as that sovereign represents the Christian nation, subordinate to a particular Christian people. The ordained are distinguishable or set apart from non-ordained church members by their distinctive functions but, more fundamentally, by the publically authorised, responsible relationships the former have within the church. The functional peculiarities of ordained ministers are less fundamental than the relational ones when it comes to describing the distinctions between the ordained and the non-ordained because the 1662 BCP Ordinal presents the proximate purpose of every church member as distinctive. This is seen at points in the Litany in which God is petitioned to uphold all manner of non-ordained people, from the monarch and nobles through to women in labour, who are either explicitly or implicitly deemed to be advancing the Kingdom of God by their various ministrations.⁷⁴⁰ It is not possible to distinguish

⁷⁴⁰ Ibid., 939.

ordained from the non-ordained on the basis of ultimate purposes either, since all members of the church share the same goal, the glorification of God and the edification or building up of the Church.⁷⁴¹

The way in which ordained ministers differ from other members of the church in a categorical sense relates to the solemn responsibility the former have to equip other church members for their work in the world. That responsibility places an individual in a particular set of relationships within the national congregation. Distinctive functions are associated with this place of publically-authorized responsibility. These vary from deacon to priest to bishop but there is a common core of proximate purposes which each order shares. Preaching and teaching is a function of primary importance to deacons, priests and bishops. Pastoral care ranks a close second and administration of the Sacraments occupies third place in the ranking of ordained functions as they are set forth in the 1662 BCP Ordinal.

The exercise of these functions by ordained ministers is consequent upon the responsible position they occupy within the Christian nation. This is implicit in the Preface of the 1662 BCP Ordinal which limits the execution of the functions of ordained ministry, with one exception, to those individuals who have been ordained according the formularies it introduces.⁷⁴² The exception to this rule, which allows an individual to exercise the functions of ordained ministry if they “hath had formerly Episcopall Consecration or Ordination,”⁷⁴³ could in theory license an individual to exercise the functions described in the 1662 BCP Ordinal whilst possessing a relationship to the church different from that described in the same ordinal, but it is unlikely that that is the intention of this caveat.⁷⁴⁴

Deacons, priests and bishops are ordained in the 1662 BCP Ordinal with the intention that their ministry be within the Church of God. On the face of it, this intention may appear at odds with the characterisation of ordained ministry as a phenomenon which occurs within a particular church. The apparent contradiction is resolved if the ministry that the ordained have in the Church of God is understood to follow from the national church’s participation in the universal or catholic Church, and not from any ontological separation that might occur between candidates for ordination and the national church when hands are laid on the former by a bishop.

In so far as the people are represented by the crown, they have power, of a sort, over the clergy. That is not to say that individual parishioners in the latter half of the seventeenth century would have felt themselves to be in an equal power relationship with their parish priest. It is to suggest, however, that there probably was a sense amongst English parishioners versed in the 1662 BCP that their parish priest served by authority of an earthly human sovereign, before whom every English person, in all matters, stood in awe. Cognisance on the part of parishioners of the subordination that was common to

⁷⁴¹ Ibid., 995.

⁷⁴² Ibid., 931.

⁷⁴³ Ibid.

⁷⁴⁴ Please see page 22

them and their priest may not have prevented the development of a clericalism fuelled by professionalism, but it would have prevented the growth of clericalism based on ontological superiority.

Ordination

In the analysis above the assumption has been made that ordination is a process, the broad outline of which is referenced in a ritualised sense in the ordination services themselves. That process begins with an inward or private sense of divine calling by the individual, and an outward or public discernment and testing of that calling by a national church. In the 1662 BCP ordination services these aspects of the process are ritualised in the presentation and examination of candidates. The services themselves meet the criteria spelled out in the Preface for formally admitting individuals to office in the Church of England, by the offering of public prayer for the candidates and the imposition of hands by a bishop.

In the services of ordination, the people have a prominent role in the process of admitting individuals to ordained ministry. Their presence at the ceremonies alone provides one of the necessary conditions for ordination, namely that it involves public prayer, and their active participation in prayer for the candidates and the church indicates that whatever is occurring within the ceremonies is both for and by the Christian nation. The role of the people in selecting candidates is at best indirect, but their right to object to particular candidates is a sign that the church's ministers are accountable to the church.

Summary

The authority that ordained ministers possess to exercise their functions within the national congregation flows ultimately from God, through the crown, which implicitly represents the Christian nation. Ordained ministers are responsible persons, authorised to attend primarily to the needs of the national church. They are set apart, in a sense, from other members of the national congregation by the distinctive functions they perform within the church. These functions relate broadly to proclamation of the word, pastoral care and administration of the sacraments. More fundamentally, ordained ministers are set apart from other church members by the publically-authorised, responsible place they occupy within the national congregation. In the next chapter the purposes and place of ordained ministry in the 1989 ANZPB Ordinal will be determined using the same approach followed in this chapter. We will then be in a position to compare and contrast the purposes and place of ordained ministry as these appear in three sets of texts, namely, DLSMDA and related material from LSM Auckland, the 1662 BCP Ordinal and the 1989 ANZPB Ordinal.

4 - THE ORDINATION LITURGIES IN THE 1989 ANZPB ORDINAL

Introduction

The publication, in 1989, of a revised Anglican Prayer Book, *A New Zealand Prayer Book – He Karakia Mihinare O Aotearoa* (ANZPB),⁷⁴⁵ in the Anglican Church in New Zealand was the culmination of a lengthy revision process. Ground for the project was broken in 1964 when the church's General Synod approved revision of the current Prayer Book, the 1662 Book of Common Prayer (1662 BCP) incorporating the relatively minor revision proposed by the Church of England in 1928.⁷⁴⁶ The revision of the 1662 BCP was comprehensive and included the drafting of a fresh set of ordination services. In published form they are entitled collectively simply, *Ordination Liturgies*.⁷⁴⁷ Where they are not referred to as such below they are referred to as the 1989 ANZPB Ordinal.

The following chapter analyses the 1989 ANZPB Ordinal in the same way in which the 1662 BCP Ordinal was investigated in the previous chapter. Once again, questions aimed at determining the purpose and place of ordained ministry will be directed at a set of ordination services. Before that analytical work begins, however, the broader context in which the revision was performed shall be examined, and the development of the 1989 ANZPB Ordinal charted. Two significant international texts which have a bearing on ministry and ordination will be reflected on in some depth, these being the bilateral statement on ministry and ordination contained in the *Final Report* of the Anglican Roman Catholic International Commission (ARCIC) and the Faith and Order Paper of the World Council of Churches published in 1982, referred as the Lima Report or *Baptism, Eucharist and Ministry* (BEM).⁷⁴⁸ The doctrine set forth in these texts is mirrored to a large extent in the 1989 ANZPB Ordinal and the language they use to express it is also held largely in common. In charting the genealogy of the 1989 ANZPB Ordinal this chapter touches on a New Zealand ecumenical document, the 1971 *Plan for Union*,⁷⁴⁹ which anticipated some of the emphases in the 1989 ANZPB Ordinal. It also reflects on an interim ordinal, *The Ordinal 1980*,⁷⁵⁰ produced by the church Commission which coordinated the drafting of the 1989 ANZPB Ordinal. In the latter part of this chapter the purpose and place of ordained ministry in the 1662 BCP and 1989 ANZPB ordinals is compared and contrasted. A

⁷⁴⁵ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989).

⁷⁴⁶ The Church of the Province of New Zealand, "Proceedings of the Thirty-Sixth General Synod, Held at Auckland, April 12th to 16th," (1964), 52, 65.

⁷⁴⁷ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 885. World Council of Churches, *Baptism, Eucharist and Ministry - Faith and Order Paper No. 111* (Geneva: World Council of Churches, 1982).

⁷⁴⁸ ARCIC, "Anglican-Roman Catholic International Commission: The Final Report, September 1981" (Windsor, 1982).

⁷⁴⁹ The Joint Commission on Church Union in New Zealand, *The Plan for Union 1971* (Wellington: The Office of the Joint Commission, 1971).

⁷⁵⁰ Church of the Province of New Zealand, ed. *The Ordinal 1980* (The Provincial Commission on Prayer Book Revision, 1980).

case is developed that the purpose and place of ordained ministry in the two sets of texts is substantially the same, even though they use different terminology and have different emphases. Before the chapter concludes, some key developments in the study of ministry and ordination post 1989 are reflected upon, with focus being set on the groundbreaking work of the Australian scholar John N Collins on ministry-*diakonia*, and on an important set of international Anglican meetings which culminated in the publication of the Berkeley Statement on Ordination in 2001. But first, to understand the development of the 1989 ANZPB Ordinal in its broader theological context, we turn to consider the way in which the doctrine of ministry and ordination were being discussed internationally during the period in which the 1989 ANZPB Ordinal was taking shape.

The doctrine of ministry and ordination on the international stage in the 1980s

In the early 1980s two international statements on the church, ministry and sacraments were published which have had continuing influence in the discussions of ecclesiology, church order and the nature of ritual within the world-wide Church. The first of these statements to be published was the *Final Report of the Anglican / Roman Catholic International Commission* (ARCIC Final Report).⁷⁵¹ This report was the fruit of over a decade's work by the bilateral commission which presented its agreed statements on the Eucharist, ministry and ordination and authority in the church. The second statement was an ecumenical document published by the World Council of Churches (WCC) as *Faith and Order Paper No. 111, Baptism, Eucharist and Ministry* (BEM),⁷⁵² also referred to as the *Lima text* of 1982.⁷⁵³

These international statements arrived too late in the day to influence the shape and content of the 1989 ANZPB Ordinal directly – these being largely set by the time the interim *Ordinal 1980* was published, as this chapter will argue. Their importance, though, was recognised by the New Zealand Anglican Church's Commission on Doctrine and Theological Questions (Commission on Doctrine) who reported favourably on both reports to General Synod in the mid 1980s.⁷⁵⁴ Although the ARCIC Final Report and BEM may not have had a direct influence on the development of the text for the 1989 ANZPB Ordinal, the doctrines on ministry, order and ordination which they espoused almost certainly did because they had been percolating in international discussions on these matters for at least five decades.⁷⁵⁵ It is for that reason that we turn to an exposition of the *ARCIC Final Report* and *BEM* as those texts relate to ministry, order and ordination.

⁷⁵¹ ARCIC, "Anglican-Roman Catholic International Commission: The Final Report, September 1981".

⁷⁵² World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111* (Geneva: World Council of Churches, 1982).

⁷⁵³ *Ibid.*, viii.

⁷⁵⁴ David Coles, "Report of the Commission on Doctrine and Theological Questions, Feb," in *Proceedings of the Forty-Sixth General Synod* (Christchurch: The Church of the Province of New Zealand, 1984); ———, "Report of Commission on Doctrine and Theological Questions, Jan," in *Proceedings of the Forty-Seventh General Synod* (Rotorua: The Church of the Province of New Zealand, 1986).

⁷⁵⁵ World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111* viii.

ARCIC's final report

The Final Report of the Anglican–Roman Catholic International Commission was an amalgam of Statements on the Eucharist, Ministry and Authority in the Church that had been published by ARCIC from 1971 till 1981, together with reflections by the Commission on responses to their Statements, referred to as Elucidations. The ARCIC Statement on Ministry was published in 1973 and its Elucidation in 1979,⁷⁵⁶ the former well in time to influence ordinal revision in the Anglican Church in New Zealand.

A summary of the ARCIC statement on Ministry

The ARCIC Statement on Ministry (the Statement) makes some important statements on ministry, linking the phenomenon directly with Christ who in his “life and self-offering...perfectly express[ed] what it is to serve God and man.”⁷⁵⁷ As such, Christ is set forth as the “source and model”⁷⁵⁸ of ministry. This assurance is echoed in each of the Ordination Liturgies in the 1989 ANZPB when the presiding bishop proclaims that “Christ is head of the Church; he alone is the source of all Christian ministry.”⁷⁵⁹ The purpose of ministry is asserted as being “always to build up the community (*koinonia*)”⁷⁶⁰ so that the Church might be a “reconciling community for the glory of God and the salvation of men (Eph. 4. 11-13).”⁷⁶¹

The Statement spells out the nature of the mission to which each Christian is called in this great work of reconciliation.

All Christians are called to serve [the Father's purpose] by their life of prayer and surrender to the divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love.⁷⁶²

This mission is a priestly one in which all the faithful share.⁷⁶³ And the goal of ordained ministry, the statement asserts, “is to serve this priesthood.”⁷⁶⁴ Through the Holy Spirit the ordained ministry provides the Church with “a focus of leadership and unity.”⁷⁶⁵ The role of ordained ministry is “to coordinate the activities of the Church's fellowship and to promote what is necessary and useful for the

⁷⁵⁶ ARCIC, "Anglican-Roman Catholic International Commission: The Final Report, September 1981", 29, 40.

⁷⁵⁷ Ibid., 30, paragraph 3.

⁷⁵⁸ Ibid.

⁷⁵⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 890, 900, 12.

⁷⁶⁰ ARCIC, "Anglican-Roman Catholic International Commission: The Final Report, September 1981", 30, paragraph 3.

⁷⁶¹ Ibid., 31, paragraph 5.

⁷⁶² Ibid., 33, paragraph 7.

⁷⁶³ Ibid.

⁷⁶⁴ Ibid.

⁷⁶⁵ Ibid.

Church's life and mission.”⁷⁶⁶ This understanding of ordained purpose is echoed in the 1989 ANZPB Ordinal when the ordained ministers are said “to enable the whole mission of the Church.”⁷⁶⁷

The Statement looks for metaphors in the New Testament to describe the work to which ordained ministers are called.⁷⁶⁸ The first of these is the image of “servant, both of Christ and of the Church.”⁷⁶⁹ The second image presented is that of “herald and ambassador”⁷⁷⁰ of Christ, that is, of someone who “is an authoritative representative of Christ and proclaims his message of reconciliation.”⁷⁷¹ The next image is that of teacher who “explains and applies the word of God to the community.”⁷⁷² The fourth image is of shepherd who “exercises pastoral care and guides the flock.”⁷⁷³ The final image that the Statement sets forth in relation to the ordained is steward “who may only provide for the household of God what belongs to Christ.”⁷⁷⁴ In this capacity the ordained are to “to be an example both in holiness and in compassion.”⁷⁷⁵ The rites for ordaining priests and bishops in the 1662 BCP Ordinal draw on these images explicitly in either the text of the rites themselves or the scripture read in connection with them. By the end of this chapter it should become clear that the equivalent rites in the 1989 ANZPB Ordinal do so as well. In both ordinals these images are applied to deacons as well but in a more qualified or limited sense. That diminution, I shall suggest, is more marked in the 1989 ANZPB Ordinal where the ambassadorial nature of the diaconate is downplayed and the image of deacon as servant of human need is preeminent.

Each of these images, then, points to key functions or proximate purposes of ordained ministry. The more fundamental purpose that connects them, as the ARCIC Statement would have it, is oversight or *episcopate*.⁷⁷⁶ The oversight to which the ordained are called is set forth as the responsibility to ensure that the faith of the apostles is “embodi[ed] in the life of the Church today, and...transmi[tte]d to the Church of tomorrow.”⁷⁷⁷ This responsibility sits squarely on the shoulders of bishops, but they do not exercise oversight of the church alone. They are joined in this responsibility by presbyters who are also linked with their bishop “in the ministry of the word and sacraments.”⁷⁷⁸ Deacons, however, are not intimately linked with their bishop in the exercise of oversight or the ministry of word and sacrament – at least as the latter relate to presidency of the Eucharist and the

⁷⁶⁶ Ibid.

⁷⁶⁷ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 890, 900, 12.

⁷⁶⁸ ARCIC, “Anglican-Roman Catholic International Commission: The Final Report, September 1981”, 33, paragraph 8.

⁷⁶⁹ Ibid.

⁷⁷⁰ Ibid.

⁷⁷¹ Ibid.

⁷⁷² Ibid.

⁷⁷³ Ibid.

⁷⁷⁴ Ibid.

⁷⁷⁵ Ibid.

⁷⁷⁶ Ibid., 33, paragraph 9.

⁷⁷⁷ Ibid.

⁷⁷⁸ Ibid., 33-34, paragraph 9.

pronouncement of absolution.⁷⁷⁹ Instead, they “assist” with the former and are “associated” with the latter.⁷⁸⁰ This description of the diaconate as clearly subordinate to the presbyterate and episcopate echoes the way in which the diaconate is presented in the 1662 BCP Ordinal, which is summed up in the rubric at the end of the 1662 FMMD describing the diaconate as an inferior order.⁷⁸¹ In the 1989 ANZPB Ordinal subordination of the diaconate is less immediately apparent than in the 1662 BCP Ordinal, given that the structure of all three rites in the 1989 ANZPB Ordinal are very similar. Closer reflection on the substance of the 1989 ANZPB Ordinal, however, reveals a pattern of ministerial responsibility that closely mirrors the earlier ordinal.

The oversight that ordained ministers have, or participate in, is rooted in the word of God.⁷⁸² As ministers of the Gospel they are to be preach to both the converted and the non-converted, to deepen the faith of the former and to bring “into the fellowship of Christ” those who are not Christians.⁷⁸³ This aspect of ordained ministry sees the ordained involved in the guidance of the community and individual community members. Their concern, however, stretches beyond the church to the God’s creation as a whole, into which they are to “lead their communities in the service of humanity.”⁷⁸⁴

The ministry of the word exercised by ordained ministers is placed on a par with their administration of the sacraments because it is “[i]n both word and sacrament that Christians meet the living Word of God.”⁷⁸⁵ It falls within their responsibility to admit people to the sacraments and to “restore those who have fallen away.”⁷⁸⁶ The Statement’s declaration on the equality of these two ordained functions goes beyond what is demanded by the text of the 1662 BCP Ordinal which consistently places ministry of the word above administration of the sacraments. It would appear that a concession has been made at this point to accommodate the Roman Catholic conviction that the crux of priestly identity is to be found in the sacraments, particularly the Eucharist.

The Eucharist is held up in the Statement as the Church’s “central act of worship.”⁷⁸⁷ It calls to mind the reconciliation that has been wrought by Christ and feeds the Church so that it might proclaim and live out that gift – that is the mission of the Church. The pivotal nature of the Eucharist in the life and mission of the church provides the rationale for limiting presidency of this sacrament to the person “who has oversight in the church and is the focus of its unity.”⁷⁸⁸ This pattern is set forth in

⁷⁷⁹ Ibid., 34, paragraph 9.

⁷⁸⁰ Ibid.

⁷⁸¹ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix.*

⁷⁸² ARCIC, “Anglican-Roman Catholic International Commission: The Final Report, September 1981”, 34, paragraph 10.

⁷⁸³ Ibid.

⁷⁸⁴ Ibid.

⁷⁸⁵ Ibid., 34, paragraph 11.

⁷⁸⁶ Ibid.

⁷⁸⁷ Ibid., 35, paragraph 12.

⁷⁸⁸ Ibid.

the Statement as one that is ancient, being evidenced in the churches which Ignatius of Antioch described in the early second century AD.⁷⁸⁹

When it comes to setting forth how the Eucharist is to be understood the Statement chooses its words very carefully. There is an assertion that the Eucharist cannot be understood to add to or repeat “the once-for-all sacrifice of Christ,”⁷⁹⁰ but there is also the claim that the presiding minister, in the performing the Eucharist, “is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice.”⁷⁹¹ This relationship has a definite representative dimension to it, in so far as it is “Christ, who through his minister presides at the Lord’s Supper and gives himself sacramentally.”⁷⁹² The doctrine of Eucharist that this claim points to is not clearly discernible in either the 1662 BCP Ordinal or the 1989 ANZPB Ordinal, and would appear to be a concession to the more classically Roman Catholic understanding of the Eucharist as a sacrificial representation of Christ’s offering of himself to the Father. The Statement balances this apparent concession to Roman Catholic doctrine by stressing that ordained ministers are a part of the priestly people of God whose corporate vocation is to offer itself as a living sacrifice to God.⁷⁹³ Thus when the ordained celebrate the Eucharist they vicariously offer this living sacrifice on behalf of “the whole Church.”⁷⁹⁴ This is an understanding of Eucharistic representation with which many nineteenth century Anglican theologians would have had little difficulty; they could even stretch to seeing a priest, in the Eucharist, as representing Christ himself, in so far as the church which the priest represents personally *is* the body of Christ.⁷⁹⁵ More difficulty might be had with the somewhat ambiguous claim made in the Statement that ordained ministry “...is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit.”⁷⁹⁶ This claim might be read at least two ways. It might be read as indicating that there is a fundamental spiritual distinction between the ordained and other Christians. That reading would fit uncomfortably with the description of ordained ministry in either the 1662 BCP or 1989 ANZPB ordinals as interpreted in this study. Alternatively, this claim might be read as suggesting that ordination permanently re-orientates a person within the body of Christ into a new set of relationships with others in the church. The latter reading would fit well with the way ordination has been characterized in the same two ordinals in this study.

⁷⁸⁹ Ibid.

⁷⁹⁰ Ibid., 35, paragraph 13.

⁷⁹¹ Ibid.

⁷⁹² Ibid., 36, paragraph 13.

⁷⁹³ Ibid.

⁷⁹⁴ Ibid.

⁷⁹⁵ See R. David Cox, *Priesthood in a New Millennium: Toward an Understanding of the Anglican Presbyterate in the Twenty-First Century* (New York: Church Publishing, 2004), 66-70.

⁷⁹⁶ ARCIC, "Anglican-Roman Catholic International Commission: The Final Report, September 1981", 36, paragraph 13.

Ordination

The Statement presents ordination as a sacramental act that bestows particular gifts to candidates “for their work and for their sanctification.”⁷⁹⁷ These gifts come from God and are “expressed in ordination when the bishop petitions God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed.”⁷⁹⁸ The Statement’s description of ordination as an act during which gifts are *bestowed* might suggest that the ritual action of the bishop necessarily *effects* the charism required for ordained ministry. Such an understanding of ordination goes beyond what is strictly required of the text in the 1662 BCP Ordinal where the overt claim is that ordination is about the lawful authorisation of a public ministry.

Collegiality is a feature of ordained ministry – at least the ministry of priests and bishops – as the Statement would have it. So, although the proper minister of ordination is always understood to be a bishop, presbyters “join the bishop in the laying on of hands”⁷⁹⁹ in the ordination of presbyters to signify “the shared nature of the commission entrusted to them.”⁸⁰⁰ Similarly, in episcopal ordination, hands are laid on the candidate by more than one bishop. This act, performed by individuals with oversight of their own parts of the Church, “signifies that this new bishop and his church are within the communion of churches.”⁸⁰¹ And since each of the bishops represents a church committed to the apostolic faith, their participation connects both the candidate and their church with the Church across time as well as space.⁸⁰² It is in this sense, the Statement contends, that the term “Apostolic Succession” is to be understood.⁸⁰³ Such an understanding of the Apostolic Succession sits comfortably with both the 1662 BCP and the 1989 ANZPB ordinals, neither of which claims that there is unbroken continuity between the pattern of ordained ministry today and the ministry of the first Christians.

Concluding remarks

The ARCIC Statement on Ministry and Ordination reflects ideas about ordained ministry that are plainly apparent in the 1662 BCP and 1989 ANZPB ordinals alongside one or two ideas about the place of the ordained that fit less easily with those sets of ordination rites. It most clearly echoes the 1662 BCP and 1989 ANZPB ordinals in its characterisation of the functions of ordained ministry that derive from NT metaphors, and in its insistence that the central proximate purpose of the ordained is oversight - immediate (in the case of bishops) or derived (in the case of priests and deacons) - of a

⁷⁹⁷ Ibid., 37, paragraph 15.

⁷⁹⁸ Ibid., 37, 14.

⁷⁹⁹ Ibid., 37, paragraph 16.

⁸⁰⁰ Ibid.

⁸⁰¹ Ibid., 37-38, paragraph 16.

⁸⁰² Ibid., 38, paragraph 16.

⁸⁰³ Ibid.

Christian community. In so far as it suggests that ordained ministers might be spiritually distinct from other Christians, the Statement is in tension with the Anglican ordinals investigated in this study.

The Statement spends most of its time describing the purpose and place of priests and bishops under the common heading of ordained ministry. This would suggest that there is something pivotal or normative about these roles. Where it does mention the diaconate, it is to highlight how this ministry *assists* or is *associated* with the other ordained ministries. This gives the impression that the diaconate is somewhat less than a full and equal order to the priesthood and episcopate. On the other hand, the Statement's decision to describe ordained ministry under a single heading ensured that the diaconate would be characterised in richer terms than charitable service and simple liturgical functions alone. The Statement indicates that deacons, along with priests and bishops, have an ambassadorial element to their ministry, serving, as they do, Christ, as well as the community he gave his life for.

The Statement is at pains to make clear that ordained ministry can only be properly comprehended in the context of a community, entered by baptism, in which every member shares the same ultimate purpose or mission. The ecclesiology implicit in the Statement for the most part, then, privileges baptism over ordination, even though it spends a large amount of text describing ordained ministry and its significance in the life of the church. The Statement's characterisation of ordination as the bestowal of a charism via episcopal action anticipates the structure of the 1989 ANZPB Ordinal rather better than it reflects that of the 1662 BCP Ordinal. The tendency to see ordination proper as a key moment in liturgy rather than a holistic process was pervasive at the time the Statement was written.⁸⁰⁴ It is axiomatic to the next important work on ministry and ordination to which we now turn, namely, the World Council of Churches Faith and Order Paper No.111 on *Baptism, Eucharist and Ministry* (BEM).

Faith and Order Document No.111, Baptism, Eucharist and Ministry

Significant as the *ARCIC Final Report* was within international Anglican discussion on matters of faith and order, its influence has been eclipsed by the ecumenical statement made by the World Council of Churches on *Baptism, Eucharist and Ministry* (BEM) in 1982. This is apparent in the decision made by the International Anglican Liturgical Commission (IALC) in the late 1980s to begin a series of conferences on the nature of the church and its ministry by following the same tripartite pattern used in BEM – beginning their consultation with reflection on Christian Initiation and concluding the series with an examination of the nature of Christian ministry and ordination.⁸⁰⁵ The statement that IALC came to on ministry and ordination in 2001 - reviewed at the end of this chapter – owes an obvious

⁸⁰⁴ Please see the section below.

⁸⁰⁵ Ronald L. Dowling and David R. Holeton, "Introduction," in *Equipping the Saints - Ordination in Anglicanism Today. Papers from the Sixth International Anglican Liturgical Consultation.*, ed. Ronald L. Dowling and David R. Holeton (Dublin: The Columba Press, 2006), 7.

debt to BEM's statement on ministry. What follows is a summary of the main points that BEM makes in relation to ministry.

Summary of the BEM statement on Ministry

BEM's statement on ministry begins with a section that places ministry within the context of God's calling of "the whole of humanity to become God's people."⁸⁰⁶ The theme of service recurs throughout this introductory section, first in relation to Christ, then in relation to his people. The Church is founded upon Jesus' "life of service [and] his death and resurrection,"⁸⁰⁷ and it is held in unity by the Holy Spirit which "sends them as witnesses into the world."⁸⁰⁸ Christ's victory over evil is set forth as the cause for individuals "to turn in praise to God and in service to their neighbours."⁸⁰⁹ The Holy Spirit "empowers people to serve in hope and love."⁸¹⁰ In the fourth paragraph the mission of the church, in which every Christian is involved, is spelled out. It is a mission which begins ultimately in God:

Living in this communion with God, all members of the Church are called to confess their faith and give an account of their hope. They are to identify with the joys and sufferings of all people as they seek to witness in caring love...This mission needs to be carried out in varying political, social and cultural contexts. In order to fulfil this mission faithfully, they will seek relevant forms of witness and service in each situation.⁸¹¹

The introduction goes on to address the diverse ways in which God's people are gifted by the Holy Spirit. These gifts include "communicating the Gospel in word and deed, gifts of healing, gifts of praying, gifts of teaching and learning, gifts of serving, gifts of guiding and following, gifts of inspiration and vision."⁸¹² The purpose for which these gifts are given is the "common good of the whole people,"⁸¹³ and "the building up of the Church and... the service of the world to which the Church is sent."⁸¹⁴ The final paragraph of the introductory section on ministry in BEM acknowledges the lack of agreement that exists between churches on the way the Church ought to be ordered but sees a way out of the impasse if churches "work from the perspective of the calling of the whole people of God"⁸¹⁵ and allow the dual ends of spreading the Gospel and building up the community in love to direct their reflection on ecclesiology and church order.

⁸⁰⁶ World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111* 20, paragraph 1.

⁸⁰⁷ *Ibid.*

⁸⁰⁸ *Ibid.*

⁸⁰⁹ *Ibid.*, 20, paragraph 2.

⁸¹⁰ *Ibid.*, 20, paragraph 3.

⁸¹¹ *Ibid.*, 20, paragraph 4.

⁸¹² *Ibid.*

⁸¹³ *Ibid.*, 20, paragraph 5.

⁸¹⁴ *Ibid.*

⁸¹⁵ *Ibid.*, 20, paragraph 6.

To sum up, then, BEM chooses to locate its discussion of ministry in the context of a Church composed of diverse persons, each with a specific gift to contribute to a community that is on a mission that begins in God and has the good of the entire world in mind. The introduction to BEM's statement on ministry presents service as central to the Christian calling and, presumably, pivotal to an understanding of ministry. The crucial link between ministry and service is made explicit in the second section of BEM's statement on ministry when ministry is defined in the following terms.

The word *ministry* in its broadest sense denotes the service to which the whole people of God is called, whether as individuals, as a local community, or as the universal Church. Ministry or ministries can also denote the particular institutional forms which service can take.⁸¹⁶

Following the definition of ministry in general, the statement goes on to define ordained ministry in the following way.

The term *ordained ministry* refers to persons who have received a charism and whom the church appoints for service by ordination through the invocation of the Spirit and the laying on of hands.⁸¹⁷

The charism referred to in this definition is itself defined as "the gifts bestowed by the Holy Spirit on any member of the body of Christ for the building up of the community and the fulfilment of its calling."⁸¹⁸ When the text of the 1989 ANZPB Ordinal is explicated later in this chapter it will become clear how closely the process of ordination described in the *Ordination Liturgies* mirrors the process of ordination set forth in the above definition as "the invocation of the Spirit and the laying on of hands."

The notion that the earliest ordination rites shared the common features of invocation and laying on of hands, and that these features were pivotal to the conferment of the charism peculiar to ordination, was broadly accepted amongst Anglican liturgists through the mid to latter twentieth century.⁸¹⁹ Paul Bradshaw is one liturgical scholar who challenged the status quo in this regard; more will be said about his contribution to recent statements on ordination at the end of this chapter.⁸²⁰ There is no strict contradiction between public prayer and the invocation of the Spirit of course; indeed, public prayer is likely to involve a plea for the action of the Spirit with regard to the one being ordained. The way Anglican ordination rites composed in the mid to latter twentieth century place the invocatory prayer in close relation to the laying on of hands conveys the impression that ordination is fundamentally about the passage of a special charism to the candidate via the ordaining minister. In the 1989 ANZPB Ordinal this impression is reinforced by the laying on of hands being headed up as *The*

⁸¹⁶ Ibid., 21, paragraph 7.

⁸¹⁷ Ibid.

⁸¹⁸ Ibid.

⁸¹⁹ See Bradshaw, "The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites."

