

**DEFENCE OF THE ENGLISH
ORDINAL, WITH SOME
OBSERVATIONS
UPON SPIRITUAL JURISDICTION
AND THE POWER OF THE KEYS**

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Defence of the English Ordinal, with Some Observations upon Spiritual Jurisdiction and the Power of the Keys by W. R. Churton

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WITH

SOME OBSERVATIONS UPON

SPIRITUAL JURISDICTION AND THE
POWER OF THE KEYS

BY

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Forms of Ordination in which the words,

RECEIVE THE HOLY GHOST, occur.

“HIC solus Pontifex manum dexteram extendens, ponit super caput cuilibet ordinando; (et nullus alius, quia non ad sacerdotium, sed ad ministerium consecrantur;) dicens singulis: Accipe Spiritum Sanctum, ad robur, et ad resistendum diabolo, et tentationibus ejus. In nomine Domini.”—*Pontificale Romanum, in ordinatione Diaconi.*

“Pontifex, stans in cornu Epistolæ altaris, versus ad illud, inchoat in cantu, scholâ prosequente, Responsorium: Jam non dicam vos servos, sed amicos meos, quia omnia cognovistis quæ operatus sum in medio vestri. [Alleluia.] Accipite Spiritum Sanctum in vobis Paraclitum. Ille est quem Pater mittet vobis. [Alleluia.] Vos amici mei estis, si feceritis, quæ ego præcipio vobis. Accipite Spiritum Sanctum, in vobis Paraclitum. Gloria Patri, et Filio, et Spiritui Sancto. Ille