⁸²⁰ Ibid.

Ordination, implying as it does that *this moment*, rather than all the other occasions at which the congregation have prayed, is the one that really matters.

The purpose and place of ordained ministry within the Church is characterised as a personal role, necessary for the Church to “fulfil its mission,”⁸²¹ which is “publically and continually responsible for pointing [the Church] to its fundamental dependence on Jesus Christ, and thereby provide, within a multiplicity of gifts, a focus of its unity.”⁸²² The link that is drawn here between ordained ministry and the Church’s mission as whole is mirrored, as we shall see, in the purposes assigned to ordained ministry in the 1989 ANZPB Ordinal. Similarly, the responsible place of ordained ministry in the life of the Church is a theme reflected in each of the *Ordination Liturgies* that together comprise the 1989 ANZPB Ordinal. BEM sets forth the “chief responsibility of the ordained ministry in the following terms.

...to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry.⁸²³

These primary, proximate purposes of ordained ministry correspond with the key tasks assigned to deacons, priests and bishops in the 1989 ANZPB Ordinal, with priority being given in both cases to the proclamation of the Word. Special mention is made in BEM of the way ordained ministry becomes a visible focus of the “all-embracing communion between Christ and the members of his body”⁸²⁴ in the celebration of Eucharist. The representative nature of ordained ministry is exemplified in the statement BEM makes in this regard.

In the celebration of the eucharist, Christ gathers, teaches and nourishes the Church. It is Christ who invites to the meal and who presides at it.⁸²⁵

BEM constructs a case for the ubiquity of this sort of authoritative, responsible leadership in the Church throughout its existence by citing the distinctive, differentiated role into which the Twelve were placed by Christ within the Christian community.⁸²⁶ BEM does not, however, see a direct link between the work performed by the apostles, on the one hand, and current ordained ministers on the other. The apostles’ role “as witnesses to the resurrection of Christ is unique and unrepeatable.”⁸²⁷ Nevertheless the role the apostles performed at the dawn of the Christian era “prefigure[d] both the Church as a whole and the persons within it who are entrusted with the specific authority and

⁸²¹ World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111* 21, paragraph 8.

⁸²² *Ibid.*

⁸²³ *Ibid.*, 22, paragraph 22.

⁸²⁴ *Ibid.*, 22, paragraph 14.

⁸²⁵ *Ibid.*

⁸²⁶ *Ibid.*, 21, paragraph 9.

⁸²⁷ *Ibid.*, 21, paragraph 10.

responsibility.”⁸²⁸ The denial of absolute continuity between the ministry performed by the apostles and the Church’s ordained ministry is consistent with the approach apparent in both the 1662 BCP and 1989 ANZPB Ordinals to recognise the antiquity of an authoritative and responsible ministry of leadership in the Church without making any claim to strict continuity between the ministry of the apostles and the ordained ministry.

The caveat regarding the uniqueness of the Apostles’ ministry notwithstanding, BEM understands God to be calling “persons into the ordained ministry”⁸²⁹ through the Holy Spirit in the same way that Christ “chose and sent the apostles.”⁸³⁰ And just as the Twelve were chosen by Christ “to be representatives of the renewed Israel”⁸³¹ so are ordained ministers called to be “heralds and ambassadors...representatives of Jesus Christ to the community...”⁸³² The ambassadorial nature of ordained ministry is quite clearly evident in the priestly and episcopal roles set forth in the 1989 ANZPB Ordinal but more concealed in the *Ordination Liturgy* for ordaining deacons. This variation probably has something to do with the way the Greek words behind deacon – *diakonia* and its cognates – were understood throughout much of the twentieth century to connote slavish, menial service.⁸³³ The work of John N. Collins in the last four decades to uncover the connotations early Christians and their contemporaries attached to *diakonia* challenges any move to present the diaconate as less ambassadorial than the priesthood or the episcopate. More will be said towards the end of this chapter about Collins’ contribution to our current understanding of *diakonia* and the bearing his work has had on current approaches to ordained ministry.

BEM characterises the ordained as leaders, teachers and pastors who “assemble and guide the dispersed people of God, in anticipation of the coming Kingdom.”⁸³⁴ Distinctive as their role may be from the bulk of other Christians, the ordained, however, are not a separate caste from other believers; instead they are “interrelated.”⁸³⁵ This is the case, according to BEM because the “community needs ordained ministers” and “the ordained ministry has no existence apart from the community.”⁸³⁶ The interrelated nature of the ordained and the people they serve is easily apparent in the 1989 ANZPB Ordinal, and is not difficult to discern in the 1662 BCP Ordinal either.

The authority which ordain ministers are given, BEM contends, “has the character of responsibility before God and is exercised with the cooperation of the community.”⁸³⁷ It is not

⁸²⁸ Ibid., Ibid 21, paragraph 10.

⁸²⁹ Ibid., 21, paragraph 11.

⁸³⁰ Ibid.

⁸³¹ Ibid., 21, paragraph 10.

⁸³² Ibid., 21, paragraph 11.

⁸³³ Collins, *Diakonia: Re-Interpreting the Ancient Sources*, 24-25

⁸³⁴ World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111* 21, paragraph 11.

⁸³⁵ Ibid., 21, paragraph 12.

⁸³⁶ Ibid., 21,22, paragraph 12.

⁸³⁷ Ibid., 22, 23, paragraph 15.

something possessed by the ordained themselves or something that can be exercised autocratically.⁸³⁸ It has been argued in chapter three that this sort of constraint is very clearly placed on ordained ministers in the 1662 BCP Ordinal via the acts of submission the ordained make to the Crown or – in the New Zealand context – the General Synod. The same constraint is present in the process of ordination set out in the 1989 ANZPB Ordinal.

BEM also broaches the contentious practice of referring to ordained ministers – or at least some of them – as priests. It develops its case by, firstly, asserting the uniqueness of Christ’s priesthood, secondly by contending that “[d]erivatively, the Church as a whole can be described as a priesthood.” Thirdly it reminds its audience that “[a]ll members are called to offer their being ‘as a living sacrifice’ and to intercede for the Church and the salvation of the world.”⁸³⁹ And fourthly it asserts that all Christians, including the ordained, are related “both to the priesthood of Christ, and to the priesthood of the Church.”⁸⁴⁰ With these limitations made, BEM is willing to allow the use of the term priest in relation to ordained ministry on the basis that ordained ministers,

...fulfil a particular priestly service by strengthening and building up the royal and prophetic priesthood of the faithful through word and sacrament, through their prayers of intercession, and through their pastoral guidance of the community.⁸⁴¹

Both the 1662 BCP and 1989 ANZPB Ordinals use the term in this sort of way, with the latter offering the possibility of referring to priests as presbyters which further removes the suggestion that those referred to as priests might be set apart in some way from the greater body of Christians to offer sacrifice on their behalf.

BEM has a section which considers the forms of ordained ministry. In that section the development of the ministry in the early church is discussed and the emergence of the three-fold ordained ministry of deacon, priest and bishop is described.⁸⁴² Whilst acknowledging, on the one hand, that the New Testament sets forth more than one pattern of church leadership, and on the other, that adaptation of ministry forms to local contexts has served the Church well in the past, BEM suggests that

...the threefold ministry of bishop, presbyter and deacon may serve today as an expression of the unity we seek and also the means of achieving it.⁸⁴³

This three-fold pattern is continuous from the 1662 BCP Ordinal to the 1989 ANZPB Ordinal.

BEM argues that ordained ministry ought to be exercised in a “personal, collegial and communal way.”⁸⁴⁴ The *personal* exercise of ordained ministry follows from the way ordained

⁸³⁸ Ibid., 22,23, paragraph 23.

⁸³⁹ Ibid., 23, paragraph 17.

⁸⁴⁰ Ibid.

⁸⁴¹ Ibid.

⁸⁴² Ibid., 24, paragraph 19.

⁸⁴³ Ibid., 24, paragraph 22.

ministry represents the ministry of Christ which was exercised in a strongly personal way.⁸⁴⁵ Ordained ministry is *collegial* because ordained ministers need to represent the “concerns of the community” together. Finally, ordained ministry is *communal* because it “is rooted in the life of the community.”⁸⁴⁶ The personal dimension of ordained ministry is clearly apparent in both the 1662 BCP Ordinal and the 1989 ANZPB Ordinal. The collegial nature of ordained ministry is barely touched upon in the 1662 BCP Ordinal but is made explicit in the Commitment in each of the *Ordination Liturgies* within the 1989 ANZPB Ordinal. The communal nature of ordained ministry is implicit in the 1662 BCP Ordinal, at least in the sense that an ordained minister is a person within the Christian nation, but it is expressed explicitly in the 1989 ANZPB Ordinal and is a special hallmark of Local Shared Ministry.

BEM considers as well the particular functions of bishops, priests and deacons. The functions (or proximate purposes) of bishops are to,

...preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the church.⁸⁴⁷

Priests are to,

...serve as pastoral ministers of Word and sacraments in a local eucharistic community. They are preachers and teachers of the faith, exercise pastoral care, and bear responsibility for the discipline of the congregation....⁸⁴⁸

And Deacons are to,

...represent to the Church its calling as servant in the world. By struggling in Christ’s name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in the Church’s life. They exercise responsibility in the worship of the congregation; for example by reading the scriptures, preaching and leading the people in prayer. They help in the teaching of the congregation. They exercise a ministry of love within the community. They fulfil certain administrative tasks and may be elected to responsibilities for governance.⁸⁴⁹

The proximate purposes that BEM assigns to bishops and priests mirror the functions of the same in both the 1662 BCP Ordinal and the 1989 ANZPB Ordinal. The functions which BEM assigns to deacons very closely matches that assigned to deacons in the latter ordinal. In the 1662 BCP Ordinal, deacons are assigned the task of locating human need but their role is not defined primarily as one of servicing human need; it is, instead, more of an apprenticeship towards the priesthood which involves the exercise of the liturgical functions spelled out in the quote from BEM above. The characterisation

⁸⁴⁴ Ibid., 25, 26, paragraph 26.

⁸⁴⁵ Ibid., 26, paragraph 26.

⁸⁴⁶ Ibid.

⁸⁴⁷ Ibid., 26, 27, paragraph 29.

⁸⁴⁸ Ibid., 27, paragraph 30.

⁸⁴⁹ Ibid., 27, paragraph 31.

of the diaconate as a role that is fundamentally service related has already been commented on above; it represents the time in which BEM was composed.

BEM presents the episcopate as a means by which the Church may be kept true to the Apostolic Tradition. The successive ordination of bishops, priest and deacons by bishops from one generation to the next is to be appreciated, BEM contends, “as a sign, though not a guarantee, of the continuity and unity of the Church.”⁸⁵⁰ This is a position that coheres well with both the 1662 BCP Ordinal and the 1989 ANZPB Ordinal which each require the laying on of hands by a bishop to admit an individual to ordained ministry – signalling the importance of bishops in connecting the church of the present with the church of the past – whilst refraining from any statement that would suggest that bishops in *their own right* make the church apostolic.

The BEM has a section devoted to ordination which it defines as “an action by God and the community by which the ordained are strengthened by the Spirit for their task and are upheld by the acknowledgement and prayers of the congregation.”⁸⁵¹ When BEM describes “The Act of Ordination,”⁸⁵² it reiterates the position that Bradshaw cautions against, namely, that there is a key moment in the ordination service which makes the recipient a deacons, priest or bishop:

The act of ordination by the laying on of hands of those appointed to do so is at one and the same time invocation of the Holy Spirit (epiklesis); sacramental sign; acknowledgement of gifts and commitment.⁸⁵³

As mentioned above, this position was ubiquitous at the time BEM was written, and the 1989 ANZPB Ordinal drafted. Now, with a clearer understanding of the nature of the earliest ordination rites it is harder to maintain the case that invocation of the Holy Spirit is a necessary element of ordination.⁸⁵⁴ Given the variety of approaches to ordination in the early church what is more sustainable is the characterisation of ordination as an extended process that involves the whole people of God, united in prayer and gathered by their chief minister for the purpose of authorising a public, responsible ministry on the church’s behalf that will depend at every moment on the grace of God.

Although BEM views the invocation as a necessary component of the act of ordination, it does not present the invocation as sufficient, even with the laying on of hands, for guaranteeing the transmission of the charism necessary for an ordained ministry to a candidate. This depends wholly “on the freedom of God.” Nevertheless,

...the Church ordains in confidence that God, being faithful to his promise in Christ, enters sacramentally into contingent, historical forms of human relationship and uses them for his

⁸⁵⁰ Ibid., 29, paragraph 38.

⁸⁵¹ Ibid., 30, paragraph 40.

⁸⁵² Ibid., 30, paragraph 39.

⁸⁵³ Ibid., 30, paragraph 41.

⁸⁵⁴ See for instance Bradshaw, "The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites."

purpose. Ordination is a sign performed in faith that the spiritual relationship signified is present in, with and through the words spoken, the gestures made and the forms employed.⁸⁵⁵

The freedom of God in this matter is one that I have argued in chapter three, sits easily with the text of the 1662 BCP Ordinal - even the imperative formulae can be seen as nothing more than an order on the part of the bishops for candidates to be open to the Spirit which God will send in God's own good time for the enablement of their ministry. The way the 1989 ANZPB Ordinal is constructed, however, with a section headed up as *The Ordination*, comprised of a special invocatory prayer just before the laying on of hands which is prayed by the bishop alone, gives the impression that something rather automatic and sufficient is occurring at this moment in the service.

Concluding remarks regarding the ARCIC Statement and BEM

Both the ARCIC Statement and BEM anticipate the shape and substance of the 1989 ANZPB Ordinal, often quite profoundly and directly. Their common conviction that ordained ministry can only be comprehended within the broader work to which every Christian is called through baptism, is explicitly echoed in the 1989 ANZPB Ordinal. Similarly, their tendency to characterise ordination as an act rather than a process anticipates the way the new ordinal would be structured. The equivalence that BEM draws between *diakonia* and service to the world is reflected in the 1989 ANZPB Ordinal's presentation of the diaconate as a role this is directed primarily to the service of human need. The ARCIC Statement and BEM together provide a helpful context for understanding the doctrinal nuances that influenced the text of the 1989 ANZPB Ordinal. It may be helpful as well to spend a moment or two reflecting on the broader issues in the New Zealand church and society that explain why the 1989 ANZPB Ordinal had a very different look and feel from its predecessor, the 1662 BCP Ordinal.

The broader context in which the Ordinal was revised

The early 1960s were a time of prosperity in New Zealand,⁸⁵⁶ and a period during which New Zealand churches were relatively well attended and confident about their future place in New Zealand society.⁸⁵⁷ Confidence within the Anglican Church in New Zealand coincided with a developing willingness across New Zealand society to question received ways of doing things. The "tight society"⁸⁵⁸ which characterised New Zealand from the 1880s to the 1960s was loosening up, giving way to an era in which institutions, at every scale, and the power they wielded were viewed with increasing suspicion.

⁸⁵⁵ World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111* 30, paragraph 43.

⁸⁵⁶ Michael King, *The Penguin History of New Zealand* (Auckland: Penguin Books, 2003), 449-50.

⁸⁵⁷ Allan K. Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand*, third revised edition ed. (Wellington: The New Zealand Education for Ministry Board, 2004), 166.

⁸⁵⁸ Belich, *Paradise Reforged - A History of the New Zealanders from the 1880s to the Year 2000*, 463-65.

It was during this period that the feminist movement, with its critique of patriarchal power structures, gained traction in the NZ media and advanced women's equality with men in society. Main line New Zealand churches were significant in this movement, not least the Anglican Church which in 1977 made its own move towards gender equality by allowing women to be ordained to the priesthood. This progressive pattern is reflected in the language of the 1989 ANZPB Ordinal which uses inclusive language to refer to candidates in each of the three *Ordination Liturgies*.

The critique of power and authority that marked NZ society during this period reflected international trends where level management structures and a focus on teamwork were preferred – in the academy at least - to hierarchies and the cult of the individual 'great man.' These trends encouraged a re-visioning of the way the church described itself as an organisation – away from an institution defined in terms of a small number of leaders and towards a description that stressed the communion of the faithful, and the life and grace that they share as the people of God. This did not necessarily mean that the ordering of the church changed radically or that the purpose or place of the ordained shifted significantly from what it had been – indeed it is the thesis of this work that the purpose and place of ordained ministry in the 1989 ANZPB and 1662 BCP Ordinals are largely in accord – but it does go some way to explaining why the tone of the 1989 ANZPB Ordinal differs markedly from the 1662 BCP Ordinal and why the 1989 ANZPB Ordinal is much more explicit than its predecessor in locating ordained ministry within the broader ministry that all the baptised share. The common structure that is shared by the three *Ordination Liturgies* in the 1989 ANZPB Ordinal probably owes something to the levelling mood in New Zealand society at the time, though a theological rationale for this similitude can be given as well, as it is in the introduction to the *Ordination Liturgies*.⁸⁵⁹

The Genealogy of the 1989 ANZPB Ordinal

In 1964 the General Synod of the Anglican Church in New Zealand, meeting in Auckland, approved a motion to

...appoint a Commission as representative as possible of the whole Province: (a) To plan and prepare a revised Book of Common Prayer, either in stages or as a whole in the light of the needs of the Province and of contemporary liturgical developments and, (b) To examine the Lectionaries now in use in the Anglican Communion with a view to making proposals for a Lectionary for use in the Church of this Province.⁸⁶⁰

The *Book of Common Prayer* which the General Synod agreed to review was essentially the 1662 Book of Common Prayer, containing the ordinal and the Articles of Religion referred to together as

⁸⁵⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

⁸⁶⁰ The Church of the Province of New Zealand, "Proceedings of the Thirty-Sixth General Synod, Held at Auckland, April 12th to 16th," 52.

“fundamental provisions”⁸⁶¹ in the church’s 1857 Constitution. There was recognition from the beginning that such a revision might have legal and constitutional implications. This is borne witness to in a second motion brought to the same General Synod by Mr I.E. Fitchett and seconded by the Bishop of Polynesia. This motion requested “the President to appoint a Commission to examine the provisions of the Church of England Empowering Act, 1928 and of the Constitution in relation to Prayer Book Revision and related matters both in New Zealand and in the Missionary Dioceses.”⁸⁶² It asked that the Commission be authorised to submit any questions that arose from its work to the Judicial Committee of the General Synod, and

(c) That the Commission report to the next General Synod what changes it recommends in the Canons and (i) introduce such legislation as it considers necessary to give effect to its recommendations, and (ii) submit a draft of any Parliamentary legislation in New Zealand or elsewhere which it considers desirable.⁸⁶³

This motion was agreed to.⁸⁶⁴

By the time the General Synod met two years later (1966) in Dunedin, the Provincial Commission on Prayer Book Revision (Prayer Book Commission) had met for three day-long meetings and had engaged in two “Residential Conferences.”⁸⁶⁵ The Commission at the time was chaired by Bishop G. R. Monteith. Monteith’s report indicates that the Prayer Book Commission were actively seeking ideas and inspiration from bodies within the Anglican Communion which were themselves engaged in similar work.

The 1971 Plan for Union

During the early period of its existence the Prayer Book Commission maintained an active dialogue with four New Zealand churches which were working towards organic union.⁸⁶⁶ Those churches, referred to as “the negotiating Churches”⁸⁶⁷ comprised the New Zealand Methodist, Presbyterian and Congregationalist churches, all of which had been in negotiations towards church union since the 1940s, and the Associated Churches of Christ which joined the original three in the mid 1950s.⁸⁶⁸ In May 1966 the Anglican Church in New Zealand formally committed to working with these negotiating churches “to seek a basis of church union.”⁸⁶⁹ Over the next five years the newly expanded Joint

⁸⁶¹ See *Church of England Empowering Act*.

⁸⁶² ———, “Proceedings of the Thirty-Sixth General Synod, Held at Auckland, April 12th to 16th,” 78.

⁸⁶³ *Ibid.*

⁸⁶⁴ *Ibid.*

⁸⁶⁵ The Right Reverend G.R. Monteith, “Report of the Provincial Commission on Prayer Book Revision, Feb 16, 1966,” in *Proceedings of the Thirty-Seventh General Synod* (Dunedin: The Church of the Province of New Zealand, 1966), 196.

⁸⁶⁶ *Ibid.*

⁸⁶⁷ *Ibid.*

⁸⁶⁸ See Peter Lineham and Allan Davidson, eds., *Transplanted Christianity (Online Version, Accessed 20 Nov 2010 at <http://www.massey.ac.nz/~plineham/Relhistnz.htm>, No Page Numbers)*, Fourth ed. (Department of History, Massey University, Palmerston North, New Zealand, 1997), Section IV. Ecumenism and Church Union.

⁸⁶⁹ A.W Reed, *Two Hundred Years of New Zealand History: 1769-1969* (Wellington: The Alfred & Isabel & Marian Reed Trust, 1979), 255.

Commission on Church Union (Joint Commission) strove to develop a scheme for making organic union possible. To this end the Joint Commission produced a draft Plan for Union in 1969 and invited submissions on it from member churches.⁸⁷⁰ This process resulted in the publication of a finalised plan in 1971, the *Plan for Union* (1971 Plan). This scheme, like its predecessor, was a comprehensive work that sought to convey the negotiating churches' mind on the church, its ministry and, in the case of the 1971 Plan, its mission.⁸⁷¹ The 1971 Plan not only contained sections on ministry but an ordinal for the proposed United Church of New Zealand.⁸⁷² As the church historian Allan Davidson has noted, the 1971 Plan, as a statement on ecclesiology, is without precedent in New Zealand Church history and "represented the efforts of a large group of people."⁸⁷³ It is probably no coincidence then that work by the Prayer Book Commission on revision of the 1662 BCP Ordinal only got underway in 1973, and that when it did commence it was informed by the ordinal in the 1971 Plan.⁸⁷⁴

Anticipation of the dawning of the United Church of Christ in New Zealand was not the only factor impeding the revision of the 1662 BCP Ordinal within the Anglican Church. In his report to the meeting of General Synod in 1976, Roy Overall, chair of the Prayer Book Commission, indicated that doctrinal and canonical concerns had made the Commission "until now...reluctant to embark on this task."⁸⁷⁵ While the Commission had delayed, however, some dioceses had embarked on their own revisions of the ordinal.⁸⁷⁶ This move, which had resulted in services which were "sometimes unsatisfactory,"⁸⁷⁷ had encouraged the Prayer Book Commission to prioritise revision of the ordinal. To that end the Prayer Book Commission had laboured to have an "experimental form of 'Ordination to the Office of a Deacon'"⁸⁷⁸ ready to submit to the members of the General Synod meeting that year in Nelson. By this stage in its life the Prayer Book Commission had divided its work-load amongst various diocesan Prayer Book Committees who focussed on particular parts of liturgical revision.⁸⁷⁹ The experimental diaconal ordination service was the product, chiefly, of the Waiapu Prayer Book

⁸⁷⁰ The Joint Commission on Church Union in New Zealand, ed. *The Plan for Union 1971*, 3.

⁸⁷¹ *Ibid.*, 17-18.

⁸⁷² *Ibid.*

⁸⁷³ Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand*, 125.

⁸⁷⁴ Carrell, *Creating A New Zealand Prayer Book - A Personal Reminiscence of a 25 Year Odyssey 1964-1989*, 54. The first mention of work on revision of the ordinal in reports of the Provincial Commission on Prayer Book Revision occurs in 1974 when it was reported that "the Commission is working on...a revision of the Ordinal." the Reverend T.R. Overall, "Report of the Provincial Commission on Prayer Book Revision," in *Proceedings of the Forty-first General Synod* (Hamilton: The Church of the Province of New Zealand, 1974), 135. That the ordinal in the 1971 Plan continued to be held in high regard by some Anglicans more than a decade after its publication is evidence in a letter by Bishop Edward Buckle to Commission member, Canon B. J. Buckle. Bishop Edward Buckle, "Letter to Canon B J Machell Regarding Machell's "Second Letter on the Question of the Ordinal."," (Auckland: The Church of the Province of New Zealand, 1983).

⁸⁷⁵ The Reverend T.R. Overall, "Report of the Commission on Prayer Book Revision, Feb," in *Proceedings of the Forty-Second General Synod* (Nelson: The Church of the Province of New Zealand, 1976), 30.

⁸⁷⁶ *Ibid.*

⁸⁷⁷ *Ibid.*

⁸⁷⁸ *Ibid.*

⁸⁷⁹ The Church of the Province of New Zealand, "Proceedings of the Thirty-Eighth General Synod, Held at Wellington, April 29 - May 3," (1968), 226.

Committee which did “much drafting and re-drafting of this service.”⁸⁸⁰ The service was approved as an alternative service at the 1976 General Synod.⁸⁸¹

The General Synod that year addressed more issues related to ministry than just the experimental ordinal presented by the Prayer Book Commission. The report of the Provincial Council for the Ministry reflected on the challenges besetting functional definitions of priesthood,⁸⁸² and reported on a request they had made to the Provincial Board of Christian Education “to consider providing a study of the theology of “Ministry” considering:

1. There is but one ministry of Christ-in-his-Church.
2. Within this one ministry to distinguish the representative and distinctive nature of the ordained ministry in all its variety without seeing it as the only ministry.
3. Also within this one ministry to state or define the calling of every Christian to a ministry within the ‘ecclesia’ and in mission to those outside.⁸⁸³

The same report described a recent consultation that had been organised and chaired by the Reverend Godfrey Wilson as an in service programme for clergy.⁸⁸⁴ The title of the consultation, *From Solo to Shared Ministry*, indicates that team ministry was becoming a topic of discussion in the contemporary Anglican Church in New Zealand.

The influence of the 1971 Plan on the description of ministry, order and ordination in the Anglican Church in New Zealand

Statements made in the 1971 Plan on ministry, order and ordination often anticipate the approach taken to the same in the 1989 ANZPB Ordinal. Like the 1989 ANZPB Ordinal,⁸⁸⁵ the 1971 Plan begins its definition of ministry via reference to Jesus Christ who heads a phenomenon that is shared by every member of the Church.

The Church’s ministry derives from Jesus Christ, its risen and exalted Lord, the Head of the Church. Christ’s ministry is prophetic, priestly and kingly and by the Holy Spirit is continued through the Church which he sends among men as the servant people of the servant Lord. By virtue of their membership of His Church, His people are called and commissioned to share His ministry in, to and for the world.⁸⁸⁶

⁸⁸⁰ Everall, "Report of the Commission on Prayer Book Revision, Feb," 30.

⁸⁸¹ The Church of the Province of New Zealand, "Proceedings of the Forty-Second General Synod, Held at Nelson, May 3-7," (1976).

⁸⁸² The Very Reverend Edward A. Johnston, "Report of the Provincial Council for the Ministry, Feb 1976," in *Proceedings of the Forty-second General Synod* (Nelson: The Church of the Province of New Zealand, 1976), 73.

⁸⁸³ *Ibid.*, 74.

⁸⁸⁴ *Ibid.*

⁸⁸⁵ Please see the statement made by the presiding bishop during the Presentation in each service. The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 890-91, 900-02, 12-14.

⁸⁸⁶ The Joint Commission on Church Union in New Zealand, ed. *The Plan for Union 1971*, 14. See also ———, ed. *The Plan for Union 1971*, 28-29.

Similarly, the connection between church membership and ministry, which is such a feature of the 1989 ANZPB Ordinal,⁸⁸⁷ is implicit in the 1971 Plan's assertion that "[t]he Church is ...called to a life of ordered yet varied service in which every member shares."⁸⁸⁸ The ministry of the Church is described in the 1971 Plan as belonging to the "whole Church and not exclusively to any individual or special order of ministers within it."⁸⁸⁹ It is referred to as well as "this total task of ministry [within which] there is a special ministry."⁸⁹⁰ Intriguingly, the adjectives *whole* and *total* are both used in relation to the church's mission in the 1989 ANZPB.⁸⁹¹

Unlike the 1989 ANZPB Ordinal the 1971 Plan refers to ordained ministry as a *special ministry*.⁸⁹² The ultimate purpose of that special ministry, however, anticipates the end of ordained ministry described in the 1989 ANZPB Ordinal.⁸⁹³ The 1971 Plan contends that special ministers "...are set apart, ordained and sent, as were the Apostles, for a particular ministry within the general ministry of the Church, to build up the Church and to equip all members for their task."⁸⁹⁴ The similarity in thought, if not always expression, between the 1971 Plan and the 1989 ANZPB Ordinal will become more apparent as this chapter unfolds.

Towards The Ordinal 1980

By April 1978 Roy Everall was able to report to the Forty-Third General Synod meeting in Auckland that "much progress"⁸⁹⁵ had been made on the revision of "services for the ordination of bishops and priests."⁸⁹⁶ Some of the momentum of the revision appears to have been lost when the bishops "requested deferment of these services until after the Lambeth Conference"⁸⁹⁷ meeting that year. At this time the issue foremost on the mind of New Zealand bishops attending Lambeth was the recent decision of the New Zealand Anglican Church to ordain women.⁸⁹⁸ In that fraught context their request to defer change to the ordinal is perhaps understandable.⁸⁹⁹ Everall, nevertheless, was in a position to present to the 1978 General Synod drafts of the ordination services the Prayer Book Commission had

⁸⁸⁷ See for instance the introduction, The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

⁸⁸⁸ The Joint Commission on Church Union in New Zealand, ed. *The Plan for Union 1971*, 14.

⁸⁸⁹ *Ibid.*, 28.

⁸⁹⁰ *Ibid.*, 29.

⁸⁹¹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887, 90, 900, 12.

⁸⁹² The Joint Commission on Church Union in New Zealand, *The Plan for Union 1971*, 29.

⁸⁹³ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 890-91, 901-02, 13-14.

⁸⁹⁴ The Joint Commission on Church Union in New Zealand, ed. *The Plan for Union 1971*, 14.

⁸⁹⁵ The Reverend T.R. Everall, "Report of the Commission on Prayer Book Revision, Feb," in *Proceedings of the Forty-Third General Synod* (Auckland: The Church of the Province of New Zealand, 1978), 106.

⁸⁹⁶ *Ibid.*

⁸⁹⁷ *Ibid.*

⁸⁹⁸ Legislation allowing the ordination of women was passed by the General Synod in 1974. The provisions of the legislation came into effect in 1976 following the ratification of the legislation by six out of seven New Zealand dioceses. See Davidson, *Christianity in Aotearoa: A History of Church and Society in New Zealand*, 150.

⁸⁹⁹ For more detail on the bishops' reaction to revision of the Ordinal please see Carrell, *Creating A New Zealand Prayer Book - A Personal Reminiscence of a 25 Year Odyssey 1964-1989*, 55.

been working on, “offering them to the dioceses for experimental use.”⁹⁰⁰ His hope was that, “following consultation with the bishops and further revision they [might] be submitted for approval to General Synod in 1980.”⁹⁰¹

The Very Reverend Ted Johnston’s report to the same General Synod as chair of the Provincial Council for the Ministry addressed the issue of self-supporting ministry. He noted that “substantial numbers [were] beginning to be ordained”⁹⁰² and reported that three dioceses had programmes in place to cater for the training of individuals for this form of ordained ministry. He raised concerns about uniformity of training from diocese to diocese, arguing that standards ought to be set “to ensure the easy transfer of those ordained to this ministry and to ensure their acceptance throughout the Province.”⁹⁰³ In the report of the Board of Theological Education, Bishop Peter Mann also addressed this burgeoning form of ordained ministry, which was developing particularly quickly in Auckland and Waiapu.⁹⁰⁴ In anticipation of a move made by LSM Auckland almost two decades later, the Board of Theological Education argued that “the mind of the communities or parishes in which the candidate is to serve”⁹⁰⁵ ought to be taken into account in the selection of candidates for self-supporting ministry, but noted that this should be in addition to “the same careful assessments as to those offering as candidates for the stipendiary ministry.”⁹⁰⁶ Mann asserted that “...there is but one priesthood to which all are ordained,”⁹⁰⁷ but argued that “there are varying situations of ministry for which differing skills are required” and drew the church’s attention to the likelihood that a priest who moves from one sphere of ministry to another may require further training for that new work.”⁹⁰⁸

From 1978 to the next General Synod in 1980, the Prayer Book Commission continued to refine the ordination rites it had presented to the 1978 General Synod. “Significant amendments”⁹⁰⁹ to the drafts were made as a “result of [the Commission’s] consultation with the bishops.”⁹¹⁰ By the time General Synod met in Dunedin in late April 1980 Everall was in a position to present the General Synod with an ordinal which he referred to as “a final draft”⁹¹¹ for its approval. It was at this Synod too that the Provincial Council for the Ministry reported that, by mutual agreement with the Board of Theological Education in November 1978, the two bodies now desired to be replaced by a new board that they hoped would “deal more effectively with the changing demands to provide ‘Ministry’

⁹⁰⁰ Everall, "Report of the Commission on Prayer Book Revision, Feb," 106.

⁹⁰¹ Ibid.

⁹⁰² The Very Reverend Edward A. Johnston, "Report of the Provincial Council for the Ministry, Feb," in *Proceedings of the Forty-Third General Synod* (Auckland: The Church of the Province of New Zealand, 1978), 40.

⁹⁰³ Ibid.

⁹⁰⁴ Mann, "Report of the Board of Theological Education, Feb," 43.

⁹⁰⁵ Ibid.

⁹⁰⁶ Ibid.

⁹⁰⁷ Ibid., 40.

⁹⁰⁸ Johnston, "Report of the Provincial Council for the Ministry, Feb," 40.

⁹⁰⁹ the Reverend T.R. Everall, "Report of the Commission on Prayer Book Revision, Feb," in *Proceedings of the Forty-fourth General Synod* (Dunedin: The Church of the Province of New Zealand, 1980), 95.

⁹¹⁰ Ibid.

⁹¹¹ Ibid.

throughout the Province.”⁹¹² The legislation enabling this changed was passed at the 1980 General Synod and the resulting board was named The Provincial Board for Ministry.⁹¹³ The loss of the definite article in relation to ministry was significant. It flagged a shift, already well underway,⁹¹⁴ from viewing ministry as a synonym for *the* place of an ordained minister in the church to works of service to which every church member is called.

The Ordinal 1980

The ordinal that the Prayer Book Commission presented to the 1980 General Synod was approved by that Synod and published later that year with the copyright holder of the work being the Provincial Secretary of the Church of the Province of New Zealand. The booklet was entitled, simply, *The Ordinal 1980*.⁹¹⁵ The ordinal contained four sets of services with no introduction. The first three were described as ordinations: “Order for the Ordination of a Deacon in the Church of God;”⁹¹⁶ “Order for the Ordination of a Priest in the Church of God;”⁹¹⁷ and “Order for the Ordination of Priests and Deacons in the Church of God.”⁹¹⁸ The fourth was styled a consecration; “Order for the Consecration of a Bishop in the Church of God.”⁹¹⁹ At the end of the booklet was a numbered list of rubrics entitled “General Directions for Ordinations and Consecrations.”⁹²⁰

Each of the services shares a common structure. They begin with a minister greeting the people with a series of acclamations responded to sequentially by the people, a sentence of scripture, the recitation of the collect for purity, the proclamation of the Gloria or a psalm or hymn, and a penitential rite. This part of each service follows the pattern of a Eucharist service. The first subtitled part of each service is *The Presentation*. At this point in the service the presiding bishop or archbishop explains the purpose of the service, outlines the nature of ministry in general, describes the particular office to which candidates are being admitted, hears from the candidates themselves that they feel called to a particular office, receives assurance from specially appointed church representatives that the candidates are suitable for the office they feel called to, and – in the case of the ordination of deacons and priests – receives a response from the congregation to his direct question of them regarding their

⁹¹² H.C.W. Shott, "Report of Provincial Council for the Ministry," in *Proceedings of the Forty-fourth General Synod* (Dunedin: The Church of the Province of New Zealand, 1980), 24.

⁹¹³ The Church of the Province of New Zealand, "Proceedings of the Forty-Fifth General Synod, Held at Wellington, April 18-23," (1982), 94.

⁹¹⁴ P. C. Rodger and L. Vischer, eds., *The Fourth World Conference on Faith and Order, Montreal*, Faith and Order Paper No. 42 (London: SCM Press, 1963). See especially the report of the Department of the Laity to this conference in The Department on the Laity - WCC, ed. *Christ's Ministry through His Whole Church and Its Ministers - A Contribution of the Department of the Laity to the Fourth World Conference on Faith and Order Held at Montreal in July 1963*.

⁹¹⁵ Church of the Province of New Zealand, ed. *The Ordinal 1980*.

⁹¹⁶ *Ibid.*, 5.

⁹¹⁷ *Ibid.*, 11.

⁹¹⁸ *Ibid.*, 17.

⁹¹⁹ *Ibid.*, 27.

⁹²⁰ *Ibid.*, 33.

willingness that the candidates be ordained.⁹²¹ The presentation concludes in each case by prayer offered by the bishop and/or the congregation for the candidate(s).⁹²²

The next subtitled section of each rite is headed up “The Ministry of the Word.”⁹²³ During this part of the service an Old Testament lesson, an epistle and the Gospel are read, followed by a sermon and the recitation of the Nicene Creed.⁹²⁴ In each service, an examination of the candidates follows which is entitled *The Affirmation*.⁹²⁵ Diaconal candidates are asked seven questions;⁹²⁶ priestly candidates and bishops-elect were asked eight before being given another allocution on their office by the bishop or archbishop respectively.⁹²⁷ The majority of the questions and the responses to them are common to all the services. These include affirmation “that the Scriptures contain all things necessary for our salvation and reveal to us God’s living word in Jesus Christ;”⁹²⁸ commitment on the part of the candidates to set forth, “[i]n [their] preaching and teaching...the doctrines of the Christian faith as this Church understands them;”⁹²⁹ a pledge by each candidate that they will “be constant in prayer and in all study that will deepen [their faith]...mak[ing] Christ’s life their inspiration and example;”⁹³⁰ commitment to “seek the lost and lonely and care for all God’s people whatever their need, building them up in faith and challenging them with the demands of love;”⁹³¹ a promise to “pray continually to be filled with God’s Holy Spirit so that he may guide [them] in all truth;”⁹³² and affirmation that they would “glorify God the holy and blessed glorious Trinity.”⁹³³ One question is specific to diaconal and priestly candidates who affirm their common willingness to “accept the order and discipline of this Church and the guidance and leadership of [their] bishop.”⁹³⁴ Another is specific to candidates to the priesthood and episcopate who commit to doing “all in [their] power to build up the body of Christ.”⁹³⁵ Finally, one question is specific to bishops-elect who not only accept the “order and discipline of [the] Church”⁹³⁶ as diaconal and priestly candidates do, but commit to “faithfully exercise authority within it.”⁹³⁷

⁹²¹ Ibid., 5-6, 11-12, 17-18.

⁹²² Ibid., 6, 12, 19, 28.

⁹²³ Ibid., 6, 13, 19, 29.

⁹²⁴ Ibid.

⁹²⁵ Ibid., 7-9, 13-15, 19-20, 21-23, 29-31.

⁹²⁶ Ibid., 7-8, 19-20.

⁹²⁷ Ibid., 13-15, 21-23, 29-31.

⁹²⁸ Ibid., 7, 13, 19, 22, 29.

⁹²⁹ Ibid., 7, 13, 20, 22, 29.

⁹³⁰ Ibid., 7, 14, 20, 22, 30.

⁹³¹ Ibid.

⁹³² Ibid., 8, 14, 20, 22, 30.

⁹³³ Ibid., 8, 14, 20, 23, 30.

⁹³⁴ Ibid., 7, 13, 22.

⁹³⁵ Ibid., 14, 22, 30.

⁹³⁶ Ibid., 29.

⁹³⁷ Ibid.

Candidates for the priesthood and the episcopate, but not the diaconate, then receive an allocution of encouragement and further instruction from the presiding bishop or archbishop.⁹³⁸ The next subsection of the diaconal and priestly services is entitled *The Ordination*,⁹³⁹ and in the episcopal rite was styled, *The Consecration*.⁹⁴⁰ Despite the different titles, the pattern at this part of the liturgy is very similar. It begins with the presiding bishop or archbishop commending the candidate(s) to the “prayers of the people.”⁹⁴¹ Then, following a time of silence, the presider prays aloud for the imminent presence of the Holy Spirit: “Holy Spirit of God meet us in this moment as you met the apostles of old.”⁹⁴² Invocation of the Holy Spirit is then made by the entire congregation via the singing of an appropriate hymn to the Holy Spirit.⁹⁴³ There is only one exception to the pattern up to this point. That occurs in the combined diaconal and priestly service in which case the presiding bishop’s prayer of invocation is extended, and the hymn of invocation omitted, when that prayer is offered for deacons.⁹⁴⁴

At the completion of the hymn the presider leads the people in the *Sursum Corda*. For the ordination of deacons, only the first part of the *Sursum Corda* is prayed – “The Lord is here. **His Spirit is with us,**”⁹⁴⁵ before the bishop gives a relatively brief prayer of thanks and bids the “Father [to] pour out [his] grace on N.N. for the ministry to which you have called *them*.”⁹⁴⁶ In the case of ordinations to the priesthood or episcopate the full *Sursum Corda* is prayed;

Bishop/Archbishop:	The Lord is here
People:	His Spirit is with us.
Bishop/Archbishop:	Let us give thanks to the Lord our God
People:	It is right to give him thanks. ⁹⁴⁷

The prayers of thanksgiving that follow are more complex than the one offered on behalf of diaconal candidates. Something else that varies from the diaconal ordination rite is the affirmation that the people offer to the presider’s prayers of thanksgiving in the priestly and episcopal services:

**Amen! Praise and glory and wisdom
Thanksgiving and honour, power and might
Be to our God for ever and ever. Amen.**⁹⁴⁸

Following this response the presiding bishop or archbishop prays the same prayer over the priestly and episcopal candidates that is prayed over diaconal candidates prior to the imposition of hands, with one

⁹³⁸ Ibid., 14-15, 30-31.

⁹³⁹ Ibid., 8-9, 15-16, 21, 23-24.

⁹⁴⁰ Ibid., 31-32.

⁹⁴¹ Ibid., 8, 15, 21, 23, 31.

⁹⁴² Ibid., 8, 15, 23, 31.

⁹⁴³ Ibid.

⁹⁴⁴ Ibid., 21.

⁹⁴⁵ Ibid., 8, 21.

⁹⁴⁶ Ibid.

⁹⁴⁷ Ibid., 15, 23, 31.

⁹⁴⁸ Ibid., 15, 24, 32.

notable exception in the rite of priestly ordination. In the latter service the presider prays that the Father's grace would be poured out on the candidates for the "*priestly* ministry to which you have called them;"⁹⁴⁹ in the case of the episcopal service, the ministry to which the Father has called the bishop-elect is left unqualified,⁹⁵⁰ as it is in the diaconal service too.⁹⁵¹

After God has been bid in each of the services in *The Ordinal 1980* to pour forth his Holy Spirit on the candidates, the presiding bishop or archbishop imposes his hands on each candidate's head, praying the following words:

Holy God, Lord of heaven and earth, send down your Holy Spirit on your servant N. whom in your name we ordain/[consecrate] a deacon/priest/[bishop] in your Church.⁹⁵²

The people say, "**Amen**"⁹⁵³ to this, and then the presiding bishop or archbishop continues,

We commit to you authority for the office and work of a deacon/priest/bishop in the Church of God.⁹⁵⁴

Although there is no rubric in the services themselves to indicate that anyone but the presiding bishop is to lay hands on the candidates, the *General Directions* require that "[a]t least some of the other priests present shall joint [sic] with the bishop in the laying on of hands at the ordination of every priest,"⁹⁵⁵ and "[a]t least two other bishops shall join the Archbishop at the laying on of hands at the consecration of every bishop."⁹⁵⁶

The committal of authority is followed by the delivery of instruments of office. In the case of deacons, the instrument delivered is the New Testament, and the accompanying words of the bishop handing it over are, "Receive this New Testament, learn from it, and proclaim Christ's words of life."⁹⁵⁷ Newly ordained priests and bishops are given a Bible each. In the case of priests, the words accompanying the delivery are "These are the Holy Scriptures. Learn from them, and proclaim Christ's living word."⁹⁵⁸ Bishops are told, "Receive this book; here are the words of life. Take them for your guide and proclaim them to the world."⁹⁵⁹ The *General Directions* allow other "symbols of office [to] be presented to the newly ordained provided they do not obscure the prime significance of what is prescribed in these services."⁹⁶⁰ The instruction continues,

⁹⁴⁹ Italics added. *Ibid.*, 16, 24.

⁹⁵⁰ *Ibid.*, 32.

⁹⁵¹ *Ibid.*, 8.

⁹⁵² *Ibid.*, 8, 16, 21, 24, 32.

⁹⁵³ *Ibid.*

⁹⁵⁴ *Ibid.*

⁹⁵⁵ *Ibid.*, 34.

⁹⁵⁶ *Ibid.*

⁹⁵⁷ *Ibid.*, 9, 21.

⁹⁵⁸ *Ibid.*, 16, 24.

⁹⁵⁹ *Ibid.*, 32.

⁹⁶⁰ *Ibid.*, 35.

In particular it may be convenient to present each priest with bread and wine for the celebration of the Eucharist, if possible in the chalice and paten that will normally be used by the priest. In the case of a bishop the following words may be used for presenting appropriate symbols of office:

For the ring:

This ring is a symbol of that union with Christ in his his [sic] Church on which your authority rests.

For the staff:

This staff is a symbol that you shall be for us a chief shepherd under God. Encourage the faithful; seek the lost; build up the body of Christ.

For the pectoral cross:

Wear this sign of our salvation; may your only boast be in the cross of Christ.⁹⁶¹

Following *The Ordination*, in each service, comes a time of intercessory prayer. If the service has involved the ordination of deacons, a deacon leads the congregation in prayer, praying a set form entitled “The Deacon’s Prayer for Those They Serve,”⁹⁶² which concludes with the Lord’s Prayer. If the service has been for the ordination of priests alone, “[o]ne or more of the new priests leads the people in prayer.”⁹⁶³ For the consecration of a bishop, the new bishop leads “the people in prayer.”⁹⁶⁴ From that point the service continues as per the NZ Liturgy,⁹⁶⁵ from the offertory.⁹⁶⁶

The high degree of uniformity between the services for deacons, priests and bishops in *The Ordinal 1980* may be interpreted in different ways. It may be seen as consistent with the conviction of the Joint Commission on Church Union that there is but one special ministry “expressed in a form including elements that are episcopal, presbyteral and diaconal.”⁹⁶⁷ Alternatively, the uniform approach may be read as indicating that the three orders are of full and equal value in relation to one another, but quite distinct. The decision of the drafters of *The Ordinal 1980* to describe the service for admitting persons to the episcopate as a consecration has a precedent in the 1971 Plan Ordinal,⁹⁶⁸ and in every BCP Ordinal, up to and including the 1662 BCP Ordinal. The use of the term consecration with respect to episcopal ordination in *The Ordinal 1980* may indicate nothing more than a desire to maintain traditional Anglican nomenclature. It may also indicate a desire to mark the priesthood as the central or pivotal ordained ministry. The possibility that the drafters of *The Ordinal 1980* were thinking along the latter lines is indicated in their decision to refer specifically in the ordination prayer

⁹⁶¹ Ibid.

⁹⁶² Ibid., 9, 24-25.

⁹⁶³ Ibid., 16.

⁹⁶⁴ Ibid., 32.

⁹⁶⁵ Ibid., 9, 16, 25, 32.

⁹⁶⁶ Ibid., 32.

⁹⁶⁷ The Joint Commission on Church Union in New Zealand, ed. *The Plan for Union 1971*, 14.

⁹⁶⁸ Ibid., 85.

for priests to *the priestly ministry* but to refrain from naming a *diaconal* or *episcopal ministry* in the equivalent prayers in those services. The inclusion of an invocation of the Holy Spirit in the diaconal service in The Ordinal 1980, however, militates against the priesthood being seen as central since the component parts of each service are now common.

Towards the *Ordination Liturgies* (The 1989 ANZPB Ordinal)

By 1982 the Reverend R. G. McCullough was chair of the Prayer Book Commission.⁹⁶⁹ His report to the General Synod meeting that year in Wellington gave no indication that further work had been carried out on The Ordinal 1980 following its forwarding “to every Diocese for printing according to their own usage.”⁹⁷⁰ He indicated in the final section of his report, however, that revision of the Ordinal remained to be “done before the 1984 session of General Synod.”⁹⁷¹ The fact that the Commission was contemplating revision of an ordinal which had only just been printed and circulated through the province suggests that the work had not been entirely well received by the church as a whole. This possibility is made the more likely by the critical formal submissions made to the Prayer Book Commission regarding The Ordinal 1980 and subsequent redrafts from 1982.⁹⁷² Delay on the Prayer Book Commission’s part in addressing criticism of The Ordinal 1980 may also have been due to an ongoing desire of some within the church to produce a “Common Ordinal”⁹⁷³ which the Anglican Church in New Zealand would share with at least one of the “Negotiating Churches.”⁹⁷⁴ This was a noble aim, but it undoubtedly added another layer of complexity to the matter. It was at the 1982 General Synod that the church’s Commission on Doctrinal and Theological Questions presented a “complete report on ‘A Theology of Priesthood for New Zealand.’”⁹⁷⁵ The chairman of the Commission, The Reverend Canon R. B. Pelly, noted that there was “demand for the Commission to

⁹⁶⁹ R G. McCullough, "Report of the Commission on Prayer Book Revision, March " in *Proceedings of the Forty-fifth General Synod* (Wellington: The Church of the Province of New Zealand, 1982).

⁹⁷⁰ *Ibid.*, 111.

⁹⁷¹ *Ibid.*, 122.

⁹⁷² Buckle, "Letter to Canon B J Machell Regarding Machell's "Second Letter on the Question of the Ordinal."." Peter Axcell and Stuart Nicholson, "Submission on Draft Ordinal (Comments on Draft Ordinal Circulated 20th October 1983)," ed. Ministry Commission Diocese of Christchurch (Christchurch: The Church of the Province of New Zealand, 1984). Merlin Davis, "Comments from the Revd Canon W Merlin Davies on the Ordinal 1980," in *Appendix to letter from Warren Limbrick to R McCullough on the theology of the 1980 Ordinal* (Auckland: Anglican Diocese of Auckland, 1984). Tony Gardiner, "The 1980 Ordinal - Letter to R McCullough on Behalf of the Diocese of Waiapu's Council on Ministry," (Waipukurau: Anglican Diocese of Waiapu, 1984). Warren Limbrick, ""Theology of the Ordinal" (1980) - a Letter Sent to R Mccullough from a Sub-Group of the Auckland Diocesan Council for Ministry on the Ordinal and Its Theology," (Auckland: Anglican Diocese of Auckland, 1984). Peter Stuart, "Letter to the Secretary of the Provincial Commission on Prayer Book Revision on Behalf of the Ordination Committee, Diocese of Wellington, Regarding the Proposed Ordinal," (Wellington: Anglican Diocese of Wellington, 1984).

⁹⁷³ Bishop E G Buckle and Mr D M Wylie successfully brought a motion with this title to the 1982 General Synod. The Church of the Province of New Zealand, "Proceedings of the Forty-Fifth General Synod, Held at Wellington, April 18-23," 39.

⁹⁷⁴ *Ibid.*

⁹⁷⁵ R.B. Pelly, "Report of the Commission on Doctrine and Theological Questions, Dec 1981," in *Proceedings of the Forty-fifth General Synod* (Wellington: The Church of the Province of New Zealand, 1982), 77.

explore other areas of ministry such as the Diaconate and the Episcopate.”⁹⁷⁶ With the church grappling to understand what ordained ministry is and what it is for, it is little wonder that revision of the ordinal remained an outstanding piece of work for the Prayer Book Commission in 1982.

When the 1984 General Synod met in Christchurch in May 1984 a finalised ordinal was still not ready for presentation even though Bernard Machell, who had been a part of the Prayer Book Commission since 1965 with a particular concern for revision of the ordinal,⁹⁷⁷ had begun soliciting feedback from bishops on The Ordinal 1980 from 1982.⁹⁷⁸ In his report to the General Synod, McCullough, henceforth to be referred to as convener rather than chairman of the Prayer Book Commission,⁹⁷⁹ indicated that “[t]he bishops...have had many questions about these episcopal services, and the commission has taken care to consider all their opinions and respond to their concerns.”⁹⁸⁰ Dealing with these concerns was no doubt hindered by Machell’s retirement from the Prayer Book Commission before the 1984 General Synod.⁹⁸¹ McCullough expressed sorrow at the loss of Machell, but suggested that delay in finalising the ordinal was all but inevitable given the Prayer Book Commission’s desire to faithfully reflect recent insights into ministry. He wrote,

[t]here are many issues about the total ministry of the church being debated within New Zealand at the moment, including collegiality, accountability and authority. The commission wishes to ensure that the services contained in The Ordinal reveal an honest reflection of ordained ministry today. It has, therefore, asked diocesan ministry commissions, examining chaplains and the Commission on Doctrine and Theological Questions for responses to the current drafts.⁹⁸²

In October 1983 the Prayer Book Commission approached the Commission on Doctrine and Theological Questions “in connection with the revision of the Ordinal and the Service of Consecration of a Bishop.”⁹⁸³ The Commission on Doctrine and Theological Questions claimed to have been advancing this request,⁹⁸⁴ but, given that “little progress ha[d] been made in proceeding with an examination of the theology of ministry relating to episcopacy, the diaconate and the laity in a New Zealand context as requested by General Synod in 1982,”⁹⁸⁵ it is unlikely that they were able to give the Prayer Book Commission any solid directives for revising the ordinal.

⁹⁷⁶ Ibid.

⁹⁷⁷ R G. McCullough, "Report of the Provincial Commission on Prayer Book Revision, March," in *Proceedings of the Forty-Sixth General Synod* (Christchurch: The Church of the Province of New Zealand, 1984), 130.

⁹⁷⁸ Canon B.J. Machell, "To the Bishops - Re Ordination Services 1980 (Undated but from Internal Evidence, Written Latter Part of 1982)," (Nelson: Nelson Prayer Book Committee).

⁹⁷⁹ The Church of the Province of New Zealand, "Proceedings of the Forty-Sixth General Synod, Held at Christchurch, May 6-11," (1984), 51.

⁹⁸⁰ McCullough, "Report of the Provincial Commission on Prayer Book Revision, March," 130.

⁹⁸¹ Ibid.

⁹⁸² R.C. McCullough, "Report of the Provincial Commission on Prayer Book Revision," in *Proceedings of the Forty-Sixth General Synod, Held at Christchurch, 6th to 11th May, 1984* (The Church of the Province of New Zealand, 1984), 130.

⁹⁸³ Coles, "Report of the Commission on Doctrine and Theological Questions, Feb," 96.

⁹⁸⁴ Ibid.

⁹⁸⁵ Ibid.

The Commission on Doctrine and Theological Questions had itself been busy reviewing two significant international documents which touched on ministry – the *Final Report*⁹⁸⁶ of the first Anglican Roman Catholic International Commission (ARCIC) and Paper No.111 of the World Council of Churches' (WCC) Faith and Order Commission, *Baptism, Eucharist and Ministry* (BEM).⁹⁸⁷ The Doctrine Commission presented a detailed evaluation of the Final Report to the General Synod in 1984.⁹⁸⁸ Their assessment of what the *Final Report* had to say about ministry and ordination was largely appreciative. The *Final Report's* statement on ministry and ordination was claimed to be “a major step forward in our common agreement about ministry. We recognise in this document the faith of Anglicans.”⁹⁸⁹ The Doctrine Commission was not in a position to comment on the WCC's BEM paper, but they urged General Synod to consider reading that ecumenical paper “alongside relevant portions of “The Final Report” of ARCIC,”⁹⁹⁰ and sought the leave of General Synod to “study the BEM text further and to advise the Faith and Order Commission [of the WCC] of this procedure, with a report to go to the Faith and Order Commission through the General Synod Standing Committee in time for the 31 Dec 1985 deadline”⁹⁹¹ which the Faith and Order Commission had set for the preparation of official responses to their paper. The Doctrine Commission achieved its goal of reporting to the Faith and Order Commission, in time, via the Standing Committee of General Synod.⁹⁹² The strong link that BEM drew between baptism and ministry may explain, at least in part, why the 1989 ANZPB Ordinal's introduction emphasises the link between baptism and ministry to a greater extent than the 1971 Plan or The Ordinal 1980.

A more prosaic concern that arose during this period was to do with the legality of revising the ordinal.⁹⁹³ The concern was understandable given the status that the 1662 BCP Ordinal has as a fundamental provision of the 1857 Constitution. In 1984 General Synod appointed a Prayer Book Legal Commission that would work with the Prayer Book Commission to

...consider the proposed contents [of the new Prayer Book] and the relationship between them and any part of the Book of Common Prayer or any other part of the Formularies particularly with regard to the following: (a) inconsistencies; (b) the status of the two books between each other in the event of inconsistencies; (c) the authority of the new book; (d) whether any part of the proposed contents might purport to be a change in the Formularies not approved pursuant to the provisions of the Church of England Empowering Act 1928.”⁹⁹⁴

⁹⁸⁶ ARCIC, "Anglican-Roman Catholic International Commission: The Final Report, September 1981".

⁹⁸⁷ World Council of Churches, ed. *Baptism, Eucharist and Ministry - Faith and Order Paper No.111*

⁹⁸⁸ Commission on Doctrine and Theological Questions, "Report to General Synod on the Final Report of the Anglican-Roman Catholic Commission, Feb," in *Proceedings of the Forty-Sixth General Synod* (Christchurch: The Church of the Province of New Zealand, 1984).

⁹⁸⁹ *Ibid.*, xi.

⁹⁹⁰ Coles, "Report of the Commission on Doctrine and Theological Questions, Feb," 94.

⁹⁹¹ *Ibid.*

⁹⁹² ———, "Report of Commission on Doctrine and Theological Questions, Jan," R.36-37.

⁹⁹³ McCullough, "Report of the Provincial Commission on Prayer Book Revision, March," 130.

⁹⁹⁴ Church of the Province of New Zealand, "N.Z. Prayer Book Legal Commission (Motion to Establish at 1984 General Synod)," (1984), 56.

In 1986 the Legal Commission made their first report to the General Synod, meeting that year in Rotorua. The chairman, J.E. Towle reported that the Legal Commission was “satisfied that our Church has full power and authority under the Constitution and by following the procedures in the Church of England Empowering Act 1928 to adopt a New Zealand Prayer Book (including in it if desired, an Ordinal)...”⁹⁹⁵ He drew the General Synod’s attention, however, to the fact that the 1928 Empower Act restricted General Synod from departing “from the Doctrine and Sacraments of Christ as defined in clause one of the Constitution [1857].”⁹⁹⁶ This limitation on the General Synod’s powers meant that “[t]he texts of the Book of Common Prayer, the Ordinal and the Articles in so far as they contribute to that definition are unalterable and this is so even if our Church resolves that the Book of Common Prayer, the Ordinal and the Articles (in themselves as opposed to the doctrine they express) are to have no direct force or application or use in our Church.”⁹⁹⁷

R.G. McCullough’s report to the 1986 General Synod on behalf of the Prayer Book Commission declared that “[i]ntensive work [had] been done over the past two years on the proposed text of the Ordinal, considering the comments and suggestions of the Bishops along the way.”⁹⁹⁸ The Prayer Book Commission had confidence enough in the revised ordinal that they had prepared a bill for its adoption at the 1986 General Synod.⁹⁹⁹ They withdrew this bill, however, when the General Synod agreed “to hold a special session of General Synod in 1987 to consider material to be included in a Prayer Book.”¹⁰⁰⁰ McCullough raised doubts about the wisdom of publishing a comprehensive prayer book, but set before the General Synod the procedure necessitated by the Church of England Empowering Act (1928) that would have to be followed if the book were to be published in 1989.

1. All material, including rubrics, general directions and any additional material must be finalised during the coming year. General Synod [meeting in special session in 1987] would then discuss all that liturgical material in toto, something which it has not been asked to do before.
2. Diocesan Synods would consider such approved material during their sessions in 1987.
3. Decisions would be reported back to the regular session of a new General Synod in 1988 for final approval under the Empowering Act.
4. Provided that the 1988 General Synod gives final approvals, the next step is to wait until the appeal period has elapsed, sometime in 1989.

⁹⁹⁵ J.E. Towle, "Report of the Prayer Book Legal Commission, Jan," in *Proceedings of the Forty-Seventh General Synod* (Rotorua: The Church of the Province of New Zealand, 1986), R.99.

⁹⁹⁶ The Church of England Empowering Act 1928, quoted in *Ibid.*

⁹⁹⁷ *Ibid.*

⁹⁹⁸ R G. McCullough, "Report of the Commission on Prayer Book Revision," in *Proceedings of the Forty-Seventh General Synod* (Rotorua: The Church of the Province of New Zealand, 1986), R.289.

⁹⁹⁹ *Ibid.*

¹⁰⁰⁰ *Ibid.*

5. Publication of any proposed Prayer Book could follow late in 1989, still over three years away.¹⁰⁰¹

This procedure was followed to produce the prayer book, including the ordinal, which was published in November 1989.

At the 1986 General Synod both the Commission on Doctrine and Theological Questions and the Provincial Board for Ministry tabled independent reports on the diaconate.¹⁰⁰² The two reports approached the matter differently, but were both critical responses to an issue that had been vexing the church for some considerable time, and they touched on similar questions; should the diaconate be left as a transitional order,¹⁰⁰³ reformed as a permanent order,¹⁰⁰⁴ or laicised.¹⁰⁰⁵ It is unlikely that these reports influenced the shape of the ordinal to any great extent, given that the Prayer Book Commission was already content to present their revised ordinal to the same General Synod for approval. What is much more likely to have influenced any change that did occur at this stage was a meeting shortly after the 1986 General Synod between the Prayer Book Commission and the bishops during which time a “good deal [of time was spent] working on the revised Ordinal.”¹⁰⁰⁶ This was not the first time, as indicated above, that the bishops of the province had taken a leading role in the revision of the ordinal. To some extent this mirrored the revision of 1661 in the Church of England; the input from all manner of Commissions in the undeniably more democratic, and egalitarian Anglican Church in New Zealand in the late 1980s apparently counted for less than the considered opinion of bishops who had been chosen by the church to oversee its best interests. International Ordinal revision also had some influence on the development of ANZPB’s Ordinal; McCullough pointed to the contact that had been made with the Liturgical Commission in Southern Africa.¹⁰⁰⁷

At the 1987 Special Session, the Prayer Book Commission presented a sizable report which includes a list of all the members, who had served or were still serving on the Commission.¹⁰⁰⁸ McCullough, on behalf of the Commission was “confident that [their] theological and liturgical research in the areas of Eucharist, Baptism, and Ordination, which requires great theological precision,

¹⁰⁰¹ Ibid., R.287.

¹⁰⁰² Provincial Commission on Doctrine and Theological Questions, "Report on the Diaconate," in *Proceedings of the Forty-Seventh General Synod* (Rotorua: The Church of the Province of New Zealand, 1986). Provincial Board for Ministry, "A Distinctive Diaconate in the Anglican Church in New Zealand?," in *Proceedings of the Forty-Seventh General Synod* (Rotorua: The Church of the Province of New Zealand, 1986).

¹⁰⁰³ Provincial Commission on Doctrine and Theological Questions, "Report on the Diaconate," R.58. Provincial Board for Ministry, "A Distinctive Diaconate in the Anglican Church in New Zealand?," R.175.

¹⁰⁰⁴ Provincial Commission on Doctrine and Theological Questions, "Report on the Diaconate," R.59. Provincial Board for Ministry, "A Distinctive Diaconate in the Anglican Church in New Zealand?," R.175.

¹⁰⁰⁵ Provincial Commission on Doctrine and Theological Questions, "Report on the Diaconate," R.59. Provincial Board for Ministry, "A Distinctive Diaconate in the Anglican Church in New Zealand?," R.177.

¹⁰⁰⁶ R G. McCullough, "The Report of the Provincial Commission on Prayer Book Revision, 1987," in *Proceedings of the Special Session of the Forty-Seventh General Synod* (Christchurch: The Church of the Province of New Zealand, 1987), S.60.

¹⁰⁰⁷ Ibid.

¹⁰⁰⁸ Ibid.

[had] been particularly carefully carried out.”¹⁰⁰⁹ There had been seven meetings of the Commission since the 1986 General Synod. The Provincial Commission on Doctrine and Theological Questions had made submissions to the Prayer Book Commission over this period. Bishops and others interested groups had also consulted with the Commission. The Legal Commission had met with the Prayer Book Commission in March 1987 “to help finalise the bills preparatory to General Synod.”¹⁰¹⁰

At the Special Session of General Synod in 1987 one of the many bills introduced to the members related specifically to the revised ordinal, styled now as the *Ordination Liturgies*.¹⁰¹¹ The main purpose of the bill was to add the revised ordinal to the formularies of the church in such a way that the provisions of the Empowering Act (1928) were honoured.¹⁰¹² The second clause of the bill set forth the titles for the three services that the revised ordinal would contain. These would be, *The Ordination of Deacons*, *The Ordination of Priests*, and *The Ordination of Bishops*.¹⁰¹³ The decision to describe the third service as an ordination rather than a consecration was significant, distinguishing this ordinal from its predecessors; now there could be no doubt that the episcopate was a distinct order from the priesthood, even if the similarity in form of the three services in the 1989 ANZPB Ordinal might have suggested that those orders were distinct divisions *within one* ministry.

The change in nomenclature was probably influenced by developments in the Roman Catholic theology of ministry around the time of the Second Vatican Council, given that those changes were reflected in the ARCIC report that the Doctrine Commission endorsed in 1986.¹⁰¹⁴ At that Council, the question about the relationship between the priesthood and the episcopate, which had been left unresolved since the seventeenth century Council of Trent,¹⁰¹⁵ was decided in favour of bishops who were now cast as chief pastors in whose comprehensive ministry priests participated in a secondary sense.¹⁰¹⁶

“The Ordination Liturgies Statute 1987” was passed by General Synod on 18 May, together with a mass of other legislation that would allow a diverse range of finalised texts to be assembled in a single volume prayer book. With the passage of that statute, the story of the ordinal’s development ends. After the process of consultation with diocesan synods had been completed, and the matter ratified by the 1988 General Synod,¹⁰¹⁷ all that remained before the Ordinal could be published as part of the new prayer book was for the required time for objections to lapse. In November 1989, the first

¹⁰⁰⁹ Ibid., S.59.

¹⁰¹⁰ Ibid., S.58.

¹⁰¹¹ “Bill No.8. A Bill Intituled ‘A Statute to Adopt Ordination Liturgies.’” The Church of the Province of New Zealand, “Proceedings of the Special Session of the Forty-Seventh General Synod, Held at Christchurch, May 15-18,” (1987), S.9.

¹⁰¹² Ibid., S.31.

¹⁰¹³ Ibid.

¹⁰¹⁴ ARCIC, “Anglican-Roman Catholic International Commission: The Final Report, September 1981”, 32-39.

¹⁰¹⁵ Kenan B. Osbourne, *Orders and Ministry* (Maryknoll, New York: Orbis Books, 2006), 57.

¹⁰¹⁶ For relevant documents of Vatican II, please see *Catechism of the Catholic Church*. (Mahwah, NJ: Paulist Pr,1994), S1555-S68, 440-443. See also Pope John Paul II, *Post-Synodical Apostolic Exhortation of John Paul II: I Will Give You Shepherds (Pastores Dabo Vobis)*, trans. Vatican (Boston, MA: St Paul Books and Media, 1992), 33-35.

¹⁰¹⁷ The Church of the Province of New Zealand, “Proceedings of the Forty-Eighth General Synod, Held at Napier, May 22-28,” (1988), 91.

edition of *A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa* (1989 ANZPB) containing the *Ordination Liturgies* was official launched.¹⁰¹⁸ Since that date, only minor changes have been made to the *Ordination Liturgies*. Most of these relate to the constitutional change that the church adopted in 1990.¹⁰¹⁹ As a consequence of that change, the church which had hitherto been referred to as *The Church of the Province of New Zealand* or the *Anglican Church in New Zealand*, became the *Anglican Church in Aotearoa, New Zealand and Polynesia*. The new title for the church was incorporated into the third (2002) edition of the 1989 ANZPB. In the service entitled “The Ordination of Bishops”¹⁰²⁰ the new title for the church replaced reference to *Province* at the presentation and the commitment.¹⁰²¹ In the section of the *Ordination Liturgies* that follows the services themselves, called “Additional Directions,”¹⁰²² the same replacement was made, whilst reference to the Tikanga Maori equivalent of the “Standing Committee of the Diocese”¹⁰²³ – “Amorangi Whati of the Hui Amorangi”¹⁰²⁴ was added.¹⁰²⁵ In 2000 a change in the rubrics governing combined services of deacons and priests was agreed at General Synod and these changes too were incorporate in the *Additional Directions* of the third edition of the 1989 ANZPB Ordinal (2002).¹⁰²⁶ From that time, until 2010 no changes were made to the 1989 ANZPB Ordinal. The text that is considered below is taken from the fourth edition of the 1989 ANZPB, published in 2005 by Genesis Publications.¹⁰²⁷

The Structure of the Ordination Liturgies (1989 ANZPB Ordinal)

For all the time spent between 1980 and 1986 revising The Ordinal 1980, the 1989 ANZPB Ordinal bears an undeniable resemblance to its predecessor. The similarity is particularly apparent in the structure of the *Ordination Liturgies*. As with The Ordinal 1980 each of the services in the 1989 ANZPB Ordinal is divided into common subsections. The subsections are made explicit with subheadings. The subsections into which the *Ordination Liturgies* are divided coincide to a large extent with those in the earlier ordinal, but there are some differences. In some cases this relates to a decision to use a different term for an equivalent subheading, or to a decision to add a subheading to a section which was formerly untitled. The latter occurs towards the end of the *Ordination Liturgies*

¹⁰¹⁸ R G. McCullough, "Report of the Provincial Commission on Prayer Book Revision," in *Proceedings of the Forty-Ninth General Synod -Te Hinota Whanui* (Suva: The Church of the Province of New Zealand, 1990), R.152.

¹⁰¹⁹ See The Anglican Church in Aotearoa New Zealand and Polynesia, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia."

¹⁰²⁰ ———, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 898.

¹⁰²¹ "Changes to the Text of A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa Including Those Authorised by the General Synod / Te Hinota Whanui and Included in the 2nd (1997), 3rd (2002), and 4th (2005) Editions Including Those Changes Confirmed in 2010. (Www.Anglican.Org.Nz/.../Rev_Nzpb_Alterations_as_at_28_Oct_2010).", (2010), 4.

¹⁰²² ———, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 922.

¹⁰²³ Ibid.

¹⁰²⁴ Ibid.

¹⁰²⁵ "Changes to the Text of A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa Including Those Authorised by the General Synod / Te Hinota Whanui and Included in the 2nd (1997), 3rd (2002), and 4th (2005) Editions Including Those Changes Confirmed in 2010. (Www.Anglican.Org.Nz/.../Rev_Nzpb_Alterations_as_at_28_Oct_2010).", 4.

¹⁰²⁶ Ibid., 5.

¹⁰²⁷ ———, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989).

where a new subsection entitled *The Invocation* precedes *The Ordination*, effectively subdividing the subsection referred to as *The Ordination* in The Ordinal 1980.

The services in the 1989 ANZPB Ordinal begin with a subsection entitled “The Gathering of the People;” there is no subtitle given to that beginning of the services in The Ordinal 1980. Both the Ordination Liturgies and the services in The Ordinal 1980 have subsections identified as “The Presentation,” and “The Ordination.” The subsection entitled “The Affirmation” in The Ordinal 1980 becomes “The Commitment” in the 1989 ANZPB Ordinal, and the “Ministry of the Word” in the earlier text becomes “The Proclamation” in the later set of texts. The subsection that ends each service in the 1989 ANZPB Ordinal becomes “The Peace” instead of “The Intercession,” which indicates that the two sets of rites link back into their Eucharist context at slightly different points.

The 1989 ANZPB Ordinal, like The Ordinal 1980, has a prayer of invocation in all three of the ordination services. This represents a break with the tradition in the 1662 BCP Ordinal which only had prayers of invocation in the rites of priestly and episcopal ordination. The decision to add a prayer invoking the Holy Spirit to the diaconal rite in the 1989 ANZPB Ordinal, was almost certainly influenced by the questionable,¹⁰²⁸ but then ubiquitous, conviction that such prayer was a common feature of the earliest ordination rites. The decision in the 1989 ANZPB Ordinal and The Ordinal 1980 to label one particular part of each service – either adjacent to or containing the invocatory prayer – had the unfortunate effect of making the services appear to contain a special moment during which grace for ministry might be effected in the candidates.

The 1989 ANZPB Ordinal is prefaced with an introduction headed up, “Concerning these Services.”¹⁰²⁹ This represents a return to the pattern of the 1662 BCP Ordinal, and a change from The Ordinal 1980 which had no introductory material. The substance of the 1989 introduction will be analysed more fully below when questions regarding the place and purpose of ordained minister are brought to services. Some general comments will be made on the introduction now. The introduction briefly presents the purpose of the services, which is to provide “an ordained ministry, to serve the local congregation in the name of Christ and the universal Church.”¹⁰³⁰ Given that one of the services being referred to in this statement is a rite for ordaining bishops, the “local congregation”¹⁰³¹ being referred to is probably the diocese. This statement of purpose also indicates an intention to admit individuals to a type of service that is universal. Later in the services, this intention is voiced again when the candidates are presented and declared ready for their service in the “Church of God.”¹⁰³²

¹⁰²⁸ See Bradshaw, “The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites.”

¹⁰²⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

¹⁰³⁰ Ibid.

¹⁰³¹ Ibid.

¹⁰³² Ibid., 890, 91, 900, 01, 12, 13.

The introduction indicates that the structural similarity apparent between the services in the 1989 ANZPB Ordinal is quite deliberate. The second paragraph of the introduction begins with the assertion that “[t]he Ordination Liturgies follow a common pattern and are based on a common understanding of ministry.”¹⁰³³ The “common understanding of ministry”¹⁰³⁴ upon which the services are based is the notion that “all Christians have a ministry by virtue of their baptism, and that some members of the baptised community are also called and empowered to fulfil an ordained ministry, and to enable the total mission of the Church.”¹⁰³⁵ This represents a more immediate linking of baptism and ministry than was present in The Ordinal 1980. In the earlier ordinal, baptism is associated with ministry in the speech given by the bishop during the presentation of candidates, but belief is a caveat attached to it: “[t]o all who believe and are baptised he gives a ministry to proclaim him as Saviour and Lord...”¹⁰³⁶ That situation does not encourage one to draw a direct equivalence between church membership and baptism as the *Concerning these Services* does.

The distinctions that exist between deacons, priests and bishops are claimed in the introduction to relate to the different “tasks they do on behalf of the whole Church.” It claims that those “tasks are set out at **The Presentation** and **The Commitment**,”¹⁰³⁷ which justifies the use that I will make of those sections of the services below to understand the purpose of each order in the 1989 ANZPB Ordinal. *Concerning these Services* comments about the importance of the assent of the people to ordination, addresses the purpose of the readings and sermon, elaborates on the affirmation which candidates make during the Commitment, and makes clear that each “ordination is set within a Liturgy of the Eucharist, using any of the authorised forms.”¹⁰³⁸ It notes too that “[t]he Invocation is followed by The Ordination”¹⁰³⁹ in each service but does not elaborate further on the significance of this. *Concerning these Services* concludes with the following statement.

These services, allowing for an appropriate definition of the role of each order in ordained ministry, affirm the understanding of the Church that all ministry has its source in Christ’s ministry, and is part of the response to the command of Christ to the Church to fulfil its apostolic mission.¹⁰⁴⁰

This statement echoes the definition of order and ministry in the 1971 Plan.

¹⁰³³ Ibid., 887.

¹⁰³⁴ Ibid.

¹⁰³⁵ Ibid.

¹⁰³⁶ Church of the Province of New Zealand, ed. *The Ordinal 1980*, 5, 11, 17, 28.

¹⁰³⁷ No emphasis added The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

¹⁰³⁸ Ibid.

¹⁰³⁹ Ibid.

¹⁰⁴⁰ Ibid.

The Church's ministry derives from Jesus Christ, its risen and exalted Lord, the Head of the Church. Christ's ministry is prophetic, priestly and kingly and by the Holy Spirit is continued through the Church which he sends among men as the servant people of the servant Lord.¹⁰⁴¹

A tabulated structure of the Ordination Liturgies found in the 1989 ANZPB Ordinal is presented below. The degree of structural similarity between the liturgies is greater than that seen in the 1662 BCP Ordinal. For that reason it has been possible to group large portions of each liturgy into divisions that are common to each service. The reason for the similarity is presented in *Concerning the Services* as a consequence of the "common understanding of ministry"¹⁰⁴² upon which they are based. The similarity indicates, implicitly, that the process of ordination itself is seen as operating in the same way, regardless of whether deacons, priests or bishops are being ordained. I have suggested above that the different procedural patterns observable between liturgies in the 1662 BCP Ordinal may be an artefact of a tendency amongst early-modern Western Christians to conceive of one order of ordained ministry as central. The Edwardian Ordinals that so influenced the pattern of the liturgies in the 1662 BCP Ordinal appear to privilege the ordained ministry of priests, presenting the diaconate as an apprenticeship to the priesthood of already-blessed individuals, and the episcopate as a jurisdictional extension of priesthood. It is not surprising, then, that the procedural pattern between services in the conservatively-revised 1662 BCP Ordinal is less uniform than the same in the 1989 ANZPB Ordinal, even though the seventeenth century divines who revised the 1662 BCP Ordinal had a strong political motivation to distinguish the priesthood from the episcopate. Another, more prosaic reason for the differences in the seventeenth set of rites relates to the genesis of the 1662 BCP Ordinal in Thomas Cranmer's redaction in 1550 of Martin Bucer's single rite of ordination. Unaided by computerised word processing, it would have been surprising if the liturgical pattern he established had had the procedural precision of the 1989 ANZPB Ordinal, even if he had intended to convey the sense that the process of ordination was common to each order.

Concerning the Services does not set forth the requirements for ordination in the clear way that the Preface of the 1662 BCP Ordinal does. It makes explicit mention of the need for the assent of the people,¹⁰⁴³ but does not spell out the minimum requirements for ordination in the way that the 1662 BCP Preface does, via public prayer and the imposition of episcopal hands in that case. For that reason the following table is not colour-coded to represent the minimum requirements of ordination as the table representing the 1662 BCP Ordinal is in chapter three.

¹⁰⁴¹ The Joint Commission on Church Union in New Zealand, *The Plan for Union 1971*, section 42.

¹⁰⁴² The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

¹⁰⁴³ *Ibid.*

Schematic structure of the 1989 ANZPB Ordinal

<i>The Ordination of Deacons</i>	<i>The Ordination of Priests [also called Presbyters].</i>	<i>The Ordination of Bishops</i>
Ordination to “take place on a day appointed by the bishop.” (Additional Directions, p. 922)		“The ordination of a bishop shall take place on a day appointed by the Primate.” (Additional Directions, p. 922)
“The whole ordination is set within a Liturgy of the Eucharist , using any of the authorised forms.” (Concerning these Services, p. 887)		
Vestments. “The bishop conducting the ordination shall direct what shall be worn by those participating.” (Additional Directions, p. 922)		
<p>The Gathering of the Community (pp. 888-889 for deacons; 898-899 for priests; 910-911 for bishops). The (presiding) bishop greets the standing congregation, gives glory to God, bids grace and peace to the congregation from God and receives a reciprocal bidding from the congregation that s/he be filled by God with truth and joy (p. 888; 898; 910).</p> <p>-Glory to God in the highest sung or said by all; corporate confession of sins; declaration of absolution by bishop.</p>		
<p>The Presentation (pp. 890-891; 900-902; 912-914)</p> <p>- Allocution by (presiding) bishop regarding the purpose of the rite, the nature of Christian ministry, New Testament patterns of church order, and the Anglican tradition regarding ordained ministry (p. 890; 900; 912).</p>		
Presentation of candidates by a lay person and priest (pp. 890; 900)	Presentation of bishop-elect by a layperson, priest and bishop (p.912)	
<p>- Allocution by (presiding) bishop on the nature of diaconal/priestly or episcopal ministry (p. 891; 901; 913).</p> <p>- Acknowledgement by each candidate of their belief that they are called to “the office and work of a deacon/priest/bishop.” (p.891; 901; 913).</p> <p>-Acknowledgement by the people of their willingness that the candidate(s) be ordained deacon/priest/bishop (p. 891; 901; 913).</p> <p>- Prayer by the (presiding) bishop: “Equip your people for their work of ministry and give to <i>these your servants</i> / this servant now to be ordained, the gifts of grace <i>they /s/he</i> needs.” (p.891; 901; 914).</p>		
<p>The Proclamation (pp. 892-893; 902-904; 914-916)</p>		
<p>- Select readings from the Old Testament (Isaiah 6:1-8; Isaiah 42:1-7; Sirach 39:1-8; Psalm 84; Psalm 119:33-40) and/or the New Testament (Romans 12:1-13;Romans 16:1-2; 1 Timothy 3:8-13 1 Peter 4:7-11; Acts 6:2-6) which may be interspersed with a “psalm, hymn or anthem.” (p. 892).</p> <p>-Gospel (Luke 12:35-40; Luke 22:24-27; John 12:20-26).</p>	<p>- Select readings from the Old Testament (Numbers 11:16-17, 24-25b; Jeremiah 1:4-9; Ezekiel 33:1-9; Psalm 43; Psalm 145: 1-7,21) and/or the New Testament (2 Corinthians 4:1-7; Ephesians 4:1-16 (1-7,11-16); 2 Timothy 4:1-5; 1 Peter 5:1-4) which may be interspersed with a “psalm, hymn or anthem.” (p. 903).</p> <p>-Gospel (Matthew 9:35-38; John 10:11-18; John 21:15-19).</p>	<p>- Select readings from the Old Testament (Numbers 27:15-20,22-23; Isaiah 61:1-4(5-8); Ezekiel 34:11-16; Psalm 40:1-17; Psalm 99) and/or the New Testament (Acts 20:17-32; 1 Timothy 3:1-7; 2 Timothy 1:6-14) which may be interspersed with a “psalm, hymn or anthem.” (p. 915).</p> <p>-Gospel (John 13:2-17;John 17:1-9,18-21; John 21:15-19).</p>

<i>The Ordination of Deacons</i> (continued)	<i>The Ordination of Priests [also called Presbyters].</i> (continued)	<i>The Ordination of Bishops</i> (continued)
<p>-The Sermon (p.892; 903; 915). <i>“The sermon shall include description of the work which a deacon, priest or bishop may be called to do, its setting in the Church's life, and its links with Christ's ministry.”</i> (Additional Directions, p. 923).</p> <p>- The Affirmation of Faith (Nicene Creed) (p. 893; 904; 916).</p>		
<p>The Commitment (p. 894-895; 905-907; 917-919) - (Presiding) bishop declares the shared belief (indicated by the use of the third-person plural pronoun) that God is calling the candidate(s)/bishop-elect to serve as (a) deacon(s)/priest(s)/ bishop and asks the candidate(s) to declare their “commitment to Christ in his Church.” (p. 894; 905; 917)</p>		
<p>- Six questions follow which are affirmed by the candidates. Via a seventh question the presiding bishop invites the candidates to “give glory to God, the holy and blessed Trinity.” (p 895).</p>	<p>- Seven questions follow which are affirmed by the candidates. Via a seventh question the presiding bishop invites the candidates to “give glory to God, the holy and blessed Trinity.” (p 906).</p>	<p>- Eight questions follow which are affirmed by the bishop elect. Via a ninth question the presiding bishop invites the bishop-elect to “give glory to God, the holy and blessed Trinity.” (p 917).</p>
<p>- The candidate(s) respond(s) to the bishop’s imperative by saying: “Glory to God on high, God of power and might. You are my God. I can neither add to your glory nor take away from your power. Yet will I wait upon you daily in prayer and praise.” (p. 895; 906; 919).</p>		
<p>- Allocution by bishop to the candidates regarding the manner in which they ought to live out their calling as deacons, together with a charge to imitate Christ who “took a towel and a basin; he came among us as one who serves.” (p. 895).</p>	<p>- Allocution by bishop to the candidates regarding the manner in which they ought to live out their calling as priests, together with a charge to “[f]ollow Christ whose servant you are.” (p. 906).</p>	<p>- Allocution by bishop to the bishop-elect regarding the manner in which s/he ought to live out her/his calling as a bishop, together with a charge to “not allow the burdens or anxieties of your office to blunt your purpose or cloud your vision, but strive always to be pure in heart, to be Christ’s servant, to follow Jesus.” (p. 919).</p>
<p>The Invocation (p. 896). - For which the candidate(s) and congregation kneel.</p>	<p>The Invocation (p. 907). - For which the candidate(s) and congregation kneel and the bishop is joined by priests who will assist at the laying-on of hands.</p>	<p>The Invocation (p. 920). - For which the bishop-elect and congregation kneel, and the presiding bishop is joined by other bishops (p. 919).</p>
<p><i>“After a pause, the bishop continues</i> Like the first disciples waiting for your coming, empowering Spirit, we watch and pray.” (p. 896; 907; 920). <i>–“The congregation prays in silence for the candidates/bishop-elect.”</i> (p. 896; 907; 920). <i>– “A hymn invoking the Holy Spirit may be sung.”</i> (p. 896; 907; 920) -Bishop and congregation pray for the Holy Spirit to be present “in this moment” and “in your power” bringing “faith and hope.” (p. 896; 907; 920).</p>		

<i>The Ordination of Deacons</i> (continued)	<i>The Ordination of Priests [also called Presbyters].</i> (continued)	<i>The Ordination of Bishops</i> (continued)
The Ordination (p. 896-897) - The presiding bishop says a “prayer of consecration” (p.896) facing the ordinands.	The Ordination (p. 908-909) - The presiding bishop, with assisting priests beside him or her, faces the ordinands, and says a “prayer of consecration.” (p. 908).	The Ordination (p. 920-921) - The presiding bishop, with assisting bishops beside him or her, faces the bishop-elect, and says a “prayer of consecration.” (p. 920).
The prayer gives thanks to God (“Blessed are you, God our creator, God in history, God in revelation” p. 896; 908; 920) for creating “a people to love and serve you” (p. 896; 908; 920) across time, and for the incarnation of Christ “our Servant Lord, who by death overcame death.” (p. 896; 908; 920) Christ’s resurrection, ascension and the gift of the Holy Spirit are then proclaimed to have “given life and order to [God’s] Church, that we may carry out the ministry of love. We thank you for calling <i>these your servants</i> / this your servant to share this ministry as <i>deacon(s)/ priest(s)/ a bishop.</i> ” (p. 897; 908; 921).		
-Imposition of hands by presiding bishop, initially in silence, then with the words:	- Imposition of hands by presiding bishop “ <i>and the assisting priests</i> ” (p. 908) initially in silence, then with the bishop praying:	- Imposition of hands by presiding bishop “ <i>and the other assisting bishops</i> ” (p. 921) initially in silence, then with the bishop praying:
<p>“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/priest/bishop in the Church.” (p. 897; 908; 921).</p> <p>- When hands have been laid on all candidates, the bishop continues to pray, together with the congregation (in bold):</p> <p>“May every grace of ministry rest on these your servants. Keep them strong and faithful, steadfast in Jesus Christ, our Saviour” (p.897; 908; 921)</p>		
<p>“Amen! May they proclaim the good news, inspire our prayers, and show us Christ, the Servant.” (p. 897).</p> <p>- The new deacons each receive a New Testament from the bishop: “N, here are the Gospels of Christ; read them, and proclaim the good news.” (p.897)</p>	<p>“Amen! May they herald the joy of your kingdom, bring freedom rather than bondage, serve rather than be served; through the sacraments they minister let your grace abound.” (p. 908).</p> <p>- The new priests each receive a Bible from the bishop: “N, here are the Holy Scriptures; learn from them and proclaim Christ, the living Word.” (p. 909).</p>	<p>“Amen! May s/he point us to Christ, the Living Way, feed us with Christ, the Bread of Life, and unite us in Christ, rejoicing!” (p. 921).</p> <p>- The new bishop receives a Bible from the presiding bishop: “N, here are the Holy Scriptures; learn from them, teach them, live by them, and proclaim Christ, the living Word.” (p. 921).</p>
- “ <i>The new deacon/priest/bishop may now be vested and symbols of ministry may be given.</i> ” (p. 897; 909; 921). “ <i>Symbols of ministry may be presented to the newly ordained provided they do not obscure the prime significance of what is prescribed in the service.</i> ” (Additional Directions, p. 923).		
-“ <i>The congregation stands and the new deacons/priests may be presented to the Church.</i> ” (p.897; 909).		

<i>The Ordination of Deacons</i> (continued)	<i>The Ordination of Priests [also called Presbyters].</i> (continued)	<i>The Ordination of Bishops</i> (continued)
	<p>The Greeting (p. 921)</p> <p>- All standing, the new bishop may be welcomed by the other bishops and the whole congregation.</p> <p>The new bishop may respond.</p>	
<p>The Peace (p. 897; 909)</p> <p>- “<i>The Eucharist continues at the Peace</i>, during which the bishop may share the sign of peace with the newly ordained, who then greet their families and the congregation.” (p.897).</p>	<p>The Peace (p. 921)</p> <p>- “<i>The Eucharist continues at the Peace</i>, during which the bishop may greet her/his family.” (p. 921).</p>	
	<p>“It may be appropriate for the newly ordained priests or the newly ordained bishop to be associated with the presiding priest or bishop during the Eucharist, but this should not include vocal participation in <i>The Great Thanksgiving.</i>” (Additional Directions, p. 923)</p>	
<p>“In any of the ordinations, the following tasks may be assigned.</p> <ul style="list-style-type: none"> - the newly ordained may assist at <i>The Preparation of the Gifts</i> and the distribution of <i>Communion.</i> - the newly ordained may lead the <i>Prayer after Communion</i> and <i>The Dismissal.</i> - the newly ordained bishop may give a concluding blessing (Additional Directions, p. 923). <p>“At the Eucharist</p> <p>The variations to <i>The Great Thanksgiving</i>, and the <i>Seasonal Sentences, Prayers and Blessings for use after Communion</i> for Pentecost are suitable for use.</p> <p>The following prayer may be added before the blessing.</p> <p>Go before us, Lord, in all our doings with your most gracious favour and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy name now and always.” (Additional Directions, p. 924)</p>		

Analysis of the Ordination Liturgies (1989 ANZPB Ordinal)

In the following section the three services which constitute the 1989 ANZPB Ordinal are analysed by asking of them the same questions that were put to the 1662 BCP Ordinal in the last chapter. The primary concern, once again, is to determine the purpose and place of ordained ministry described therein. More specifically, this chapter’s concern is to understand the immediate or proximate purposes of ordained ministry in the *Ordination Liturgies*, as well as the ends or ultimate purposes of that phenomenon in the same set of services. To determine the place of ordained ministry, this chapter focuses again on key persons referred to in the services, analysing the relationships between those

persons and ordained ministers in terms of authority, power and responsibility. In so doing, the chapter not only allows the purpose and place of ordained ministers to be characterised but enables principles of church order to be discerned as they were in the last chapter with respect to the 1662 BCP Ordinal.

The key persons chosen to establish the relational place of ordained ministry in the 1989 ANZPB Ordinal in this exercise parallel the persons chosen in the 1662 BCP Ordinal to the same end. This symmetry facilitates the comparison and contrasting of results which occurs throughout this chapter. Thus, God features in the analysis below, as does the church's highest earthly authority, the church's General Synod/ Hinota Whanui. The relationship between ordained ministers is also analysed in this chapter, as it was in chapter three, as is the relationship between church members and the ordained.

Though there are different emphases in the two sets of ordination rites, the purpose of ordained ministry – proximate and ultimate – is remarkably similar. The same is true of the place of ordained ministry in the two ordinals when it is characterised in terms of the relational attributes of authority, power and responsibility.

The Place of Ordained Ministry in the 1989 ANZPB Ordinal

God, ministry and ordination

God is presented as the author and empowering force of every sort of ministry, including the ordained variety in the 1989 ANPZB Ordinal. In the commitment, that is a part of each ordination rite, candidates witness to the total dependency of themselves on God's supreme power and strength when they make the following declaration.

Glory to God on high, God of power and might. You are my God. I can neither add to your glory nor take away from your power. Yet will I wait upon you daily in prayer and praise.¹⁰⁴⁴

The Church is set out in the allocution given by the presiding bishop or archbishop in each ordination rite as the possession of Christ and something headed by him.

E te whanau a te Karaiti / People of God, we have come to ordain a [N/N]s in Christ's holy Church. Christ is the head of the Church.¹⁰⁴⁵

The authority and power of Christ over the Church and its ministry is set out in the next three lines of the presentation.

[Christ] alone is the source of all Christian ministry. Through the ages it is Christ who has called men and women to serve.¹⁰⁴⁶

¹⁰⁴⁴ Ibid., 895, 906, 19.

¹⁰⁴⁵ Ibid., 890, 900, 12.

¹⁰⁴⁶ Ibid.

The notion of Christ as the source of ministry is presaged in the introduction to the *Ordination Liturgies*, entitled “Concerning these services,”¹⁰⁴⁷ where it is declared that “all ministry has its source in Christ’s ministry.”¹⁰⁴⁸ It is stated later in the presentation that the risen and ascended Christ “gave gifts abundantly to the Church”¹⁰⁴⁹ which resulted in the creation of particular ministries within the Church. Christ’s agency, then, is declared to be primary to the Church and the ministries at work within it.

It is not only the second person of the Trinity that has a role to play in empowering ministry; the Holy Spirit is mentioned frequently in relation to ministry too. In the introduction to the *Ordination Liturgies*, it is the Holy Spirit that is referred to as “the enabling power”¹⁰⁵⁰ which “provide[s] the appropriate gifts of ministry.”¹⁰⁵¹ The receipt “[b]y the Holy Spirit” of “a ministry to proclaim Jesus as Saviour and Lord”¹⁰⁵² is declared to be had by “all who believe and are baptised” by the bishop at the presentation of deacons, priests and bishops.

The “prayer of consecration,”¹⁰⁵³ which is given central importance in each rite by being set under the heading “The Ordination,”¹⁰⁵⁴ indicates that God, in Christ, and through the Holy Spirit is *the* author and enabler of ordained ministry. In that prayer, recited by the presiding bishop, thanksgiving is offered to “God our creator, God in history, God in revelation whose “unchanging purpose has created a people to love and serve [God].”¹⁰⁵⁵ God is declared blessed “in Christ Jesus, your Incarnation, our Servant Lord, who by death overcame death.”¹⁰⁵⁶ Finally the Holy Spirit is set forth as a gift subsequent to Christ’s resurrection and ascension, through which God has “given life and order to [God’s] Church, that [God’s people] may carry out the ministry of love.”¹⁰⁵⁷ God thus appears as the author of every ministry, including ordained ministry.

During the presentation an allusion is made to Ephesians 4:12 in the third paragraph where particular ministries in the church are described in relation to the equipping of “God’s people for their work of ministry...”¹⁰⁵⁸ A natural interpretation of this paragraph is to take it to mean that particular ministers in the church are called to equip others for ministry. They cannot be equippers of ministry in their own right though. That much is clear from the prayer offered at the conclusion of the presentation in which God is petitioned to equip candidates for their ministry.

¹⁰⁴⁷ Ibid., 887.

¹⁰⁴⁸ Ibid.

¹⁰⁴⁹ Ibid., 890, 900, 12.

¹⁰⁵⁰ Ibid., 887.

¹⁰⁵¹ Ibid.

¹⁰⁵² Ibid.

¹⁰⁵³ Ibid., 896, 908, 20.

¹⁰⁵⁴ Ibid.

¹⁰⁵⁵ Ibid.

¹⁰⁵⁶ Ibid.

¹⁰⁵⁷ Ibid., 896, 908, 20-1.

¹⁰⁵⁸ Ibid., 890, 900, 12.

Holy and living God, you call men and women to bring us your creative and redeeming Word. Equip your people for their work of ministry and give to this your servant/*these your servants*, now to be ordained, the gifts of grace *s/he/they* need. **Amen.**¹⁰⁵⁹

Implicit in the idea that God is both the author and equipper of ordained ministry is the notion that God's ordained ministers are themselves bearers of a delegated authority with the wherewithal to get things done in the Church of God. There is nothing in the text to demand, however, that the receipt of the Spirit that authorises and empowers ordained ministry is automatic. The words spoken by the presiding bishop during the imposition of hands are a prayer on his or her behalf that God will authorise and empower the ordained ministry of the person *s/he* is admitting to Holy Orders.

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/priest/bishop] in the Church.¹⁰⁶⁰

Those words are followed immediately by a prayer that further indicates how contingent the act is on the will of God.

May every grace of ministry rest on these/*this* your servant/s. Keep her/him/them strong and faithful, steadfast in Jesus Christ, our Saviour.¹⁰⁶¹

The congregation respond to this request for grace in a similar petitionary tone, though what they request varies depending on the order being conferred.

Amen! May *they* proclaim the good news, inspire our prayers, and show us Christ, the Servant.¹⁰⁶² [deacon]

Amen! May *they* herald the joy of your kingdom, bring freedom rather than bondage, serve rather than be served; through the sacraments *they minister* let your grace abound.¹⁰⁶³ [priest]

Amen! May *s/he* point us to Christ, the Living Way, feed us with Christ, the Bread of Life, and unite us in Christ.¹⁰⁶⁴ [bishop]

Prior to the prayer of consecration in each rite there is a period of prayer for the candidates, participated in by the whole congregation, the direct purpose of which is to plead the Holy Spirit's presence in the moment. This section of the rites is referred to as the invocation.¹⁰⁶⁵ The petitionary nature of the prayer indicates that the automatic presence of God's spirit at the ordination is not presumed. There may be every likelihood that the Spirit will be present and received by the candidates, but there is nothing in the text to suggest that this presence or reception is a given.

¹⁰⁵⁹ Ibid., 891, 902, 14.

¹⁰⁶⁰ Ibid., 897, 908, 21.

¹⁰⁶¹ Ibid.

¹⁰⁶² Ibid., 897.

¹⁰⁶³ Ibid., 909.

¹⁰⁶⁴ Ibid., 921.

¹⁰⁶⁵ Ibid., 896, 907, 20.

The subordinate role that the church and its senior ordained ministers have in the process of ordination, in relation to God's primary role is indicated in a statement made by the bishop at the beginning of the Commitment. At that point in each ceremony, the presiding bishop states his or her *belief* that "God is calling [the candidate(s)] to serve as a deacon/priest/bishop."¹⁰⁶⁶ No certainty in the matter is claimed by the bishop, nor is there the suggestion that the selection of candidate(s) that the church has made is necessarily in accord with God's will. When the candidates to each order are presented to the presiding bishop, the presenters are as guarded as the bishop was earlier in their assertion regarding the candidate(s) calling:

Bishop N, we present N. Those responsible for her/his selection and training believe her/him ready to be ordained deacon/priest in the Church of God.¹⁰⁶⁷

We present N, who has been chosen by the Diocese of ..., and the Anglican Church of Aotearoa, New Zealand and Polynesia. We believe the s/he will serve Christ well as a bishop.¹⁰⁶⁸

Similarly, the candidates themselves are only asked to express their belief that they are being called to the "office and work of a deacon/priest/bishop."¹⁰⁶⁹

The series of interrogative questions that follow in the Commitment offers a symbolic way for the authenticity of a person's calling by God to be discerned. The principle this points to is that God is the author of every genuine call to ordained ministry, whilst the church prayerfully attempts to discern those persons whom God has called. There is one piece of evidence in the rites though that suggests a presumed equivalence between God's call and the church's selection of (a) candidate(s). This occurs directly prior to the imposition of hands when the presiding bishop offers thanks to God "for calling this/these your servants to share this ministry as *deacon(s)/priests/a bishop*."¹⁰⁷⁰ Given the caveats that have been placed on church claims regarding the calling of candidates earlier in each rite, this thanksgiving should either be seen as an example of theological incoherency, or, more likely, as a concise and polite way of expressing thanks to God that individuals are present who appear to meet all the criteria for a godly ministry.

The authority and power that ordained ministers have with respect to God may be as naught, but the 1989 ANZPB Ordinal indicates that they do have responsibilities towards God. These responsibilities are not spoken of with the same force encountered in the bishop's allocution in the 1662 FMOP, but they are implicit in various statements made in the 1989 ANZPB regarding ordained ministry. In the final paragraph of the allocution made to the congregation by the presiding bishop at the presentation of the candidate(s), the bishop states that ordained ministers "are called and

¹⁰⁶⁶ Ibid., 894, 905, 17.

¹⁰⁶⁷ Ibid., 890, 901.

¹⁰⁶⁸ Ibid., 912.

¹⁰⁶⁹ Ibid., 891, 901, 13.

¹⁰⁷⁰ Ibid., 897, 908, 21.

empowered to fulfil an ordained ministry and to enable the whole mission of the Church.”¹⁰⁷¹ If ordained ministry is something that certain persons are called to fulfil then that would suggest that those persons have a personal responsibility to the originator of that call, and presumably any intermediaries in the calling process.

Each of the rites refers to ordained ministry as a calling. During the presentation in each rite, candidates are asked whether they “believe that [they] are called to the office and work of a deacon / priest / bishop.”¹⁰⁷² In the priestly and episcopal rites, the dual nature of this call is borne witness to in the following response to that question: “I believe that God and the Church are calling me to this ministry. I thank God for this call, and the Church for its encouragement.”¹⁰⁷³ The responsibility of ordained ministers towards God is implicit in at least one of the responses that candidates make to the examination question put to them by the presiding bishop/archbishop at the commitment. When questioned as to their commitment to either holding,¹⁰⁷⁴ setting forth¹⁰⁷⁵ or maintaining¹⁰⁷⁶ the “doctrines of the faith as this Church understands them?”¹⁰⁷⁷ candidates for the diaconate, priesthood and episcopate respond, “Yes, I do. My duty and my joy will be to witness to Christ crucified and risen.”¹⁰⁷⁸

The church’s ultimate earthly authority in relation to ordination

The authority of the church’s General Synod / Hinota Whanui over ordained ministry is implicit in the very existence and publication of the *Ordination Liturgies*. The long process of prayer book revision was initiated by the General Synod in 1964. Every step in that endeavour was subject to its ultimate authority and sanction. When the *Ordination Liturgies* were finally agreed in 1987, a special session of General Synod passed the legislation necessary for the new liturgies to become alternative forms to the 1662 BCP Ordinal. No other forms of ordination are permitted to be used within the church, with the possible exception of the 1980 Ordinal.¹⁰⁷⁹

There is no oath of supremacy present in the 1989 ANZPB *Ordination Liturgies* equivalent to the one found in each of rites in the 1662 BCP Ordinal. There is, however, a requirement set forth in *Additional Directions* to the *Ordination Liturgies* for “*candidates for the orders of deacon, and priest...[to] make the declarations required by the Constitution and Canons before the Service of*

¹⁰⁷¹ Ibid., 890, 900, 12.

¹⁰⁷² Ibid., 891, 901, 13.

¹⁰⁷³ Ibid., 901, 13.

¹⁰⁷⁴ Ibid., 894.

¹⁰⁷⁵ Ibid., 905.

¹⁰⁷⁶ Ibid., 917.

¹⁰⁷⁷ Ibid., 894, 905, 17.

¹⁰⁷⁸ Ibid.

¹⁰⁷⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, "Title G of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.," Canon VI Of Alternative Services. G22.

Ordination.¹⁰⁸⁰ The first of these declarations, in which submission is made to the authority of General Synod, is appended to the church's Constitution,¹⁰⁸¹ and the second, consisting of doctrinal and constitutional commitments, is appended to Title A, Canon II, *Of Pastors*.¹⁰⁸² The declaration of adherence and submission contained in the Constitution is required of any potential office holder in the church.¹⁰⁸³ The declaration attached to Title A, Canon II relates more specifically to pastoral offices.¹⁰⁸⁴

The latter declaration requires submission to the authority of a bishop. That probably explains why the *Additional Directions* does not mention a need for bishops-elect to make that declaration. The former declaration, which commits an individual to obey General Synod, is not explicitly required of bishops-elect. That absence, on its own, might suggest that bishops do not have to submit to General Synod. Read in the wider context of the 1989 ANZPB Ordinal and related church canons, however, that possibility is ruled out. During the commitment in the rite for ordaining bishops, for instance, the bishop-elect explicitly submits to the authority of General Synod.¹⁰⁸⁵ Furthermore, in the canons relating to the appointment of bishops (Title A, Canon I, *Of Bishops*) reference is made to the need for bishops-elect to declare "in writing adherence and submission to the authority of the General Synod / te Hīnota Whānui in the form as provided in the Constitution / te Pouhere,"¹⁰⁸⁶ and to make a further "declaration as provided in the schedule to [the same Canon]."¹⁰⁸⁷ That second declaration parallels the one printed in Title A, Canon II, *Of Pastors*, but commits the bishop-elect to upholding "the covenant and partnership expressed in the Constitution..."¹⁰⁸⁸ rather than obeying a higher ecclesiastical officer. Bishops, then, function under the direct authority of the General Synod. The General Synod is bound to operate within the parameters set by the Constitution, but it has a supreme role to play in interpreting that Constitution and the other historic texts – particularly Scripture – to which the Constitution refers.

Since it is the General Synod that authorises ordained ministers in an earthly sense, it follows that any legitimate power that ordained ministers exercise in the church stems from that source as well. This is indicated in one of the questions that occurs in the Commitment which requires diaconal candidates to "hold to the doctrines of the faith *as this Church understands them*,"¹⁰⁸⁹ priestly

¹⁰⁸⁰ Emboldened text as per original. The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 922.

¹⁰⁸¹ ———, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia," viii (a).

¹⁰⁸² ———, "Title A of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia," (General Synod/Te Hinota, 2008), A.17-A.21.

¹⁰⁸³ ———, "Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia," part C, clause 15. viii (a).

¹⁰⁸⁴ ———, "Title A of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia," A.20.

¹⁰⁸⁵ ———, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 917.

¹⁰⁸⁶ ———, "Title A of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia," 5.6.9 (A.7).

¹⁰⁸⁷ *Ibid.*

¹⁰⁸⁸ *Ibid.*, A.16.

¹⁰⁸⁹ Italics added ———, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 894.

candidates to “set forth the doctrines of the faith *as this Church has received them*,”¹⁰⁹⁰ and a bishop-elect to assent to “maintain the doctrines of the faith *as this Church has received them*.”¹⁰⁹¹ Given that the only earthly agency able to decide, albeit provisionally, what the Church’s mind is on doctrine is the General Synod, any personal powers (of intellect or inspiration) which a minister possesses in relation to matters of faith and doctrine must be set aside by ministers functioning in their official capacity in favour of the power of General Synod in this regard.

The responsibility of ordained ministers to the General Synod is implicit in the disciplinary legislation approved by the General Synod, referred to commonly as Title D.¹⁰⁹² Title D defines ministry standards and prescribes disciplinary procedures should improper conduct occur.

The ordained in relation to one another

There is a hierarchy of authority apparent between ordained ministers in the 1989 ANZPB Ordinal, just as there is in the 1662 BCP Ordinal. The language used to describe that chain of command in the more recent ordinal, however, is less strident than it is in the 1662 BCP Ordinal. A bishop-elect in the 1989 ANZPB Ordinal, for example, commits to be “thorough and discerning...[i]n selecting, training and ordaining”¹⁰⁹³ and pleads God for “wisdom to care for those ordained,”¹⁰⁹⁴ but unlike bishops-elect in the 1662 BCP Ordinal, s/he is not described directly as an administrator of “godly discipline.”¹⁰⁹⁵ Similarly, there is no equivalent in the 1989 ANZPB Ordinal for the description of the diaconate as an “inferiour office”¹⁰⁹⁶ as the 1662 BCP Ordinal puts it.

In the 1989 ANZPB Ordinal, bishops-elect are told “not to be arrogant or overbearing...[i]n the exercise of [their] office”¹⁰⁹⁷ by the presiding bishop, but they nevertheless have authority over priests, deacons and other licensed ministers of the church. This is borne out in the short allocution given by the presiding bishop during the presentation. There it is set forth that bishops “are to exercise godly leadership in that part of the Church committed to their care, and to maintain wise discipline within its fellowship.”¹⁰⁹⁸ The authority of bishops over deacons and priests is made most clearly in the commitment entered in to by both diaconal and priestly candidates: “[w]ill you accept the order and discipline of this Church and the guidance and leadership of your bishop?”¹⁰⁹⁹ The authority of bishops

¹⁰⁹⁰ Italics added Ibid., 904.

¹⁰⁹¹ Italics added Ibid., 912.

¹⁰⁹² ———, “Title D of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.,” (General Synod/Te Hinota, 2008).

¹⁰⁹³ The Anglican Church in Aotearoa New Zealand and Polynesia, “Title D of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.,” (General Synod/Te Hinota, 2008), 918.

¹⁰⁹⁴ Ibid.

¹⁰⁹⁵ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 999.

¹⁰⁹⁶ Ibid., 955.

¹⁰⁹⁷ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 919.

¹⁰⁹⁸ Ibid., 913.

¹⁰⁹⁹ Ibid., 894, 905.

over priests and deacons is also implicit in the rubric regarding declarations,¹¹⁰⁰ in so far as one of the declarations that the rubric points to requires of priests and deacons to “pay true and canonical obedience, in all things lawful and honest,”¹¹⁰¹ to their diocesan bishop and the church’s primate.

There is no statement in the 1989 ANZPB Ordinal to equate with the ones made in the Preface of the 1662 BCP Ordinal regarding the necessity for ordination or consecration by a bishop,¹¹⁰² but the fact that a bishop presides over each rite of ordination in the 1989 ANZPB Ordinal implies that bishops alone have the authority to ordain in the Church of Aotearoa, New Zealand and Polynesia.

The singling out of one part of each service in the 1989 ANZPB as “The Ordination”¹¹⁰³ gives the impression that more distant prayers and acts within each service are of secondary importance to what is transpiring.¹¹⁰⁴ The bishop has a prominent role at that juncture which also suggests that his or her presence might be central to ordination. In that subsection of each service, a “prayer of consecration”¹¹⁰⁵ is offered by the presiding bishop prior to his or her imposition of hands on the candidate(s). When the presiding bishop imposes his or her hands on each candidate, either alone or with presbyters (for priestly ordination) or other bishops (for the ordination of a bishop), s/he offers a prayer of petition to God to the end that the candidate may be empowered by the Holy Spirit for “the office and work of a deacon/priest/bishop in the Church.”¹¹⁰⁶

Directly prior to *the Ordination* is “The Invocation,”¹¹⁰⁷ during which the Holy Spirit is pleaded to “meet us in this moment.”¹¹⁰⁸ The proximity of the Invocation to a part of the rite rendered central by its labelling, might give the impression that *the Ordination* is *the* moment when the Holy Spirit descends, and that the bishop, who features so prominently in that part might be a sufficient agent, in himself or herself, for conveying that Spirit. That impression is understandable but the possibility that a bishop is sufficient in himself or herself to convey the grace required for ordained ministry is ruled out by other statements made in the 1989 ANZPB Ordinal. In the introduction to the 1989 ANZPB Ordinal, *Concerning these Services*, it is stated, for instance, that “[t]he assent of the people that the candidate should be ordained is an integral part of the service.”¹¹⁰⁹ This principle rules

¹¹⁰⁰ Ibid., 922.

¹¹⁰¹ ———, “Title A of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia,” A.20.

¹¹⁰² Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931. In the 1989 ANZPB Ordinal, it is declared that bishop’s “are to ordain...” but no exclusive statements are made in this regard. The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 913.

¹¹⁰³ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 896, 908, 20.

¹¹⁰⁴ The tendency to highlight one moment as more important than others in Anglican rites of ordination is a feature of rites developed in the latter part of the twentieth century. It is a pattern that is described and criticised in Bradshaw, “The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites.”

¹¹⁰⁵ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 896-97, 908, 20-21.

¹¹⁰⁶ Ibid., 897, 908, 21.

¹¹⁰⁷ Ibid., 896, 907, 20.

¹¹⁰⁸ Ibid.

¹¹⁰⁹ Ibid., 887.

out the possibility of a bishop acting alone to admit an individual to ordained ministry. It is also significant that when the bishop/archbishop prays over each candidate during the imposition of hands, s/he makes nothing more than a plea to God that the grace necessary for the candidate to perform their ministry will be given them; “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/priest/bishop in the Church.”¹¹¹⁰ That plea would be satisfied whether the grace requested arrived instantaneously or at some future date, and it would still be meaningful even if it were understood that the reception of that empowering spirit is dependent on the disposition of the receiver; that is to say, it does not in any way require one to see the bishop as a conduit of the grace of ordained ministry. The centrality of the bishop in the subsection to each service entitled *the Ordination* nevertheless signals that bishops are necessary for the authorisation of ordained ministry in the Anglican Church in Aotearoa, New Zealand and Polynesia, just as they were in the Church of England in 1662.

In the 1662 BCP Ordinal there is a clear sense that priests are officers of higher rank than deacons, the latter of whom exist primarily to support the ministry of parish priests and supplement it with charitable work. In the 1989 ANZPB Ordinal there is no statement equivalent in its baldness to the description of deacons in the 1662 FMMD as the holders of an “inferiour office.”¹¹¹¹ On the contrary, an effort to dispel any notion that one order may be more important than another is apparent in the more recent ordinal. This is seen in the introduction to the 1989 rites which states that “[e]ach order is equally important; yet those in the various orders differ in the tasks they do on behalf of the whole Church.”¹¹¹² There are indications in the 1989 rite of diaconal ordination that deacons are, nevertheless, subordinate to priests at least in the context of a community at worship. These are apparent in the presentation where the bishop outlines the role of a deacon. In the third paragraph of this short address, the bishop states that deacons “[w]hen called upon to do so may baptise, preach and give instruction in the faith.”¹¹¹³ The person who would call upon the deacon to perform any of these functions would typically be the vicar (or their equivalent) in the parish to which they are licensed.¹¹¹⁴ In the fourth paragraph of the same address, the bishop refers to the authority that deacons have “[w]hen the people are gathered for worship...to read the Holy Scriptures, lead the prayers, and distribute the bread and wine of Holy Communion.”¹¹¹⁵ What is of especial note is the caveat attached to this array of tasks; a deacon is authorised to perform these rites in the context of a community gathered for worship. There is no indication given that it would be the deacon who would be the person gathering the community. That task falls to priests, whom the presiding bishop describes in

¹¹¹⁰ Ibid., 896, 908, 20.

¹¹¹¹ Ibid., 955.

¹¹¹² Ibid., 887.

¹¹¹³ Ibid., 891.

¹¹¹⁴ The rubric concerning the minister of the services of baptism and confirmation states that “[i]f the priest is absent it is permissible for a deacon to baptise.” Ibid., 381.

¹¹¹⁵ Ibid., 891.

their presentation as being “called to build up Christ’s congregation, to strengthen the baptised, and to lead them as witnesses to Christ in the world.”¹¹¹⁶

As natural persons, the ability of bishops, priests or deacons to get things done will vary depending on their gifts and talents, but the power they can legitimately exercise cannot exceed that which is authorised by General Synod. An individual bishop, for example, may have considerable personal financial resources that she might, potentially, be moved to use in her official capacity to facilitate the mission of church. Her natural power in this regard, however, is constrained by General Synod’s willingness to authorise her generous action. This is implicit in the commitment that bishops-elect make in the 1989 ANZPB Ordinal. To the question posed by the presiding bishop, “[w]ill you uphold the authority of the General Synod and the Constitution of the Anglican Church in Aotearoa, New Zealand and Polynesia?” the bishop-elect replies, “[y]es, I will. I am under that authority, and will exercise it in partnership with my sisters and brothers in Christ.”¹¹¹⁷

Just as the powers of a bishop in the church cannot exceed those granted by the General Synod and the Constitution, neither can the powers of deacons and priests exceed those set for their respective orders by the General Synod, given that both orders are to “accept the order and discipline of this Church...”¹¹¹⁸ The means of disciplining ordained ministers is largely delegated to bishops by General Synod.¹¹¹⁹ Thus the power which deacons and priests can exercise in the church cannot exceed that which is permitted by their bishop. It is conceivable that deacons and priests, in their person, have an ability to get things done that exceeds the wishes of their bishop, in which case they must, theoretically, forego that personal power.

The People and Ordination

The congregation plays a prominent role in each ordination rite in the 1989 ANZPB Ordinal. As in the 1662 BCP rites of ordination, the ceremony occurs in a congregational setting, and it is to that gathering that the presiding bishop makes her address at the beginning of the presentation with the words “E te whanau a te Karaiti / People of God.”¹¹²⁰ The bishop continues by acknowledging that the act to be performed is owned by the congregation through the use of the third person plural in the statement of intent; “we have come to ordain a [deacon/priest/bishop].”¹¹²¹ Once the candidates have been presented to the congregation the people are asked by the presiding bishop, “E te whanau / People

¹¹¹⁶ Ibid., 901.

¹¹¹⁷ Ibid., 917.

¹¹¹⁸ Ibid., 905.

¹¹¹⁹ The disciplinary role of bishops is set forth quite clearly in the 1989 ANZPB Ordinal as a whole, but is acutely apparent in the canon concerning church discipline. See The Anglican Church in Aotearoa New Zealand and Polynesia, “Title D of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia..”

¹¹²⁰ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 890, 900, 12.

¹¹²¹ Ibid.

of God, are you willing that NN should be ordained deacon/priest/bishop?”¹¹²² This statement is consistent with the claim made in the introduction to the rites that “[t]he assent of the people that the candidate should be ordained is an integral part of the service.”¹¹²³ It parallels the right given to the people in the 1662 FMMD and FMOP to object to particular candidates, but, in theory at least, it allows the people more scope to object to a candidate (criminality and legal impediments are not the only grounds for objection) than the 1662 FMMD and FMOP do. The fact that bishops-elect in the 1989 ANZPB ordinal are treated no differently than the candidates for other orders when it comes to the granting of the people’s consent, makes explicit what is implicit in the 1662 BCP Ordinal, namely, that bishops are of the church and not above it.

At the invocation, the people and the candidates kneel to pray for the “empowering Spirit.”¹¹²⁴ They do so with the candidates in silence and/or by the singing of a hymn invoking the Holy Spirit. Then the presiding bishop leads two invocatory prayers which the congregation completes on each occasion

<i>Bishop</i>	Holy Spirit of God, meet us in this moment as you met the apostles of old. Be with us, Holy Spirit,
<i>People</i>	bring faith and hope, we pray.
<i>Bishop</i>	Come Holy Spirit,
<i>People</i>	be present in your power. ¹¹²⁵

The intimate involvement of the people in this act of invocation is indicative of their collective agency being an important one in the process of admitting individuals to ordained ministry. Their prayer, together with that of the presiding bishop pleads for the presence of the one agent that is absolutely necessary for ordination, namely, God.

The power of the people to influence the selection of candidates appears to be no stronger in the 1989 ANZPB than the 1662 BCP Ordinal. There is no congregational calling, and no opportunity for thorough congregational scrutiny of the candidates. The canons however, require that candidates have the support of the parish that has put them forward.¹¹²⁶ Title G, Canon XIII includes the following provision.

Before any person is ordained Deacon or Priest an announcement shall be made to one or more of the congregations in which that person is known, not less than 14 days before the day appointed for the Ordination, and a certificate that it has been so made shall be sent to the

¹¹²² Ibid., 891 , 901, 13.

¹¹²³ Ibid., 887.

¹¹²⁴ Ibid., 896, 907, 20.

¹¹²⁵ Ibid.

¹¹²⁶ _____, "Title G of the Canons of the Anglican Church in Aotearoa, New Zealand and Polynesia.," (General Synod/Te Hinota, 2008), Canon XIII, 4.3.

Bishop by the officiating minister and a representative of the laity who shall also inform the Bishop of the support of the congregation or whether any impediment has been alleged.¹¹²⁷

This amounts to an extended power of objection on the part of those persons who are likely to be in position to make an informed decision on a candidate's suitability for pastoral responsibility. The matter is then at the bishop's discretion.

The responsibility of the people towards God is implicit in the first part of the prayer of consecration, common to each of the rites in the 1989 ANZPB Ordinal. In that prayer the "unchanging purpose"¹¹²⁸ of God is set forth as the creation of "a people to love and serve [God]."¹¹²⁹ This people, then, are obliged to respond in love to the God who first loved them into existence. There is also an indication that the people have a responsibility, albeit oblique, towards those ordained ministers who enable "the ministry of love"¹¹³⁰ that God's people are called to. This is suggested in the introduction to the 1989 ANZPB Ordinal, where it is declared that "[t]he provision of an ordained ministry...is one of the responsibilities of the apostolic Church."¹¹³¹ The responsibility of the people who constitute the apostolic church towards the ordained is indirect or oblique because this declared duty is not to ordained ministers, per se, but to ensuring that there is an ordained ministry. Presumably the person to whom the people are directly responsible in this matter is God. Nevertheless, responsibility for the provision of an ordained ministry implies a duty to support ordained ministers in some way. The stated requirement in the introduction of the people to *provide* for an ordained ministry contrasts with the statements made in the Preface of the 1662 BCP Ordinal, and at the beginning of the FMMD and FMOP to the effect that the people are to *esteem* the ordained ministry.¹¹³² Both approaches may be seen as an assertion of the right and need for ordained ministry to exist in the church, but the 1662 BCP Ordinal achieves this by focusing on what makes ordained ministry distinctive within the people of God, while the authors of the 1989 ANZPB Ordinal are at pains to emphasise the commonality and relationality between the people and ordained ministers. An example of the latter occurs in the introduction to the 1989 ANZPB Ordinal.

*In each service of ordination the words used at the introduction to the presentation of the candidates acknowledge that all Christians have a ministry by virtue of their baptism, and that some members of the baptized community are also called and empowered to fulfil an ordained ministry, and to enable the total mission of the Church.*¹¹³³

¹¹²⁷ Ibid.

¹¹²⁸ ———, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 896, 908, 20.

¹¹²⁹ Ibid.

¹¹³⁰ Ibid., 897, 908, 21.

¹¹³¹ Ibid., 887.

¹¹³² Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931, 33, 59.

¹¹³³ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

A statement made at the beginning of *Concerning these Services* in the 1989 ANZPB Ordinal indicates that the service rendered by ordained ministers is directed towards the “local congregation”¹¹³⁴ and performed “in the name of Christ and the universal Church.”¹¹³⁵ The local congregation is not defined. Tradition would dictate that it be understood as the diocese, but it may just as well be a reference to particular communities of faith within a diocese, which is the way local is used within the near-contemporaneous DLSMDA. The reference to service being performed in “the name of Christ and the universal Church”¹¹³⁶ is indicative of an intention apparent in the 1662 BCP Ordinal that ordained ministers serve within the catholic “Church of God”¹¹³⁷ even as they are called to serve a particular group of Christians.

The purpose of ordained ministry - ultimate purposes

Enablement of the church’s total or whole mission.

The introduction to the 1989 ANZPB Ordinal, “Concerning these Services,”¹¹³⁸ indicates that the purpose of ordained ministry is *enablement* of “the total mission of the church.”¹¹³⁹ In the Catechism, located towards the back of the 1989 ANZPB, the mission of the Church is defined in the following terms.

To proclaim the good news of God’s Kingdom, to make disciples, to work for justice and peace; and to strive for reconciliation and healing in a broken world.¹¹⁴⁰

The means by which this mission is carried out is said to be “[t]hrough the ministry of its members.”¹¹⁴¹ Thus the expression *total mission* implies a gospel-inspired, multifaceted engagement of every church member with the world, the aim of which is to restore that world to God. An apparently synonymous expression, *whole mission*, occurs in each 1989 ANZPB rite during the presentation. At that point in each of the services the presiding bishop declares that

[w]e stand within a tradition in which there are deacons, priests and bishops. They are called and empowered to fulfil an ordained ministry and to enable the whole mission of the Church. Our authority is in Scripture and in the Church’s continuing practice through the ages.¹¹⁴²

¹¹³⁴ Ibid.

¹¹³⁵ Ibid.

¹¹³⁶ Ibid.

¹¹³⁷ See the imperative formulae in each of the rites which refer to the “Church of God.” Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 953, 95, 1015.

¹¹³⁸ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 887.

¹¹³⁹ Ibid.

¹¹⁴⁰ Ibid., 931.

¹¹⁴¹ Ibid.

¹¹⁴² Ibid., 890, 900, 12.

Once again, the enablement of the mission of the Church by the ordained is referred to, but here that mission is prefixed with *whole* rather than *total*. The authoritative nature of scripture in this matter is referred to, as it is in the Preface to the 1662 BCP Ordinal.¹¹⁴³ The 1989 ANZPB Ordinal's introduction makes a weaker claim than the 1662 BCP Ordinal's Preface with regard to the antiquity of the threefold ministry though. In the case of the earlier Preface the claim is made that the threefold ministry goes back to apostolic times;¹¹⁴⁴ in the case of the more recent introduction the assertion is simply that the threefold ministry represents a "continuing practice through the ages."¹¹⁴⁵

Mission is not a word that is used in the 1662 BCP Ordinal. The expansive, comprehensive, divinely-inspired phenomenon that mission refers to in the 1989 ANZPB Ordinal, however, is not foreign to the 1662 BCP Ordinal. The petitionary prayers of the litany and suffrages which are integral to each rite within the 1662 BCP Ordinal imply that God is the ultimate sovereign over the whole earth and all that occurs within it. Other prayers and collects, such as the final collect in each rite, "Prevent us..." imply that every Christian's work in the world, by God's grace, may be directed towards the glory of God, whilst the special collect after Communion in the FMOP indicates that the Godly efforts of every Christian are directed towards the dual ends of building up the church and glorifying God. Thus the concept of the whole church being totally caught up in the furthering of God's purposes is shared between the 1662 BCP Ordinal and the 1989 ANZPB Ordinal.

Equipping God's people

According to allocution spoken by the bishop at the presentation in each of the services in the 1989 ANZPB Ordinal the purpose of every baptised person "[i]n Christ" is "to bring redemption, to reconcile and to make whole."¹¹⁴⁶ In the third paragraph of that allocution particular, biblical ministries of the Church are mentioned and their purpose set out, which is "to equip God's people for their work of ministry and to build up the body of Christ."¹¹⁴⁷ From the literary context in which this statement occurs it is reasonable to conclude that current ordained ministers share this common purpose and, like the apostles, prophets, evangelists, pastors and teachers mentioned in this paragraph, are also to be involved in the equipping of "God's people for their work of ministry and to build up the body of Christ."¹¹⁴⁸ The scriptural allusion in this paragraph of the bishop's allocution is Ephesians 4:11-12. These verses constitute part of the Epistle lesson in the 1662 FMOP.¹¹⁴⁹ In that instance, *equipping* is

¹¹⁴³ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

¹¹⁴⁴ *Ibid.*

¹¹⁴⁵ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 890, 900, 12.

¹¹⁴⁶ *Ibid.*

¹¹⁴⁷ *Ibid.*

¹¹⁴⁸ *Ibid.*

¹¹⁴⁹ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 969.

“perfecting”¹¹⁵⁰ and *building up* is “edifying.”¹¹⁵¹ Edification of the church is referred to with respect to ordained ministers in each of the services in the 1662 BCP Ordinal,¹¹⁵² whilst a priest’s duty to perfect parishioners is made abundantly clear in the bishop’s allocution in the 1662 FMOP; he is to bring all “such as are, or shall be committed to [his] charge, vnto that agreement in the faith and knowledge of God and to ripeness and perfectness of Age in Christ.”¹¹⁵³ *Perfecting* and *equipping* bear quite different connotations. The former stresses the agency of the one involved in bringing about an improvement in someone else, whereas the latter places more emphasis on the agency developed in the recipient. As goals they are not mutually exclusive though; an individual may be perfected in the faith, for instance, when they have been fully equipped by someone for the Christian life. Thus, the purpose of equipping and building up people which each service in the 1989 ANZPB Ordinal refers to echoes a central purpose of ordained ministry in the 1662 BCP Ordinal, even as it places greater emphasis than the earlier ordinal on the agency of church members to perfect their faith via the diligent care of the ordained.

Giving Glory to God

In the 1662 BCP Ordinal the ultimate purpose of ordained ministry and of the Church as a whole is the glorification of God.¹¹⁵⁴ In the 1989 ANZPB Ordinal this final purpose is not referred to in the formulaic way it is in the earlier ordinal, but it is clearly discernible in the statement made by each candidate, whether diaconal, presbyteral or episcopal, at the completion of the Commitment.

Glory to God on high, God of power and might. You are my God. I can neither add to your glory nor take away from your power. Yet will I wait upon you daily in prayer and praise.¹¹⁵⁵

Glorification of God, then, is a key purpose of ordained ministry in the 1989 ANZPB Ordinal. If the glorification of God is a key purpose of ordained ministry then a closely related purpose is the serving of God, a topic to which we now turn as we consider the proximate purposes of ordained ministry in the 1989 ANZPB Ordinal.

The proximate purposes of ordained ministry in the 1989 ANZPB Ordinal

Serving God

The task of serving God is mentioned prominently in relation to each of the ordained ministries in the 1989 ANZPB Ordinal. At the conclusion of the presentation of diaconal and priestly candidates, for

¹¹⁵⁰ Ibid.

¹¹⁵¹ Ibid.

¹¹⁵² See for example, Ibid., 933, 59, 1007.

¹¹⁵³ Ibid., 983.

¹¹⁵⁴ See for example Ibid., 945, 51, 55, 59, 95, 1007.

¹¹⁵⁵ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 895, 906, 19.

instance, the bishop petitions God to “give to *these your servants*, now to be ordained, the gifts of grace *they need*,”¹¹⁵⁶ and at the same juncture the archbishop bids God to “give to this your servant, now to be ordained [bishop], the gifts of grace *s/he needs*.”¹¹⁵⁷ Priests are explicitly described as being servants of Christ in the allocution that exhorts them to “[f]ollow Christ whose servant you are.”¹¹⁵⁸ Thus each service in the 1989 ANZPB Ordinal indicates that the purpose of ordained ministry is intimately connected with serving God.

Ministering the Word

Deacons, priests and bishops share a common call to minister the Word of God according to the 1989 ANZPB Ordinal. This is made evident in the concluding prayer of the presentation in each rite when the bishop refers to the respective candidates in relation to God’s initiative to “call men and women to bring us your creative and redeeming Word.”¹¹⁵⁹ More specifically, deacons are authorised, “[w]hen called upon...to preach and give instruction in the faith.”¹¹⁶⁰ It is said of priests in the bishop’s allocution that “[a]bove all they are to proclaim God’s word and take their part in Christ’s prophetic work...”¹¹⁶¹ And bishops are described as being looked to by the Church to “encourage [all God’s people’s] obedience to God’s word.”¹¹⁶²

All ordained ministers, whether deacon, priest or bishop are expect to “believe the Bible contains all that is essential for our salvation, and reveals God’s living word in Jesus Christ.”¹¹⁶³ The commitments into which all candidates enter imply that each order is expected to believe “the doctrines of the faith as [the NZ Anglican] Church has received them.”¹¹⁶⁴ Deacons, specifically, have to “hold”¹¹⁶⁵ to those doctrines, priests have to “set [them] forth,”¹¹⁶⁶ and bishops have to “maintain”¹¹⁶⁷ them.¹¹⁶⁸

Deacons, priests and bishops not only need to believe the scriptures, they are also required to study them. This is revealed in the response to the first of the presiding bishop’s questions in the Commitment in each service: “God give me understanding in studying the Scriptures. May they reveal

¹¹⁵⁶ Ibid., 891, 902.

¹¹⁵⁷ Ibid., 914.

¹¹⁵⁸ Ibid., 906.

¹¹⁵⁹ Ibid., 891, 902, 14.

¹¹⁶⁰ Ibid., 891.

¹¹⁶¹ Ibid., 901.

¹¹⁶² Ibid., 913.

¹¹⁶³ Ibid., 894, 905, 17.

¹¹⁶⁴ Ibid.

¹¹⁶⁵ Ibid., 894.

¹¹⁶⁶ Ibid., 905.

¹¹⁶⁷ Ibid., 917.

¹¹⁶⁸ It is possible that priests could set forth official doctrine, and bishops maintain the same, whilst not believing that doctrine, but that is unlikely to be the expectation here given that they will normally have committed already to holding the church’s doctrines when they were ordained to the diaconate.

to me the mind and heart of Christ and shape my ministry.”¹¹⁶⁹ The requirement to study is mentioned as the third and sixth examination item for diaconal and priestly candidates respectively.¹¹⁷⁰ It is not mentioned at all in the examination questions for episcopal candidates. The assumption appears to be that by the time one is ordained bishop, study, in and of itself, will be less a focus of one’s life.

People of prayer

Deacons and priests are explicitly required to be people of “constant prayer”¹¹⁷¹ as well as study. A bishop is obliged to do the same via a more elaborate question in the commitment: “[w]ill you pray faithfully and expectantly, alone and with the whole Church?”¹¹⁷² The bishop-elect replies to this question in the following terms.

Yes, I will. Prayer will inspire my ministry. I will constantly seek the Lord and celebrate God’s presence with joy.¹¹⁷³

The commitment in each of the rites concludes with an invitation from the presiding bishop to the candidate(s) to “give glory to God, the holy and blessed Trinity.”¹¹⁷⁴ The response of the candidates (please see *Giving Glory to God* above) gives an insight into the place of ordained ministry in relation to God and of the ultimate purposes of ordained ministry, but also indicates that “prayer and praise”¹¹⁷⁵ are core functions or proximate purposes of ordained ministry.

The charitable function: seeking the lost and lonely

All three orders in the 1989 ANZPB Ordinal have obligations to search for the lost and lonely. In the case of deacons and priests, this requirement of office is set out in a question common to each rite: “[w]ill you seek the lost and lonely, caring for all God’s people whatever their need?”¹¹⁷⁶ The diaconal and priestly candidates respond to this question in the following manner: “I will. My concern will be to show love, care and compassion. God give me courage to strive for justice and peace among all people.”¹¹⁷⁷ Bishops are still required by the commitment they enter into to seek the lost and lonely, but they are to do so leading others in this regard:

Will you lead God’s people in seeking the lost and lonely, in healing the sick and ministering to all, whatever their needs? Will you build up the Church in faith, and challenge us with the demands of love?¹¹⁷⁸

¹¹⁶⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 894, 905, 17.

¹¹⁷⁰ *Ibid.*, 894, 906.

¹¹⁷¹ *Ibid.*, 895, 906.

¹¹⁷² *Ibid.*, 918.

¹¹⁷³ *Ibid.*, 919.

¹¹⁷⁴ *Ibid.*, 895, 906, 19.

¹¹⁷⁵ *Ibid.*

¹¹⁷⁶ *Ibid.*, 895, 905.

¹¹⁷⁷ *Ibid.*

¹¹⁷⁸ *Ibid.*, 918.

To this double question, the bishop-elect replies: “I will. My concern will be to show love and compassion. God give me courage to strive for justice, wholeness and peace among all people.”¹¹⁷⁹ Intriguingly the bishop-elect’s response does not include a commitment to care for the lost and lonely as diaconal and priestly candidates’ responses do.

The “demands of love”¹¹⁸⁰ that a bishop-elect is required to commit to challenging the church with in the 1989 ANZPB Ordinal mirrors the obligation that diaconal and priestly candidates submit to in their respective acts of commitment. The two latter groups of ordinands are asked by the presiding bishop, “Will you so live the gospel that you challenge us with the demands of love?”¹¹⁸¹ The answer is, “I will. God give me strength and humility.”¹¹⁸² It is noteworthy that deacons and priests are to be *humble* in their challenging of the church, and bishop’s *courageous*. The temptations of the different offices probably explain this difference; those persons in an organisation with little responsibility are more want to challenge the status quo in a reckless way out of hubris, whereas those with much responsibility are tempted to exercise extreme caution because the consequences of making a wrong decision are relatively greater.

The purposes of particular ordained ministries

Deacons

Locating and meeting human need

Deacons are called, like all other ordained ministers to the service of God, but the 1989 ANZPB Ordinal presents them as having a particular service towards the most vulnerable members of society. After the deacons have been presented the presiding bishop declares that

Deacons in the Church of God serve in the name of Christ, and so remind the whole Church that serving others is essential to all ministry. They have a special responsibility to ensure that those in need are cared for with Christlike compassion and humility.¹¹⁸³

In the 1989 ANZPB Ordinal, deacons, priests and bishops are all required to seek the “lost and lonely”¹¹⁸⁴ but this task is emphasised to a greater extent in the rite for ordaining deacons. Following the examination of the diaconal candidates, the presiding bishop reflects again on the practical, proactive service that deacons are to offer those in need.

NN, we praise God for your commitment to serve Christ in the order of deacons. To search and to serve is the priceless contribution God calls you to make; by this you will bring enthusiasm and encouragement to others. Work with all who labour for the kingdom. As your hands care

¹¹⁷⁹ Ibid.

¹¹⁸⁰ Ibid.

¹¹⁸¹ Ibid., 895, 906.

¹¹⁸² Ibid.

¹¹⁸³ Ibid., 891.

¹¹⁸⁴ Ibid., 895, 905, 18.

for the needy may they witness to Christ your Master; he took a towel and a basin; he came among us as one who serves.¹¹⁸⁵

By way of contrast, the parallel allocution in the rite for ordaining priests in the 1989 ANZPB Ordinal avoids reference to *searching* for those in need,¹¹⁸⁶ implying that deacons are to be that much more involved in locating human need than priests are. The proactive function that deacons have with respect to human need in the 1989 ANZPB Ordinal mirrors the charitable function that deacons are described as possessing in the 1662 FMMD: deacons are charged in the 1662 FMMD to “search for the sick, poor and impotent people of the parish; to intimate their estates Names, and places where they dwell vnto the Curate...”¹¹⁸⁷ Each order in the 1989 ANZPB Ordinal is called to a “ministry of love”¹¹⁸⁸ as the consecratory prayers in the 1989 ANZPB Ordinal put it; what is distinctive about a deacon’s ministry of love is the heightened extent to which it pursues, so as to remedy, basic human needs.

A deacon’s *ministry of love* may also be distinguished by the *object* of its servanthood. It is true, as noted above,¹¹⁸⁹ that deacons together with priests and bishops are described as *ministers of God* – implying that God is the object of their service. It is also the case, however, that when the servanthood of deacons is described in key areas of the 1989 ANZPB Ordinal – namely the allocutions at the presentation and the commitment – the object of a deacon’s service is, overwhelmingly, human need. There can be no doubt that God is encountered in human need, but it is intriguing that when the same allocutions are read synoptically with those directed towards priestly and episcopal candidates (please see sections below), the object of their service is more explicitly divine. This has the effect of making the diaconate *appear* to exist primarily to meet human need whilst the priesthood and episcopate are more directly ministries of God. I stress the *appearance* of this dichotomy because there are clearly aspects of the rites, as noted above, which militate against this interpretation. Nevertheless, the relatively high stress placed on servanthood towards the needy in the diaconal rite in the 1989 ANZPB Ordinal could lead a reader or hearer of that rite to conclude that what is truly definitive about the diaconate is the object of meeting raw, human need.

If that is the impression a reader or hearer of the rite might get, it is probably because that is what the drafters of the rite intended. At the time the 1989 ANZPB Ordinal was being drafted, it was widely accepted throughout the mainline churches – Protestant and Catholic – that service to those in need was what characterised the diaconate.¹¹⁹⁰ There was uncertainty about the status of deacons,

¹¹⁸⁵ Ibid., 895.

¹¹⁸⁶ Ibid., 906, 19.

¹¹⁸⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951, 53.

¹¹⁸⁸ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 897, 908, 21.

¹¹⁸⁹ Please see the section on proximate functions that the ordained share.

¹¹⁹⁰ Collins, *Diakonia: Re-Interpreting the Ancient Sources*, 20-26, 41-45.

given that the Greek word upon which the name was based – *diakonia* - had come to be widely understood in functional terms by the mid-twentieth century. In the period immediately preceding the publication of the 1989 ANZPB there appears to have been uncertainty in parts of the New Zealand Anglican Church as to whether the diaconate was necessarily an ordained ministry even. In a report to the General Synod on Lay Readers, the convener of the Commission on Lay Readers, Barry Graves, argued that office of lay reader in the church might be revitalised if the members of it were renamed lay deacons.¹¹⁹¹ Referring to Dom Gregory Dix’s appraisal of minor orders in the early church, Graves argued that “[t]here are historical precedents for considering the diaconate as a lay office and the term lay deacon will therefore emphasise the essential lay character of the office.”¹¹⁹² The commission recommended that the “office of Lay Reader should be replaced by a new office with broader functions and a new name...The new office should be styled ‘Lay Deacon’ and the holders of the office should be licensed by the bishop of each diocese.”¹¹⁹³ Enthusiasm for this change was not shared by the Church’s Provincial Board for Ministry in their report to the same meeting of General Synod. At that time they were beginning to investigate the appropriateness of a permanent diaconate and were grappling with the implications that this might have for another of their concerns, “the ministry of the laity.”¹¹⁹⁴ The Provincial Board for ministry suggested that “the use of the title ‘Lay Deacon’ is inappropriate when we are seeking to affirm the ministry of all baptised people.”¹¹⁹⁵ Clearly, then, on the eve of the 1989 ANZPB Ordinal’s genesis there was uncertainty in the New Zealand Anglican Church as to the nature of the diaconate. Part of this uncertainty may have stemmed from dominant contemporary theories of ordination that placed great store in the invocation of the Holy Spirit for ordination to ministry.¹¹⁹⁶ The conviction that invocation of the Holy Spirit was necessary for ordination, necessarily raised doubts about the nature of the diaconate in the Anglican Church since neither Cranmer’s rites nor the 1662 FMMD contain such an invocation.

Given the contemporary debates and doubts about the diaconate, it is not surprising that the diaconate came to be described in the 1989 ANZPB Ordinal as the epitome of hands-on, practical service, with less focus being placed on a deacon’s position as a minister of God. In the last two decades there has been considerable research made into the nature of *diakonia* in the ancient Christian and secular worlds by the Australian Roman Catholic scholar, John N. Collins.¹¹⁹⁷ Collins argues that

¹¹⁹¹ The Reverend B. A. Graves, "Report of the Commission on Lay Readers," in *Proceedings of the Forty-Fifth General Synod* (Christchurch: The Church of the Province of New Zealand, 1984).

¹¹⁹² *Ibid.*, 42.

¹¹⁹³ *Ibid.*, 45.

¹¹⁹⁴ Susan Adams, "Report of the Provincial Board for Ministry, Feb," in *Proceedings of the Forty-Sixth General Synod* (Christchurch: The Church of the Province of New Zealand, 1984), 115.

¹¹⁹⁵ *Ibid.*

¹¹⁹⁶ Bradshaw, "The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites," 77.

¹¹⁹⁷ William R. Crockett, "The Theology of Ordained Ministry in the Berkeley Statement," in *Equipping the Saints - Ordination in Anglicanism Today. Papers from the Sixth International Anglican Liturgical Consultation.*, ed. Ronald L. Dowling and David R. Holeton (Dublin: The Columba Press, 2006), 55. Collins, *Diakonia: Re-Interpreting the Ancient*

diakonia, in both settings, had an ambassadorial quality.¹¹⁹⁸ In the early Christian context, deacons were ambassadors of Christ¹¹⁹⁹ whose service within the church derived principally from the fact that they had been sent by the one who himself had an authoritative work to perform.¹²⁰⁰ The revisionary work of John N. Collins has influenced the latest set of ordinal rites in the Church of England,¹²⁰¹ and will be reviewed more fully towards the end of this chapter. What is pertinent to contemplate at this point is the degree to which the 1662 FMMD reflects the ambassadorial conception of deacons and to compare this with the 1989 ANZPB Ordinal's portrayal of the same. I would suggest that deacons in the 1662 FMMD, though clearly subordinate to priests and bishops, and charged with *hands-on* charitable work, are identified more unequivocally as ministers of Christ than deacons in the 1989 ANZPB Ordinal. I suggest that this is the case principally because the 1662 BCP Ordinal draws no distinction between deacons and priests when it comes to the "estimation"¹²⁰² in which they are to be held by the people.¹²⁰³ The fact that they are to be esteemed equally with priests indicates that the task they perform is of God and that they are ambassadors of God – an ambassador being esteemed not because of who she is in herself, but because of the person who has sent her. The 1989 ANZPB Ordinal on the other hand, loath as it is to make any overtly hierarchical claims about anyone in the church,¹²⁰⁴ offers the reader a more ready opportunity to conclude that the essential difference between deacons and priests is that the former serves the needy, and the latter serves the word and sacraments and is thereby, *that much more* a minister of Christ.

Particular liturgical tasks

As well as searching for and serving the needy, deacons have liturgical tasks to perform which mirror those found in the fifth question of the examination in the 1662 FMMD.¹²⁰⁵ In the presiding bishop's allocution during the presentation in the 1989 ANZPB Ordinal, it is noted that deacons have provisional authority to "baptise, preach and give instruction in the faith."¹²⁰⁶ Diaconal candidates are also informed at that point that they are to "read the Holy Scriptures, lead the prayers, and distribute the bread and wine of Holy Communion."¹²⁰⁷ Each of these functions, with the exception of leading

Sources. John N. Collins, *Are All Christians Ministers?* (Newtown, NSW/Brunswick, VIC: E.J.Dwyer/David Lovell, 1992). ———, *Deacons and the Church: Making Connections between Old and New* (Leominster: Gracewing, 2002).

¹¹⁹⁸ Collins, *Diakonia: Re-Interpreting the Ancient Sources*, 261.

¹¹⁹⁹ *Ibid.*, 195-216.

¹²⁰⁰ *Ibid.*, 252.

¹²⁰¹ Platten, "Commentary by the Liturgical Commission," 122.

¹²⁰² Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

¹²⁰³ *Ibid.*, 933, 59.

¹²⁰⁴ This can be seen particularly in the introduction to the 1989 ANZPB Ordinal. The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 887.

¹²⁰⁵ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951.

¹²⁰⁶ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 891.

¹²⁰⁷ *Ibid.*

prayers, has parallels in the 1662 FMMD.¹²⁰⁸ This variation reflects changes in the way local Anglican communities were gathered from week to week. In seventeenth century Anglicanism a parish was gathered by a priest who headed the community and led the people in prayer. In late-twentieth century New Zealand Anglicanism, local Anglican communities of faith were no longer exclusively gathered by ordained ministers of any sort on a weekly basis.¹²⁰⁹ In the latter context it would be unnatural for deacons not to be described as leaders of prayer in the faith communities to which they would be sent.

Priests

Building up the congregation

In both the presentation and the commitment in the rite of priestly ordination in the 1989 ANZPB Ordinal the purpose of building up the congregation or body of Christ is mentioned.¹²¹⁰ It is the first purpose of priesthood named in the presiding bishop's allocution during the presentation. The allocution begins with the statement, "Priests are called to build up Christ's congregation, to strengthen the baptised, and to lead them as witnesses to Christ in the world."¹²¹¹ The *building up* that they are called to, then, overtly involves leadership, and, implicitly, taking charge. During the commitment, priestly candidates are asked by the presiding bishop whether they "[w]ill do all in [their] power to build up the body of Christ."¹²¹² The purpose of building up the congregation, body of Christ, or the Church, is absent from the diaconal rite in the 1989 ANZPB Ordinal, but it occurs in relation to every order in the 1662 BCP Ordinal via the synonymous expression, namely, edification of the Church. Absence of the mention of *up building* in the 1989 ANZPB Ordinal with respect to deacons, then, contrasts with the description of deacons in the 1662 BCP Ordinal. That deficit is all the more curious given the interest that there was in the early 1980s for developing a permanent diaconate that was a full order in its own right rather than an apprenticeship to the priesthood.¹²¹³

Pastor Christ's people

The way a priest is to build up the congregation, strengthen and lead the baptised is set forth in the second paragraph of the allocution made during the presentation. It involves becoming a pastor who "share[s] people's joys and sorrows, encourage[s] the faithful, recall[s] those who fall away, heal[s] and help[s] the sick."¹²¹⁴ The costly nature of a priest's pastoral office is presented again in the

¹²⁰⁸ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 951, 53.

¹²⁰⁹ See Graves, "Report of the Commission on Lay Readers."

¹²¹⁰ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 901, 06.

¹²¹¹ *Ibid.*, 901.

¹²¹² *Ibid.*, 906.

¹²¹³ See for instance Adams, "Report of the Provincial Board for Ministry, Feb," 115.

¹²¹⁴ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 901.

allocution that follows the examination. There the presiding bishop informs the priestly candidates that they must “[s]hare the burden of those whose cross is heavy”¹²¹⁵ to the extent that the poverty, trouble, powerlessness and persecution experienced by those they care for becomes their own.¹²¹⁶ A similar pastoral charge occurs in the 1662 FMOP when candidates are exhorted, “to premonish, to feed and provide for the Lords familie; and to seek for Christs sheep that are dispersed abroad, and for his children, who are in the midst of this naughtie world, that they may be saved through Christ for ever,”¹²¹⁷ and to do so ceaselessly.¹²¹⁸

Proclaim God's word

The task of “proclaim[ing] God’s word”¹²¹⁹ and “tak[ing] part in Christ’s prophetic work”¹²²⁰ heads up the third and last paragraph of the allocution in the presentation in the priestly rite. The paragraph begins with “[a]bove all,”¹²²¹ indicating that the most important functions of the priesthood have been left to this paragraph.

Above all they are to proclaim God’s word and take part in Christ’s prophetic work, to declare forgiveness through Jesus Christ, to baptise, to preside at the Eucharist, to administer Christ’s holy sacraments.¹²²²

The pattern of functional precedence that is followed here mirrors that found in the bishop’s allocution in the 1662 FMOP where priests are described as “Messengers, Watchmen and Stewards of the Lord.”¹²²³ It is noteworthy that in both the 1662 BCP and 1989 ANZPB ordinals the sacramental function of priesthood is mentioned after the proclamatory functions of the office. This order of precedence would suggest that preaching, teaching and guiding are primary functions of priesthood and, though perhaps not more important than administration of sacraments, are non-negotiable functions of the office. This situation raises questions about the way ordination operates within LSM Auckland, where individuals who coordinate preaching and pastoral care are not ordained but sacramental ministers are.

¹²¹⁵ Ibid., 906.

¹²¹⁶ “You are marked as a person who proclaims that among the truly blessed are the poor, the troubled, the powerless, the persecuted. You must be prepared to be what you proclaim.” Ibid., 907.

¹²¹⁷ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 981.

¹²¹⁸ Ibid., 983.

¹²¹⁹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 901.

¹²²⁰ Ibid.

¹²²¹ Ibid.

¹²²² Ibid.

¹²²³ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 981.

Doing God's work

Each of the three ordained ministries are set out in the 1989 ANZPB Ordinal as participating in a work that has its source in God,¹²²⁴ but this participation is emphasised to a greater extent in the priestly service than it is in the diaconal one. Candidates for the priesthood are told in the allocution that the work of service they “are called to do is God’s work; it is in God’s hand, and it is done in God’s name to God’s glory.”¹²²⁵ The divine nature of the work they do is underlined in the next sentence in which they are described directly as servants of Christ.¹²²⁶ Later in the allocution priests are set forth as being “marked”¹²²⁷ as persons with a message to proclaim; one which they must not only be willing to make but “be prepared to be.”¹²²⁸ Finally, priests are exhorted to “[s]erve Christ simply and willingly, and let your joy in Christ overcome all discouragement. Have no fear; be humble and full of hope.”¹²²⁹ By way of contrast, deacons, in their allocution, are said to be called to make a “priceless contribution”¹²³⁰ by searching and serving,¹²³¹ but the object of that work is unspecified.¹²³² Deacons are implicitly described as servants of Christ later in that speech when Christ is described as their “Master,”¹²³³ but the “witness”¹²³⁴ they offer as servants of Christ occurs indirectly, as a consequence of their charitable work, whereas priests’ work and Christ’s work are more coterminous in the parallel allocution. This contrast between the priesthood and the diaconate in the 1989 ANZPB Ordinal is apparent in their respective presentations when priests are said to “proclaim God’s word and *take their part* in Christ’s prophetic work,”¹²³⁵ whilst deacons are said to “serve *in the name of* Christ.”¹²³⁶ There is, then, an ambassadorial dimension to the work that priests are called to in the 1989 ANZPB Ordinal which is relatively undeveloped in that ordinal’s diaconal service.

Bishops

Leadership

The leadership function of bishops is emphasised during the presentation of the bishop-elect. At that point in the service it is declared that “[b]ishops are sent to lead by their example in the total ministry

¹²²⁴ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 890, 900, 12.

¹²²⁵ *Ibid.*, 906.

¹²²⁶ *Ibid.*

¹²²⁷ *Ibid.*, 907.

¹²²⁸ *Ibid.*

¹²²⁹ *Ibid.*

¹²³⁰ *Ibid.*, 895.

¹²³¹ *Ibid.*

¹²³² See reference 1185 above.

¹²³³ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 895.

¹²³⁴ *Ibid.*

¹²³⁵ Italics added *Ibid.*, 901.

¹²³⁶ Italics added *Ibid.*, 891.

and mission of the Church.”¹²³⁷ Their leadership is specifically called for “in that part of the Church committed to their care.”¹²³⁸ It is there, in their diocese, that “[b]ishops are to exercise godly leadership...and to maintain wise discipline within its fellowship.”¹²³⁹ The disciplinary aspect of a bishop’s leadership is alluded to in the fourth question of the commitment, and its response:

<i>Presiding Bishop</i>	Will you oversee with compassion and patience the people of God committed to your care? Will you give encouragement to all, and labour to strengthen the Church’s witness and mission?
<i>Bishop-elect</i>	I will. God give me grace to listen, grace to be fair and merciful, courage and boldness to proclaim the gospel. ¹²⁴⁰

The leadership required of bishops extends beyond diocesan boundaries however. Bishops also have a leadership role to play in the universal Church. This is indicated in the presiding bishop’s speech when it is stated that “[t]he Church looks to [bishops] to promote peace and unity among all God’s people, and to encourage their obedience to God’s word.”¹²⁴¹ The leadership to which bishops are called in the wider Church is alluded to again in the commitment, when the presiding bishop asks the following question and the bishop-elect responds.

<i>Presiding Bishop</i>	As a bishop in the Church of God, will you help us to share in the life of the world-wide Christian community?
<i>Bishop-elect</i>	Yes, I will. I will promote the unity and mission for which Christ prayed. ¹²⁴²

The 1662 FOCAB sets out a significant leadership role for bishops within their dioceses and the Church of England itself but there is relatively less emphasis there than in the 1989 ANZPB Ordinal on bishops being foci of unity in the universal Church. This contrast reflects the relatively fraught nature of Christianity in mid-seventeenth century Europe, as it does the development of the global Anglican Communion from the latter eighteenth century onwards.

Pastoral carers

The leadership that bishops offer is pastoral in nature. During the presentation the presiding bishop explains that bishops “are to be Christ’s shepherds in seeking out and caring for those in need. They are to heal and reconcile, uphold justice and strive for peace.”¹²⁴³ In the same way that priests appear more ambassadorial in their work than deacons, bishops appear more chiefly in their shepherding than

¹²³⁷ Ibid., 913.

¹²³⁸ Ibid.

¹²³⁹ Ibid.

¹²⁴⁰ Ibid., 918.

¹²⁴¹ Ibid., 913.

¹²⁴² Ibid., 918.

¹²⁴³ Ibid., 913.

priests when they are described as “Christ’s shepherds”¹²⁴⁴ at the presentation whilst priests, at the parallel juncture, are referred to simply as “pastors.”¹²⁴⁵ The latter pattern is noticeable in the 1662 BCP Ordinal too, where there is no doubt that priests and bishops both have a pastoral function but bishops shepherd at higher level; they are “*the Pastours of [God’s] Church*”¹²⁴⁶ as the collect before the epistle puts it in the 1662 FOCAB.

Teachers and apologists of the church

A significant part of a bishop’s leadership within the diocese and the wider Church relates to teaching and defending the faith. This is indicated at the presentation where it is declared that bishops are to encourage God’s people to obey God’s word, and “keep the Church true to its faith, as found in Scripture and the Creeds, to teach this faith and proclaim it.”¹²⁴⁷

Closely linked to the didactic function that a bishop has is the role they are called to exercise as spokes-persons of the church. This is set out in the allocution.

A bishop is given authority to speak and act as the Church’s representative, to be a focus of unity for the diocese...People look to us as bishops to make decisions and to speak with authority, whether or not we can do so. In the exercise of your office do not be arrogant or overbearing.¹²⁴⁸

This function is clearly apparent, but more stridently expressed, in the 1662 FOCAB, where bishops are required to “withstand and convince the Gainsayers”¹²⁴⁹ and “to banish and drive away all erroneous and Strange doctrine contrary to God’s word.”¹²⁵⁰

People of prayer

In the commitment a bishop-elect is asked a question regarding his or her commitment to prayer that is not asked so explicitly of deacons or priests. The bishop-elect is asked,

Presiding Bishop Will you pray faithfully and expectantly, alone and with the whole Church?¹²⁵¹

To which s/he responds,

¹²⁴⁴ Ibid.

¹²⁴⁵ Ibid., 901.

¹²⁴⁶ Italics added. Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 999.

¹²⁴⁷ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 913.

¹²⁴⁸ Ibid., 919.

¹²⁴⁹ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 1009.

¹²⁵⁰ Ibid.

¹²⁵¹ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 918.

Bishop-elect Yes, I will. Prayer will inspire my ministry. I will constantly seek the Lord and celebrate God's presence with joy.¹²⁵²

Maintaining time for prayer is presumably crucial to ensuring effective, "godly leadership"¹²⁵³ of the church. It may be mentioned in this distinctive way in the ordination of bishops because the pressures of episcopal office are such that they tend to displace time for personal devotion to God. This possibility is alluded to in the allocution that concludes the commitment when the presiding bishop exhorts the bishop-elect in the following terms.

N, do not allow the burdens and anxieties of your office to blunt your purpose or cloud your vision, but strive always to be pure in heart, to be Christ's servant, to follow Jesus.

May the vision of God enlighten your understanding. May God's continuing call sustain your walk with Christ, and keep you joyful.¹²⁵⁴

Admitting people to ordained ministry

The leadership of bishops amongst the ordained is implicit in the presentation when the presiding bishop declares that "[b]ishops are to ensure that an episcopal ministry is maintained. They are to ordain, send forth and care for the Church's pastors, and to preside over its worshipping life."¹²⁵⁵ The role of admitting individuals to ordained ministry is referred to in the commitment where the bishop-elect is asked:

Presiding Bishop In selecting, training and ordaining, will you be thorough and discerning?¹²⁵⁶

to which the bishop-elect responds,

Bishop-elect I will. God grant me wisdom to care for those ordained.¹²⁵⁷

The 1662 BCP Ordinal is quite explicit about the necessary role bishops perform in the process of admitting people to ordained ministry.¹²⁵⁸ In the 1662 BCP Ordinal, bishops are not mentioned in direct relation to the selection or training of candidates for ordination, but their role in the presentation

¹²⁵² Ibid., 919.

¹²⁵³ Ibid., 913.

¹²⁵⁴ Ibid., 919.

¹²⁵⁵ Ibid., 913.

¹²⁵⁶ Ibid., 918.

¹²⁵⁷ Ibid., 919.

¹²⁵⁸ Brightman, ed. *The English Rite: Being a Synopsis of the Source and Revisions of the Book of Common Prayer with an Introduction and an Appendix*, 931.

of candidates to the diaconate and priesthood indicates that they have delegated their responsibility in this regard to less senior officers of the church.¹²⁵⁹

Ministry, Order and Ordination in the 1989 ANZPB Ordinal

Ministry

In chapter one it was argued that the word ministry has connotations of function (proximate purpose) and relational place. These connotations are apparent in the use of that word in the 1989 ANZPB Ordinal where ministry is associated with the good works performed by individuals set apart for God through baptism. In the case of the 1662 BCP Ordinal ministry is associated with a specific group of individuals who have been charged with carrying out particular duties on behalf of the church; that group, consisting of deacons, priests and bishops, performs functions on the church's behalf and by so doing, is set apart in a relational sense from other church members. The relational place occupied by ministers in the 1662 BCP Ordinal is distinct from the one Christians share through baptism. The former place is referred to in the 1989 ANZPB Ordinal, but there it is associated with the expression *ordained ministry*. There is, thus, a semantic shift in the use of ministry between the two ordinals; the 1662 BCP Ordinal uses ministry primarily to designate or refer to those individuals set apart within the church to execute the functions of deacons, priests and bishops, whereas the 1989 ANZPB Ordinal uses ministry to refer to the godly efforts of every baptised Christian person.

Order

In the 1989 ANZPB Ordinal ultimate earthly authority within the provincial church resides in the church's General Synod rather than in the Crown-in-Parliament as it does in the 1662 BCP Ordinal (set in its original context). The General Synod is almost certainly more democratic in its composition and operation than the Crown-in-Parliament in the seventeenth century, but both institutions might be seen as representative of a distinct Christian people or church within the broader catholic or universal Church. A principle that may be derived from this aspect of church order common to both ordinals is that Christian peoples, typically as nations, have the right to determine their common life together whilst remaining part of the universal Church of God.

In each ordinal the freedom of these earthly authorities is constrained by the principle that God's authority over the Church and every component of it is ultimate. Consequently the Crown-in-Parliament (in the case of the 1662 BCP Ordinal in its original context) and the General Synod (in the case of the 1989 ANZPB Ordinal) are subordinate to God's authority which, in each case, is presented as being expressed in scripture. Since these institutions are the effective interpreters of scripture for the churches concerned, these representative bodies have considerable power at the national or provincial

¹²⁵⁹ Ibid., 933, 59.

level. In the case of the 1989 ANZPB Ordinal a further constraint is placed on the General Synod by the church's Constitution which prohibits General Synod deviating from the doctrine set out in the 1662 BCP, its ordinal and 39 Article of Religion. Again, as in the case of the authority of scripture, a good deal of power is retained by General Synod in this matter because it is the effective arbiter of whether or not the legislation it makes, or the literature it authorises, agrees with the doctrine contained in the documents referred to in the fundamental provisions of the Constitution.¹²⁶⁰

The 1989 ANZPB Ordinal is as clear as the 1662 BCP Ordinal in presenting God as the ultimate enabler of every good work. In the case of the 1989 ANZPB Ordinal that enabling power is a gift of the Holy Spirit, received by believers through baptism.¹²⁶¹ The role that church members play in the process of ordination does not differ a great deal from the 1662 BCP Ordinal to the 1989 ANZPB Ordinal. In both cases, the presence of church members is a necessary condition for the services to proceed. The congregation is actively involved in praying for the candidates and the church in each instance. The people, in both cases, also have the right to object to diaconal and priestly candidates; only in the 1989 ANZPB Ordinal, however, do they have the same right with respect to episcopal candidates. The necessity of the people's presence in the services and their involvement in the presentation of candidates, however symbolic, indicates that whatever ordination is, it is a phenomenon which only makes sense in the context of a concrete manifestation of the Church. The principle of order which this points to is that ordained ministers are not above the Church in any way. They are, instead, subordinate to a Christian people who have authorised them to a ministry that is theoretically universal, just as the ministry of that people is universal.

Ordination

In both the 1989 ANZPB and 1662 BCP, ordination is a process that involves public prayer and the imposition of a bishop's hands. The process begins much earlier than the administration of the rite itself with a sense of calling, followed by discernment and testing, and continues to unfold through the action of the Holy Spirit long after the rite is completed. The ordinals set out the basic legal requirements that the earthly authority of a particular church deems necessary to admit individuals to positions of authority within that church.

The 1989 ANZPB Ordinal, unlike the 1662 BCP, describes one part of each service of ordination as *The Ordination*. This decision has the unfortunate consequence of making everything

¹²⁶⁰ The effective power of General Synod in this regard is evidenced in the recommendation of Prayer Book Legal Commission to the Special Session of the General Synod that met in 1987 to progress the authorisation of what would become the 1989 ANZPB. In their review of material as a whole "the Commission [had] noted a number of revisions or choices of words which may or may not be indicative of a change in or diminishing of existing Formularies of a doctrinal nature." It is noteworthy that they left it to the General Synod to "put its mind to whether such changes are or are not a departure from the Doctrine and Sacraments as defined in Clause 1 of the Constitution." Towle, "Report of the Prayer Book Legal Commission to the Special Session of General Synod," s. 75.

¹²⁶¹ Italics added The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 890, 900, 12.

prior to the moment when the bishop prays for the candidates and imposes hands on them appear parenthetical to a main event. As such, one might draw the inference that ordination is about the transfer of a special spiritual power from the bishop to the candidate. Such an inference is not necessitated by the wording of the services at that juncture, and indeed would be inconsistent with the conditions laid down in the 1662 BCP Ordinal as sufficient for admitting people to ordained office, namely, public prayer and the imposition of hands. The decision to privilege this part of the service with the subtitle *The Ordination* runs the risk of making ordination appear to be the reception of an individual into an elite within the church instead of a process whereby the people of God, in God's presence, appoint individuals to leadership.

The place of ordained ministry in the 1989 ANZPB Ordinal closely resembles that of ordained ministry in the 1662 BCP Ordinal. Ordained ministers, in each case are individuals with some degree of authority that is extended to them by an agent who, however imperfectly, represents the church of which they are members. The power that ordained ministers have to exercise their office in the church is presented in each set of ordination rites as coming ultimately from God. It is God who authenticates ordination in each case whilst bishops, acting on behalf of a particular church, authorise individuals to exercise specific functions in the church. The ordained ministry set forth in the 1662 BCP and 1989 ANZPB ordinals is a place of responsibility within the church. Deacons, priests and bishops are responsible in both contexts for the wellbeing of the church and not only for the performance of particular functions. The responsibility that individual ordained ministers are given by the church necessitates them having sufficient authority and power to meet their obligations. That authority comes ultimately from God but is extended to individuals by the church which has every reason to hope that divine grace will be forthcoming to authenticate and empower an effective ordained ministry. The power that ordained ministers have to direct or correct church members is limited by church law, whether they be ministers ordained according to the 1662 BCP or 1989 ANZPB ordinals.

The ultimate purpose of ordained ministry in each ordinal is broadly similar but the way it is expressed differs. Glorification of God is the ultimate response of ordained ministers in both ordinals, whilst the purpose referred to in the 1662 BCP Ordinal as edification of the congregation is paralleled in the 1989 ANZPB Ordinal by the goal of building up the people of God. The proximate purposes of deacons, priests and bishops in the 1989 ANZPB Ordinal compare favourably with the respective proximate purposes of the same ordained ministers in the 1662 BCP Ordinal. The portrayal of diaconal functions in the 1989 ANZPB Ordinal, however, has the effect of making deacons appear less the servants of Christ and more the servants of human need than is the case with deacons in the 1662 BCP Ordinal or priests in the 1989 ANZPB Ordinal. It would be easy to overstate this difference though. In both ordinals deacons' functions are remarkably similar, relating as they do to proactive charitable work and assistance in the leading of church worship. The functions ascribed to priests in each ordinal

are also very similar. There is an emphasis in both on proclaiming the word in a variety of different ways that includes preaching, the declaration of forgiveness and the provision of counsel. Pastoral care is an important part of the function of priests in both cases. Administration of the sacraments, particularly Eucharist, is a function of priests in each ordinal, but in both cases its mention is subordinate to the functions of pastoral care and proclamation. Finally, the functions of bishops in both ordinals are very similar. Bishops have an important pastoral role to play in their dioceses as well as in their national or provincial church in each case. In both ordinals they alone are authorised to ordain people. There is recognition in both ordinals too that bishops are intended to be leaders within the universal Church but in the 1989 ANZPB Ordinal this broader responsibility is teased out to a greater extent. Thus there is a great deal of continuity between the ordained ministry discernible in the 1989 ANZPB Ordinal and that which may be read from the 1662 BCP Ordinal. In the next chapter the approach to ministry, order and ordination in these two ordinals is compared and contrasted with the same in DLSMDA. The contrasts there are sharper but there are many points of continuity too. The former are at their most striking when local priesthood as described in DLSMDA is compared with the pattern of priesthood set out in the ordinals.

International Anglican Reflection on Ministry and Ordination post 1989

It was noted at the beginning of this chapter that the 1989 ANZPB Ordinal reflects in its structure and substance opinions on ministry and ordination that were current and dominant in the Church at the time. One of these echoes is apparent in the way the 1989 ANZPB Ordinal describes diaconal ministry as a ministry that is primarily directed towards the service of human need. Over the course of the next decade this opinion would become more nuanced as exhaustive research by John N. Collins into the nature of *diakonia* were digested by liturgical scholars. Another way in which the 1989 ANZPB Ordinal demonstrated itself to be a creature of its time in Christian thought is apparent in the way it highlights one part in the rite - the prayer by the bishop in conjunction with the imposition of hands – as *the* moment at which ordination occurs, privileging this action with the heading, “The Ordination.” This practice has the unfortunate consequence of concealing the principle, recognised overtly in the 1989 ANZPB Ordinal, and the international statements that informed it, that the people of God as a whole have a crucial role to play in the process of ordination. In the section below we briefly survey Collins’ research into *diakonia* and the influence his work has had on the way the diaconate is represented in some recent Anglican statements on the ordination.

John N Collins research into *diakonia*-ministry

Even as the 1989 ANZPB Ordinal was going into print one Australian scholar was carefully gathering evidence to challenge the consensus that the diaconate is primarily to be characterised in terms of the meeting of human need. His name was John N. Collins and his work would go on, eventually, to create

real change in the way some Anglican churches approach diaconal ministry and ministry itself. In the Greek New Testament the word *diakonia* is frequently associated with the work performed by Christ and his disciples. It is from this term that the word deacon derives and it is typically translated in English translations of the New Testament as *ministry*. Consequently, the way *diakonia* is interpreted by readers of the New Testament has a direct bearing on how they norm their understanding of the diaconate in particular, and ministry in general.

It is Collins' contention that both the diaconate and ministry have been misconstrued by most theologians over the past half century because they have misunderstood the way *diakonia* operated in the first century context. They had assumed that *diakonia* was a term denoting loving but lowly service,¹²⁶² whereas its usage in Greek literature contemporaneous with the New Testament, Collins argues, connoted a sense of mandated, ambassadorial work on behalf of a superior.¹²⁶³ The contrast between the two readings was striking. The leading theological dictionaries of the time set forth *diakonia* as an everyday Greek term which was "[a]dapted by Christians to express loving service of one another"¹²⁶⁴ whereas Collins' reinterpreted *diakonia* as an expression that had never been about loving service, *per se*, but had always expressed "the mandate of the subordinate from a superior."¹²⁶⁵ If *diakonia* connoted the sense of mandated work on behalf of a higher power, it attached to the bearer of that mandate the sense that they were in some way representative of the one from whom their mandate was held. With the word behind it conceived of in this way, ministry could now be distinguished from the work of love to which all Christians are called. This distinction had been difficult to make under the former paradigm which equated ministry with service, without remainder. In that earlier situation ministry came to describe any loving work which Christians performed, and all baptised individuals became ministers.

The conclusions that Collins drew in regard to *diakonia* were unsettling for many theologians.¹²⁶⁶ They challenged a paradigm that had influenced important ecumenical statements on the nature of the Church and its ministry from the 1960s – including the BEM document.¹²⁶⁷ It should not surprise us, then, that it raised some dust in the academy. Nevertheless, the calibre of his research was such that the value of the point he was making would become widely recognised once the dust had settled. It would go on to influence the way the 2001 Berkeley Statement on ordination nuanced its discussion of the diaconate, and it would have a clear impact on the Church of England's 2005

¹²⁶² For a helpful summary of the way *diakonia* has tended to be read in the last fifty years please see John N. Collins, "A Ministry for Tomorrow's Church," *Journal of Ecumenical Studies* 32, no. 2 (1995): 167.

¹²⁶³ Part two of Collins' magisterial work, *Diakonia- Reinterpreting the Ancient Sources* (Oxford: Oxford University Press, 1990), provides the most comprehensive review of his work in this regard, while a more accessible account for non-specialists is available in chapter seven of Collins, *Are All Christians Ministers?*

¹²⁶⁴ ———, "A Ministry for Tomorrow's Church," 167.

¹²⁶⁵ *Ibid.*

¹²⁶⁶ *Ibid.*: 167-68.

¹²⁶⁷ *Ibid.*: 164.

Common Worship *Ordination Services*. The nature of this influence is reflected upon in the following sections.

Collins' re-evaluation of *diakonia*, and thereby ministry, as a specific, mandated, ambassadorial and representative role within the church equates much better with the use to which ministry is put in the 1662 BCP Ordinal than it does to the way in which ministry is used in the 1989 ANZPB. In the latter context ministry is a synonym for any and every act of loving service performed by the baptised. It is for that reason that the term 'ordained ministry' has to be used in ANZPB 1989 to denote an office in the church which is distinct from the loving service to which every Christian is called. The argument that I have been making in the current work is that the ministry of deacons, priests and bishops described in the 1662 BCP Ordinal equates closely to the 'ordained ministry' of the same set forth in the 1989 ANZPB Ordinal. In terms of the relational place they occupy in the church and the purposes they are intended to fulfil, there is no substantial difference from the older to the newer ordinal. That continuity is blurred, of course, by the significant shift in the way ministry and its cognates are used in both instances. One way of gaining clarity in the matter would be by adopting Collins' recommendation that ministry return to its former usage of designating those who have been called and set apart for the special ministry of leading the people of God, or "equipping the saints." Such a change would likely raise suspicion in many quarters, being seen perhaps as a way of devaluing the work that non-ordained people do in the name of Christ; that is to say, if the baptised are no longer *ministers* with a *ministry*, but *disciples* with a *work to do* some of the baptised may feel their role diminished. If it is made clear, however, that *every* Christian, from infant to archbishop to pope is a disciple with a work to do, and that ministers are individuals called to facilitate that action, then maybe, incrementally, the change could be made without harm to the advances that have been made in the last fifty years rehabilitating the role of the laity in the life of the Church.

The effect on the Berkeley Statement

The Berkeley Statement is a summary of the findings of the sixth International Anglican Liturgical Consultation (IALC) which meet in Berkeley, California in 2001 to forge a common statement on ordination. Thirty of the thirty-seven provinces of the Anglican Communion were present at Berkeley, which made the gathering more representative than any previous IALC consultation.¹²⁶⁸ The IALC had been meeting to discuss ordination in the Anglican context since 1997.¹²⁶⁹ By this time Collins' major work on *diakonia* had been published for some seven years. His influence is recognisable in the way the Berkeley Statement on Ordination nuances its discussion of the diaconate. A new-found awareness

¹²⁶⁸ Ronald L. Dowling, "Introduction," in *Anglican Ordination Rites - the Berkeley Statement: 'To Equip the Saints'*, ed. Paul Gibson (Cambridge: Grove Books Limited, 2001), 3.

¹²⁶⁹ Ronald L. Dowling and David R. Holeton, eds., *Equipping the Saints - Ordination in Anglicanism Today. Papers from the Sixth International Anglican Liturgical Consultation*. (Dublin: The Columba Press, 2006), 3.

is evident there that the diaconate cannot be reduced without remainder into an activity concerned with meeting human need.

Although it is sometimes asserted today that the diaconate is the basis of the servant character of all three orders, it is baptism into the life of Christ which is the basis for the servant character of all the church's ministries. The distinctive nature of the diaconate is not servant ministry in itself, but the calling of deacons to be signs and animators of the Christ-like service of the whole people of God in the world.¹²⁷⁰

Overwhelmingly the Berkeley Statement represents an endorsement of what the World Council of Churches' BEM document had to say about ministry and ordination in the early 1980s. It begins, as BEM does, by locating ordained ministry within the context of the people of God who are called into being by God and anointed in baptism to minister "to the world in the name and in the manner of Christ."¹²⁷¹ Its ecclesiology is, then, strongly baptismal.¹²⁷² That is to say, it recognises baptism as

...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.'¹²⁷³

In this assertion the Berkeley Statement indicates that every baptised person is in some sense a minister, as well as being involved in the ministry of the Church as a whole. A parallel conceptualisation of ministry is evident in the 1989 ANZPB Ordinal which declares, in the introduction, "that all Christians have a ministry by virtue of their baptism,"¹²⁷⁴ and in the bishop's allocation at the presentation in each of the *Ordination Liturgies* that, "[b]y the Holy Spirit all who believe and are baptised receive a ministry to proclaim Jesus Christ as Saviour and to Lord, and to love and serve the people with whom they live and work."¹²⁷⁵ As discussed above, this is not the use to which Collins' would have ministry put; he would rather have the term restricted, at least as a personal designation, to those who are ordained,¹²⁷⁶ who have, thereby a special commission and responsibility to ensure that the ministry to which the Church as a whole is called, does, in fact, happen.

The Berkeley Statement, then, represents some willingness to concede to Collins' insights and recommendations, but only in so far as they touch on the matter of the diaconate itself. In other

¹²⁷⁰ Paul Gibson, ed. *Anglican Ordination Rites. The Berkeley Statement: 'To Equip the Saints.' Findings of the Sixth International Anglican Liturgical Consultation Berkeley, California, 2001.*, Grove Worship Series, W 168 (Cambridge: Grove Books, 2002), 9.

¹²⁷¹ *Ibid.*, 4.

¹²⁷² ———, "A Baptismal Ecclesiology - Some Questions," in *Equipping the Saints - Ordination in Anglicanism Today. Papers from the Sixth International Anglican Liturgical Consultation.*, ed. Ronald L. Dowling and David R. Holeton (Dublin: The Columba Press, 2006), 35.

¹²⁷³ Gibson, ed. *Anglican Ordination Rites. The Berkeley Statement: 'To Equip the Saints.' Findings of the Sixth International Anglican Liturgical Consultation Berkeley, California, 2001.*, 11.

¹²⁷⁴ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 887.

¹²⁷⁵ *Ibid.*, 890, 900, 12.

¹²⁷⁶ Collins, *Are All Christians Ministers?*, 65.

regards, the Berkeley Statement is an endorsement of the approach taken by BEM and the 1989 ANZPB Ordinal to describe everyone as having a ministry, and thereby being, by implication, ministers. More recently a revised form of ordination in the Church of England demonstrates a more comprehensive endorsement of Collins' thesis. The text in question is the *Common Worship Ordination Rites* authorized in 2005, to which we now turn.

The effect on the Common Worship Ordination Services.

In 1980 the Church of England authorised a book of services that would be an alternative to the 1662 BCP Ordinal. The book was called the *Alternative Service Book* (ASB) and was intended to be used as an interim measure, allowing time for services to be shaped appropriately to the needs of the church.¹²⁷⁷ In 1990 the initial licence of ten years was extended by another ten years, by which time a revised set of services, minus an ordinal, were ready for authorisation and publication. For another five years, the ordinal that formed part of the ASB continued to be licensed for use while a revision was worked on. This revision took into account the recent publication of the Berkeley Statement and the research of John N. Collins.¹²⁷⁸ It was authorised and published in 2005 as the *Common Worship Ordination Services* (CWOS).

Collins' research directly influenced the way the drafters of the new ordinal approached the diaconate. This is evident in the foreword to the CWOS provided by the Liturgical Commission which contrasted the way the diaconate was represented in the revised ordinal with its presentation in the CWOS, and named Collins' as one of the otherwise unnamed academics of whose recent work the commission had taken note.¹²⁷⁹

In the rite for ordaining deacons in the CWOS, the bishop summarizes the ministry of deacons in the introduction to the service.

Deacons are ordained so that the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission; as he washed the feet of his disciples, so they must wash the feet of others.¹²⁸⁰

This short statement on the nature of the diaconal office echoes Collins' concern that the diaconate is mandated by Christ; patterned on the one whose commission they bear. The drafters are just as emphatic about the way the diaconate faithfully represents Christ, specifically by self-giving care of others. This is not inconsistent with the argument that Collins makes. Presumably it needs to be stated in close proximity to claims made about the ambassadorial nature of the diaconate lest worldly

¹²⁷⁷ For more details please see David Hebblethwaite, *Liturgical Revision in the Church of England 1984-2004 - the Working of the Liturgical Commission*, Joint Liturgical Studies (Cambridge: Grove Books Limited, 2004), 4,5.

¹²⁷⁸ The Archbishops' Council, ed. *Ordination Services - Study Edition*, Common Worship - Services and Prayers for the Church of England (London: Church House Publishing, 2007), 122, 41.

¹²⁷⁹ *Ibid.*, 122.

¹²⁸⁰ *Ibid.*, 10.

conceptions of regal representation be called to mind. The same pattern follows the declarations in the diaconal ordination rite when the bishop addresses the candidates.

In the name of our Lord, we bid you remember the greatness of the trust in which you are now to share: the ministry of Christ himself, who for our sake took the form of a servant.¹²⁸¹

Finally, in the ordination prayer the bishop gives thanks to the Father “that you have called these your servants, whom we ordain in your name, to share as deacons in the ministry of the gospel of Christ, who came not be served but to serve, and to give his life as a ransom for many.” The scripture references at this point, to Mark 10:45 and Matthew 20:28 represent translations of *diakonia* in the underlying Greek which Collins would prefer translated in terms of ministry.¹²⁸² Nevertheless, Collins would presumably approve the stress that is placed at this point on deacons being called by the Father to share in the work of his Son.

It is likely, too, that Collins’ thesis explains, at least in part, the care with which the drafters of the CWOS use the word ministry throughout that set of rites. The CWOS rites use *ministry* in a more limited sense than it is used in either BEM or the 1989 ANZPB. Unlike the 1989 ANZPB Ordinal it avoids directly equating ministry with baptism and speaks instead of the work of ministry to which the Church as a whole is called. This is evident in the introduction to the CWOS by the House of Bishops which alludes to “[t]he ministry of the Church”¹²⁸³ and “the servant Church”¹²⁸⁴ but does not refer to an individual ministry that depends on baptism. The closest the rites come to suggesting, perhaps, that Christians might each have a ministry occurs during the ordination prayer for deacons when the bishop gives praise and glory to God for sending “your Spirit to fill those whom you have chosen, to equip your holy people for the work of ministry,...”¹²⁸⁵ Such a reading, however, is more forced than one that sees this statement referring to the ministry which Christians share corporately. The only individuals referred to directly as ministers in the CWOS are deacons, priests and bishops. This pattern is epitomised in the notes appended to the ordination rites which declare that:

[t]he Church of England maintains the historic threefold ministry of bishops, priests and deacons. Its ministers are ordained by bishops according to authorized forms of service, with prayer and the laying on of hands (see Canons C1-C4).¹²⁸⁶

John N. Collins bold re-interpretation *diakonia* in the face of what amounted to a scholarly consensus when he first aired his research has, it would seem, proven its worth and gained acceptance in parts of the Anglican Church. His preference for limiting the language of ministry primarily to the work of

¹²⁸¹ Ibid., 17.

¹²⁸² Please see Collins, *Diakonia: Re-Interpreting the Ancient Sources*, 248-52.

¹²⁸³ The Archbishops' Council, ed. *Ordination Services - Study Edition*, 4.

¹²⁸⁴ Ibid.

¹²⁸⁵ Ibid., 20.

¹²⁸⁶ Ibid., 26.

bishops, priest and deacons could, if adopted in the Anglican Church in Aotearoa New Zealand and Polynesia, help clarify what is distinctive about these offices. Were this to become the norm it would be possible to recognise distinctions within the body of Christ that relate to something other than baptism and the work of loving service it calls every Christian to. Such a move would not necessitate wholesale change of the substance of the 1989 ANZPB Ordinal – the task would essentially relate to substituting references to ordained ministry with ministry and to a shift away from references to Christians as individuals having ministries, to the idea that every Christian is called to discipleship of Christ. Limiting use of ministry in this way would, however, trespass on the central conviction of local shared ministry in the Anglican Diocese of Auckland, namely, that there can be no distinctions between Christians other than the different tasks which each perform in response to their baptismal calling.

Ordination as a Process – the influence of Paul Bradshaw’s insights on recent Anglican Statements on Ordination

Earlier in this chapter it was noted that for much of the twentieth century liturgical scholars, on the whole, were persuaded that there is a central or pivotal point in ordination rites, and that this point arrives when the Holy Spirit has been invoked and hands are imposed by the presiding bishop on the candidate. This understanding of ordination is evident in both the ARCIC Statement and the World Council of Churches BEM document, as well as in the 1989 ANZPB Ordinal.

The liturgical scholar who challenged the status quo in this regard, Professor Paul Bradshaw, has been referred to above in relation to the impact that his approach to ordination has had on my presentation and interpretation of the ordinals examined in this study. As an expert in early Christian liturgy, Bradshaw was cognisant of fact that the latest, most comprehensive investigations into ancient ordination rites reveal an essential lack of uniformity between those services, with little in common between them except the prayerful gathering of the community and some form of imposition of hands.¹²⁸⁷ This led him to conclude that ordination might be best characterised as a process for admitting people to a leadership role within the Church, and that this process is ritually symbolised in the ordination liturgy through public prayer and the laying on of hands.¹²⁸⁸ The effect of this paradigm shift is to equalise the status of each component of an ordination liturgy – which is to raise the estimation of the majority of the elements therein. In that way, that prayer of the people becomes as important as the imperative formula spoken by the bishop at the imposition of hands,¹²⁸⁹ and the public commitment of the ordained within the congregation is on a par with the invocation of the Holy Spirit.

¹²⁸⁷ See for example Bradshaw, "The Liturgical Consequences of Apostolicae Curae for Anglican Ordination Rites."

¹²⁸⁸ ———, "Ordination as God's Action through the Church," 10.

¹²⁸⁹ The revision of the Anglican Ordinal in Australia was authorised in 1995. In his commentary on the revised Australian Ordinal (1995), Charles Sherlock makes a similar point when it comes to the prayer offered during the imposition of hands – "It is important that the laying on of hand be done in such a way as to respect the unity of this prayer: the 'Amen' should not be said immediately after the laying on of hands, but be a hearty, corporate response offered by all the people at the

This holistic understanding of ordination, I have suggested above, is compromised in the 1989 ANZPB Ordinal which dignifies one particular stage of each *Ordination Liturgy* with the subheading *The Ordination*. This has the effect of marginalising the importance of the other elements of each rite, which in turn marginalises the long ecclesial process of selection and candidacy they represent. Both the Berkeley Statement and the Common Worship Ordination Services came out after Bradshaw's position on the matter of ordination was well known – indeed, Bradshaw gave the key-note speech at the interim conference that began the IALC's discussion of ordination in Jarvenpää, Finland in 1997 – a discussion that would culminate in the Berkeley Statement four years later.¹²⁹⁰ This raises the interesting question as to the impact Bradshaw's views might have had on either of these texts. In its summary of the nature of ordination the Berkeley Statement places emphasis on the corporate dimension of ordination.

It is the community as a whole, with the bishop presiding, which recognizes the divine call and the gifts of ministry of those who are to be ordained. It is the community as a whole which through prayer with the laying on of hands by the bishop as the focus of the church's unity seeks from God the necessary increase of those gifts and graces for the effective exercise of the ministry. It is the community as a whole which authorizes and sends forth the ordained in God's name to lead the baptized in Christ's mission and ministry. All of these dimensions of ordination ought to find expression in the rite.¹²⁹¹

Later in the Berkeley Statement specific liturgical guidelines are given to ensure that this corporate, shared, understanding of ordination is made clear. For example, in regards to the presentation of the candidates, the guidelines state that “[t]he particular process through which candidates have come to ordination ought to determine who will present them.”¹²⁹² Later the same guidelines state that “[o]rdination prayer involves the prayer of the whole community. This raises the question as to how continuity between the prayer of all the faithful and the presidential prayer with the laying on of hands may be best achieved.”¹²⁹³

For those who favour Bradshaw's approach to ordination, these guidelines will be heartening. When we examine the more recently revised Common Worship Ordination Services which were explicitly drafted in light of the Berkeley Statement,¹²⁹⁴ we might wonder, however, whether the guidelines have had much effect on the final outcome.

In the rite for ordaining priests in the CWOS the presiding bishop alone says a prayer of thanksgiving entitled “The Ordination Prayer”¹²⁹⁵ which is punctuated by a prayer of invocation said

conclusion of the prayer.” Charles Sherlock, “The Ordinal,” in *A Prayer Book for Australia - A Practical Commentary*, ed. Gillian Varcoe (Alexandria, NSW: E. J. Dwyer, 1997), 156.

¹²⁹⁰ Bradshaw, “Ordination as God's Action through the Church.”

¹²⁹¹ Gibson, ed. *Anglican Ordination Rites. The Berkeley Statement: 'To Equip the Saints.' Findings of the Sixth International Anglican Liturgical Consultation Berkeley, California, 2001.*, 10.

¹²⁹² *Ibid.*, 13.

¹²⁹³ *Ibid.*, 14.

¹²⁹⁴ The Archbishops' Council, ed. *Ordination Services - Study Edition*, 141.

¹²⁹⁵ *Ibid.*, 42.

by the presiding bishop as the bishop and priests lay hands on the ordinand. Following the invocation the presiding bishop continues to pray alone, the prayer concluding with an “Amen” by the congregation.¹²⁹⁶ This procedure tends to focus attention on what one person – namely the presiding bishop – is doing in the service, in conjunction with his closest associates, the college of presbyters. The decision of the revisers of the drafters of the CWOS to place a sentence of invocation in the presiding bishop’s mouth at the imposition of hands continues a trend common throughout Anglican ordinals of the latter twentieth century. This tendency is bemoaned by Bradshaw because it gives the impression “that it is this particular formula of words that effects the ordination.”¹²⁹⁷ In this regards the CWOS thus do not go much further than the 1989 ANZPB Ordinal in realising liturgically what it is committed to theoretically. Where the CMOS represents an improvement on the 1989 ANZPB Ordinal is in the way the CMOS avoids describing the ordination prayer of the presiding as “The Ordination.” Still, by labelling the prayer at this point as *the* ordination prayer it does risk marginalizing the worth of the prayers prayed by the congregation during the service.

Conclusion

1989 ANZPB Ordinal is very much a product of its day in terms of the language it uses to describe the work of bishops, priests and deacons and the role they have in the church. In it, ministry is used in the way that Collins cautions against; it is used there to refer to any good work carried out by a Christian and not restricted to the definition of individuals who are called and set apart specifically to equip the baptised in their individual and collective task of building the Kingdom of God. It is because it is used in this loose or - as Helen Oppenheimer called it a quarter century ago - “greedy” way,¹²⁹⁸ that it is necessary to prefix the ministry of deacons, priests and bishops with the adjective, ordained. In the 1662 BCP Ordinal, this prefix is not necessary because ministry, as a term, denotes the specific place and purpose of deacons, priests and bishops. If we place this semantic issue to one side though, we note that the purpose and place of deacons, priests and bishops as set forth in the 1989 ANZPB Ordinal is substantially the same as that encountered in the 1662 BCP Ordinal. The proximate purposes they have respectively parallel each other closely, as does the more fundamental purpose of equipping/enabling the people of God. Their place in the body of Christ also differs little from the earlier to the later ordinal; in both case they are people with authority, under authority who are responsible for well defined groups of Christians. In the latter part of this chapter, after John N Collins’ reinterpretation of *diakonia*-ministry was investigated it, it was suggested that it might be possible to clarify the substantial continuity that exists between the 1662 BCP Ordinal and the 1989 ANZPB Ordinal by restricting the use of ministry to the role performed by deacons, priests and

¹²⁹⁶ Ibid., 43.

¹²⁹⁷ Bradshaw, "Ordination as God's Action through the Church," 11.

¹²⁹⁸ Oppenheimer, "Ministry and Priesthood."

bishops. Misunderstanding and further confusion might arise from such a move unless it was explained very carefully that this was not a move to devalue the work carried out by every disciple of Christ, but simply one to bring clarity. In the next chapter the role of local deacons and priests in Local Shared Ministry in the Anglican Diocese of Auckland will be compared and contrasted with purpose and place of deacons and priests in the 1662 BCP Ordinal and 1989 ANZPB Ordinal. The purpose in so doing relates, again, to clarity.

5 – CONTINUITY AND CHANGE IN MINISTRY, ORDER AND ORDINATION FROM THE 1662 BCP ORDINAL TO DLSMDA

This chapter involves a summary presentation of the way ministry has been used, and order and ordination described, in the three sets of texts examined in this study. It compares and contrasts these uses and descriptions before the study as a whole is concluded and its implications for LSM Auckland considered.

Ministry

DLSMDA relates the word ministry to the good works done by every baptised person. This work is as diverse as the individuals that constitute the Church. Consequently, in the context of DLSMDA, ministry refers to a wide range of activities understood to be necessary or desirable for sustaining a worship unit. Ministry, then, has strong functional denotations in DLSMDA. It is not bereft of relational connotations though. The latter is implicit in the link that DLSMDA makes between ministry and baptism. Baptism, as Helen Oppenheimer, John Tiller and Stephen Platten agree,¹²⁹⁹ alters ones relational status, making one a child of God or the recipient of an inheritance to be enjoyed. This status or relational place is common to every baptised person. The intimate connection between baptism and ministry in DLSMDA, then, prohibits the word ministry being used in that context to set church members apart from one another in a relational sense.

The way that the word ministry is used in the DLSMDA closely parallels its use in the 1989 ANZPB Ordinal and its immediate successor The Ordinal 1980. In each instance ministry refers to a worthy function or task performed by any baptised member of the church. In the 1662 BCP Ordinal ministry is a word that is reserved almost exclusively to describe the work and position within the church of deacons, priests and bishops. It is capable of being used in that context to set one group of Christians apart from another because it is not overtly associated with baptism. Instead it is directly associated with ordination, a process which draws relational and functional distinctions between church members in that context.

Order

God's ultimate authority over LSM Auckland is apparent in DLSMDA's reference to the liberating work of God in salvation history. Great store is placed as well on God's ability, through the Spirit, to release the potential within each and every worshipping community. DLSMDA indicates that the responsibility of the local church towards God's ultimate authority is manifest primarily in the process of sharing ministry. That process, associated as it is in DLSMDA with liberation, is something of an end in itself in that handbook.

¹²⁹⁹ Please see chapter one above.

DLSMDA indicates that individual LSMUs are components or subunits of a diocesan church overseen by a Diocesan Bishop and authorised by the Diocesan Synod. The diocesan bishop is presented as a key person in the organisation of LSM Auckland. It is this person who authorises the ministry of ordained and non-ordained ministers in LSMUs. He or she has the right to veto the nomination of ministers from an LSMU. The relational place that a bishop occupies with respect to LSMUs cannot be based solely on his or her baptism which serves only to set Christians apart from the rest of the world rather than from one another. The same remark may be made about the Diocesan Coordinator for Local Shared Ministry. In her person, as a baptised Christian, she relates to the baptised members of a LSM worship unit as an equal, but as the Diocesan Bishop's deputy she is in a relationship of considerable authority, power and responsibility with respect to LSMUs. Ministry enablers are in a more ambiguous relational position with respect to LSMUs than the Diocesan Bishop or the Diocesan Coordinator for Local Shared Ministry. They have authority from the Diocesan Bishop to assist worship units and particular responsibilities towards those units, but DLSMDA does not present them as being personally responsible for the effective operation of individual units. Still, they have wider-ranging powers of access and influence in LSMUs than any one member of an MST.

These three individuals minister *into* LSMUs. The ministry of oversight and counsel they perform could not be performed if they were relationally indistinguishable from members of an LSMU in terms of authority, power and responsibility. The relational place they hold cannot be a function of baptism alone because baptism is the great leveller which assigns tasks alone to the initiated.

Theoretically it is impossible to draw relational distinctions between ministers *within* an LSMU because they are ministers by virtue of their baptism. There are signs in the text of DLSMDA, however, that subtle relational differences exist between ministers within a LSMU. The minister described as the administrator, for instance, appears to be authorised to coordinate not only a task, but the MST itself, and individual members of the MST enjoy a degree of power over one aspect or another of community life that ordinary members of the LSMU do not have. So, although DLSMDA stresses the equality of all Christians and resists giving charge of a LSMU to any one person within the unit, relational differences between members of a LSMU are apparent at points in the text.

The 1662 BCP Ordinal presents a hierarchical understanding of Church order. God is at the apex of this hierarchy. Beneath God stands the earthly sovereign of a particular Christian people or nation – a church. Ordained ministers exercise their office within a national church by the authority of an earthly sovereign. In so far as the sovereign represents the people of that church, ordained ministers are subordinate to that Christian people.

The ordained are distinguishable or set apart from non-ordained church members by their distinctive functions but, more fundamentally, by the publically authorised, responsible relationships they have within the church. Distinctive functions are associated with this place of publically-

authorised responsibility. These vary from deacon to priest to bishop but there is a common core of proximate purposes which each order shares. Preaching and teaching is a function of primary importance to deacons, priests and bishops. Pastoral care ranks a close second and administration of the Sacraments occupies third place in the ranking of ordained functions as they are set forth in the 1662 BCP Ordinal.

Deacons, priests and bishops are ordained in the 1662 BCP Ordinal with the intention that their ministry be within the Church of God. On the face of it this intention may appear at odds with the characterisation of ordained ministry as a phenomenon which occurs within a particular church. The apparent contradiction is resolved if the ministry that the ordained have in the Church of God is understood to follow from the national church's participation in the universal or catholic Church, and not from any ontological separation between minister and people that might occur when hands are laid on candidates by a bishop.

In the 1989 ANZPB Ordinal ultimate earthly authority within the provincial church resides in the church's General Synod. The 1989 ANZPB Ordinal presents God as the ultimate enabler of every good work. That enabling power is a gift of the Holy Spirit received by believers through baptism.¹³⁰⁰ Church members have an important part to play in the process of admitting individuals to ordained ministry. The congregation is actively involved in praying for the candidates and has the right to object to candidates for ordination. Their involvement indicates that ordination is a phenomenon that only makes sense in the context of a concrete manifestation of the Church. The principle of order which this points to is that ordained ministers are subordinate to a Christian people who have authorised them to a specific ministry.

In the 1662 BCP and 1989 ANZPB Ordinals the church is ordered for the ultimate purpose of giving glory to God. In DLSMDA, the process of sharing ministry is an end itself as it brings human flourishing and liberation. In the 1662 BCP and 1989 ANZPB ordinals, the mission of the Church begins in God who always takes the initiative, proceeds through Christ and the Spirit, and is participated in by faithful Christians. DLSMDA connects mission with God as well, but describes mission in terms that make it difficult to distinguish from ministry. In DLSMDA mission is what happens when individuals move from passivity to activity within a communitarian process of becoming; human agency is axiomatic and, it could be said, part of the process that is God. In that situation definition of church order in terms of relationships between individuals and God is less appropriate than it is in the 1662 BCP and 1989 ANZPB Ordinals where God is presented in more personal terms.

DLSMDA emphasises the active participation of all baptised individuals in works which sustain the church. The same is true of the 1989 ANZPB Ordinal. The 1662 BCP Ordinal does not

¹³⁰⁰ Italics added The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa* (1989), 890, 900, 12.

emphasise this participation to the same extent but it is implicit in the Litany which petitions God for all manner of human beings and their contribution to the national church. In the case of DLSMDA responsibility for this sustaining work at the local level is shared by members of the MST. Individual members of the MST are charged with responsibility for a task, namely, coordination. By way of contrast ordained ministers in the 1662 BCP and 1989 ANZPB ordinals are personally responsible for the spiritual welfare of the people to whom they are assigned.

Some members of the MST coordinate ministries which have been highly valued in Anglican history and ranked highly amongst the tasks assigned to ordained ministers. These tasks relate to preaching, pastoral care, and the representation of a particular congregation. DLSMDA relates these functions, respectively, to preaching and pastoral care coordinators, and the administrator on the MST. None of these ministers is ordained. Instead, ordination is reserved for two members of the MST namely, vocational deacons and sacramental ministers/priests, the former of whom perform broadly pastoral functions and the latter of whom do primarily what their name suggests; administer the sacraments. Because the 1662 BCP and 1989 ANZPB ordinals give every indication that preaching, pastoral care and representation have been central to Anglican understandings of ordination, and DLSMDA indicates that ordination is primarily about function, a question is raised as to why preaching co-ordinators, pastoral coordinators or administrators are not ordained in LSM Auckland.

Ordination

In the 1662 BCP Ordinal deacons, priests and bishops are responsible persons, authorised to attend primarily to the needs of the national church. They are set apart, in a sense, from other members of the national congregation by the distinctive functions they perform within the church. These functions relate broadly to proclamation of the word, pastoral care and administration of the sacraments. More fundamentally though, ordained ministers are set apart from other church members by the publically-authorised, responsible place they occupy within the national congregation.

The place of ordained ministry in the 1989 ANZPB Ordinal closely resembles that of ordained ministry in the 1662 BCP Ordinal. Ordained ministers, in each case are individuals with some degree of authority that is extended to them by an agent who, however imperfectly, represents the church of which they are members. Deacons, priests and bishops are responsible in both contexts for the wellbeing of the church and not only for the performance of particular functions. The responsibility that individual ordained ministers are given by the church necessitates them having sufficient authority and power to meet their obligations. That authority comes ultimately from God but is extended to individuals by the church which has every reason to hope that divine grace will be forthcoming to authenticate and empower an effective ordained ministry. The power that ordained ministers, have to direct or correct church members is limited by church law, whether they be ministers ordained according to the 1662 or 1989 ordinals.

In both the 1989 ANZPB and 1662 BCP, ordination is a process that involves public prayer and the imposition of a bishop's hands. The process begins much earlier than the administration of the rite itself with a sense of calling, followed by discernment and testing, and continues to unfold through the action of the Holy Spirit long after the rite is completed. The ordinals set out the basic legal requirements that the earthly authority of a particular church deems necessary to admit individuals to positions of authority within that church.

The ultimate purpose of ordained ministry in each ordinal is broadly similar but the way it is expressed differs. Glorification of God is the ultimate response of ordained ministers in both ordinals, whilst the purpose referred to in the 1662 BCP Ordinal as edification of the congregation is paralleled in the 1989 ANZPB Ordinal by the goal of building up the people of God. The proximate purposes of deacons, priests and bishops in the 1989 ANZPB Ordinal compare favourably with the respective proximate purposes of the same ordained ministers in the 1662 BCP Ordinal.

The central functions or tasks that vocational deacons are expected to perform in LSM Auckland parallel those assigned to deacons in the 1662 BCP and 1989 ANZPB ordinals. Vocational deacons, for example, are expected to “[k]now what is happening in the local community and the world and how to positively respond.”¹³⁰¹ Both the 1662 BCP and 1989 ANZPB ordinals require deacons to be actively concerned with meeting human need, and to play their part in ensuring that those needs are met. To that extent, something quite traditional is captured in LSM Auckland's description of the function of a vocational deacon. Similarly, vocational deacons, like their seventeenth century counterparts, perform a didactic role in the faith community to which they are assigned. In the case of vocational deacons, that role resembles coaching more than it does classroom teaching; the verbs associated with this task include encouraging, enthusing, affirming, training and “[a]ssisting the faith community to live out its baptismal promises.”¹³⁰² In the context of the 1662 FMMD, a deacon's role is less like coaching and somewhat akin to classroom teaching, at least as far as teaching young people the catechism is concerned. Nevertheless, in so far as the 1662 FMMD requires a deacon to be an exemplar of Christian virtues, coaching, of a sort, is an implicit role of deacons there too.

There are contrasts, however, regarding the detailed functions spelled out for deacons in the 1662 FMMD and the tasks for vocational deacons set forth in the DLSMDA. The former places emphasis on quite specific tasks; assisting the priest in liturgy and particularly the Holy Communion and reading the Gospel, for example. Parallels to some of these specific functions are apparent in the 1989 ANZPB Ordinal,¹³⁰³ but there is no parallel to these functions in the DLSMDA. One reason for that omission in the DLSMDA is the reality that these functions are now performed across the

¹³⁰¹ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 41.

¹³⁰² *Ibid.*

¹³⁰³ The Anglican Church in Aotearoa New Zealand and Polynesia, ed. *A New Zealand Prayer Book - He Karakia Mihinare O Aotearoa (1989)*, 891.

churches of the Anglican Communion by lay-people.¹³⁰⁴ There are deeper philosophical reasons for this silence though; deacons cannot be cast as assistants to priests in DLSMDA because to do so would compromise its ideological conviction that every member of a LSM unit is a full and equal partner in a shared ministry.

The functions ascribed to priests in the 1662 BCP and 1989 ANZPB ordinals are very similar. There is an emphasis in both on proclaiming the word in a variety of different ways that includes preaching, the declaration of forgiveness and the provision of counsel. Pastoral care is an important part of the function of priests in both cases. Administration of the sacraments, particularly Eucharist, is a function of priests in each ordinal, but in both cases its mention is subordinate to the functions of pastoral care and proclamation. The job description for a sacramental minister/priest in the DLSMDA differs from this pattern. Sacramental ministry/priesthood is said there to involve team work, presidency “at sacramental worship...[j]ourney[ing] with people in their spiritual life...[and] assist[ing] the faith community to celebrate life events and seasons to recognise the presence of God in our midst.”¹³⁰⁵ Preaching and pastoral care are not direct responsibilities of sacramental ministers/priests in LSM Auckland. These functions are assigned to other coordinators on the MST. The one task that sacramental ministers/priests clearly have in common with priests described in the 1662 BCP and 1989 ANZPB ordinals is presidency at sacramental worship.

The functions of bishops in both the 1662 BCP and 1989 ANZPB ordinals are very similar. Bishops have an important pastoral role to play in their dioceses as well as in their national or provincial church in each case. In both ordinals they alone are authorised to ordain people. There is recognition in both ordinals too that bishops are intended to be leaders within the universal Church but in the 1989 ANZPB Ordinal this broader responsibility is teased out to a greater extent. The portrayal of the diocesan bishop in DLSMDA is consonant with the description of bishops in both ordinals, in terms of both function and relational place.

The broadly similar way in which ordination is treated in the 1662 BCP and 1989 ANZPB ordinals contrasts with the way ordination is set out in DLSMDA. The ordination of members of an LSMU to the vocational diaconate or sacramental ministry/priesthood is primarily about their authorisation to perform functions or tasks. It is not intended to set them apart from other members of the LSMU in a relational sense. Like the non-ordained members of an MST, ordained ministers in LSMUs are given responsibilities which distinguish them from other LSMU members. These responsibilities, however, are for the coordination of tasks. Vocational deacons and sacramental ministers/priests do not have personal responsibility for the spiritual care of members of their LSMU. That absence is a point of difference between ordination as it is described in DLSMDA, and the same as it is set out in the 1662 BCP and 1989 ANZPB Ordinals. In the latter texts ordination is a process

¹³⁰⁴ See Atherstone, *Lay Presidency - an Anglican Option?*

¹³⁰⁵ Anglican Diocese of Auckland, ed. *Developing Local Shared Ministry in the Diocese of Auckland*, 42.

whereby a national or provincial congregation sets individuals apart to take personal responsibility for the well-being of that people of God. By way of contrast, DLSMDA indicates that vocational deacons and sacramental ministers, as members of the MST, are licensed collectively to support the ministry of their LSMU. The collective authority they have to exercise their coordinating role in the community contrasts with the personal authority given to deacons and priests in the 1662 BCP and 1989 ANZPB ordinals to exercise their offices.

Conclusion

This study has been concerned to chart patterns of continuity and change in the way ministry, order and ordination have been discussed in historic Anglican documents. In chapter one the main topic of inquiry was introduced and located within a longstanding academic discussion into the nature of ministry, order and ordination. Methodology was discussed at that point too. The texts concerned would be read with questions of purpose and place in mind. This approach was justified by reference to concerns that were overt in the latest of the texts to be investigated, *Developing Local Shared Ministry in the Diocese of Auckland* (DLSMDA), and via investigation of words directly associated with the phenomenon of ordained ministry in the earliest text studied, the ordinal in the 1662 *Book of Common Prayer* (1662 BCP Ordinal). In the second chapter, Local Shared Ministry in the Anglican Diocese of Auckland (LSM Auckland) was introduced and the handbook which describes its principles and structure (DLSMDA) analysed. The focus of this investigation was on the purpose and place of ordained ministry within LSM Auckland. This line of inquiry inevitably allowed broader questions relating to ministry and church order to be addressed as well. In chapters three and four two sets of rites of ordination relevant to the Anglican Church of which LSM Auckland is a part were analysed. They were the 1662 BCP Ordinal and the *Ordination Liturgies* contained in *A New Zealand Prayer Book – He Karakia Mihinare O Aotearoa* (1989 ANZPB Ordinal). The purposes of ordained ministry were assigned to two categories. The first was to do with immediate or proximate purposes; the second was to do with ultimate purposes or ends. These could be discerned directly from the texts. The relational change that the language associated with ordained ministry points to in the 1662 BCP and 1989 ANZPB ordinals could not be discerned as directly. Questions related to the relational properties of authority, power and responsibility presented a means to define the place of ordained ministers in relation to other persons referred to in those sets of texts. In the latter part of chapter four the purpose and place of ordained ministry in the 1989 ANZPB Ordinal was compared and contrasted with the same in the 1662 BCP Ordinal. The place into which ordination relocates a person within the church or ministering community is broadly similar from one ordinal to the other. The purposes of ordained ministry, both proximate and ultimate, are also largely continuous. The greatest difference between the 1662 BCP Ordinal and 1989 ANZPB Ordinal relates to the way the word ministry is used. In the 1662 BCP Ordinal ministry is used almost exclusively as a synonym for ordained ministry. In the 1989

ANZPB Ordinal ministry is a synonym for the service performed by every disciple as a consequence of their baptism, whether they are ordained or not. It is directly akin to the response expected of every Christian to the action of the Holy Spirit in the 1662 BCP Ordinal. This is a semantic shift, but the respective ordained ministries of bishop, priest and deacon referred to in the two ordinals remain substantially equivalent; they share broadly common purposes, and occupy similar relational places within the church. Finally, in the first part of the current chapter the purpose and place of ordained ministry set out in DLSMDA has been compared and contrasted with the pattern discerned in the 1662 BCP and 1989 ANZPB ordinals.

The place and purpose assigned to vocational deacons and sacramental ministers/priests in DLSMDA differs substantially from the pattern discernible in the 1662 BCP and 1989 ANZPB ordinals regarding deacons and priests respectively. Vocational deacons and sacramental ministers/priests are not authorised to take charge of the particular group of Christians amongst whom they exercise their ministry. Instead, they share responsibility for the provision of ministry with a range of other ministry coordinators. A Vocational deacon's day to day function in a LSMU is not significantly different than the purpose of a deacon set forth in the 1662 or 1989 ANZPB Ordinals. The same cannot be said for priests in a LSMU. There is no requirement in LSM Auckland for a priest to engage in pastoral care or preaching, two functions which are central to priesthood in the 1662 BCP and 1989 ANZPB Ordinals. Their purpose is restricted, primarily, to administration of the sacraments. Deacons and priests in LSM Auckland may be characterised in relational terms as persons authorised to perform an activity for which they have responsibility within the shared ministry of the baptised. They are not responsible, in a personal sense, for the wellbeing of a LSMU.

The issue that DLSMDA's approach to ordination raises in practice

This variance is curious and problematic given the exclusive use within LSM Auckland of the 1989 ANZPB Ordinal to ordain local deacons and priests. It creates a potential dilemma for ministers ordained in LSM Auckland, and for the people they serve. Two possible remedies to this problem are considered below. The first involves changes to the way individuals are admitted to the vocational diaconate or sacramental ministry/ priesthood in LSM Auckland, so that that admission process reflects the intentions set out in DLSMDA. The second involves changes to the way LSM Auckland is organised so that it reflects the approach to ordination set out in the 1989 ANZPB Ordinal.

Solution One: change the way local deacons and priests are admitted to their office in LSM Auckland

One way to resolve the tension caused by the use within LSM Auckland of an ordination rite that has a different purpose than the handbook definitive of that phenomenon is to modify the ordination rite in such a way that it reflects the intentions set out in DLSMDA. Such a move has been contemplated by

Anglican advocates of mutual ministry in New Zealand and been discussed by the Common Life Liturgical Commission (CLLC) which reports to the church's General Synod on matters related to the church's official worship.¹³⁰⁶ The CLLC supported changes "to the way of ordering the service" of ordination in mutual ministries contexts, "after discussions with the bishops,"¹³⁰⁷ but were concerned to "preserve[] the integrity of the ordination liturgy"¹³⁰⁸ by countenancing only "informal additions"¹³⁰⁹ to the 1989 ANZPB Ordinal which "showed the mutual ministry principles more clearly."¹³¹⁰ The support that the Commission gave to modifying the 1989 ANZPB Ordinal in mutual ministry contexts was not intended to redefine the offices described in that ordinal. As Bishop George Connor of the Commission noted, the changes to the 1989 ANZPB Ordinal that the CLLC supported involved "no changes to the actual formularies of the ordination liturgy."¹³¹¹ The reluctance of the CLLC to trespass on "the actual formularies" of the 1989 ANZPB Ordinal is significant in the context of the present discussion. It hints at the resistance that might be expected from the wider church if an open acknowledgement were made that ordained ministry within LSM Auckland differs from the description of ordained ministry in the 1989 ANZPB Ordinal. The publication of services of ordination to the vocational diaconate and sacramental ministry/priesthood which faithfully represent the nature and purpose of those ministries as set forth in DLSMDA would, in light of the analysis performed in this study, represent such an open acknowledgement. Any new rite would have to go through the same process of authorisation at the provincial level of the church as the 1989 ANZPB Ordinal went through. Through that process it would be scrutinised as to the effect that its authorisation might have on the church's existing ordained ministry, its faithfulness to scripture and its conformity to the doctrine set forth in the 1662 BCP Ordinal. Analysis of the 1662 BCP Ordinal in chapter three above indicates that an ordinal that fairly represents the approach to ordination set out in DLSMDA would come to grief in terms of the third criterion.

Another approach that might be taken to make the admittance of deacons and priests to their work in an LSMU more consistent with the principles of order set out in DLSMDA is to allow their admittance without recourse to ordination at all. A decision to admit deacons and priests to their duties in LSM Auckland without ordination would reflect the intention in DLSMDA that the relational place they occupy within the MST of a LSMU is no different than that held by the administrator, the pastor, the preacher or any other member of the MST. None of the latter ministers are ordained, and they, like the deacons and priests on the MST, are distinguishable from the other members of the local congregation only in terms of the specific tasks each coordinates. Such a move would remove the

¹³⁰⁶ Connor, "Ordinals across the Anglican Communion: Aotearoa, New Zealand and Polynesia," 162.

¹³⁰⁷ Ibid.

¹³⁰⁸ Ibid.

¹³⁰⁹ Ibid.

¹³¹⁰ Ibid.

¹³¹¹ Ibid.

tension that exists in LSM Auckland as a consequence of the ongoing use of the 1989 ANZPB Ordinal but it would risk compromising the province's relationships with other churches that are committed to the necessity of ordination for presidency of the sacraments.

Solution Two: change DLSMDA to reflect the purpose of ordination set forth in the 1989 ANZPB Ordinal.

Another way of resolving the tension caused by using the 1989 ANZPB Ordinal at the ordination of deacons and priests in LSMUs is to revise the description of ordained ministry in DLSMDA so that it aligns with the description set out in the 1989 ANZPB Ordinal. Such revision would likely be controversial within the Diocese of Auckland but would not have the provincial and international repercussions that the alternative option discussed above would have. It would preserve intact many of the key principles espoused in DLSMDA. The principle discernible within DLSMDA, for instance, that the potential of the Church is achieved through the work of every Christian is foreign to neither the 1662 BCP Ordinal nor the 1989 ANZPB Ordinal; the notion that every person has a vital part to play in the furthering of God's kingdom on earth is clearly present in the 1662 BCP Ordinal, even if the title of *minister* in that context is reserved for individuals with responsibility for ensuring that the individuals assigned to them are equipped for their roles in advancing that end. The esteem in which DLSMDA holds the office of diocesan bishop, too, is fully consonant with the governance role assigned to that office holder in the 1662 BCP and 1989 ANZPB Ordinals.

The Diocese of Nelson (reflected on in chapter two above), provides an example of an approach to local ministry that preserves intact the church order set forth in the 1662 BCP and 1989 ANZPB Ordinals whilst embracing the idea that every person has a vital role to play in the church and in its mission. Similarly, the Bishopric of Taranaki within the Diocese of Waikato (reflected on in chapter two above) has little difficulty reconciling leadership of a parish by an ordained individual with a genuine desire to empower the God-given talents of every parishioner. What appears to be removed from the equation in each case is uncertainty regarding precisely who is in charge in the parish or ministry unit.

Future Directions

The idea that any one person could be in charge of a parish is anathema to the classical Northern Michigan approach to mutual ministry. The abhorrence appears to stem from the assumption that personal charge of a Christian community is necessarily oppressive. But is it? My suspicion, at this point in the current study, is that a clear understanding of who is in charge in a parish actually has the potential to enable and enhance the expression of the diverse gifts which constitute the body of Christ and propel its mission in the world. The testing of this gut feeling is beyond the scope of the current work but it could be approached, potentially at least, via a multidisciplinary research programme that

was able to evaluate the way power operates in different local-church settings and relate this operation to some agreed criteria of missional effectiveness. This would be a considerable task with significant ethical, political and theoretical hurdles to be broached from the outset.

A more modest and immediate use to which the current study might be put is in the formation of students for ministry within the Anglican Church in Aotearoa, New Zealand and Polynesia. The conclusions I have drawn may not appeal to every student, but the attention that this study has paid to methodical analysis of texts crucial to the identity of that church should encourage them to trust that digging deep into the tradition in which they stand is both rewarding for the present and ripe with potential for the future.

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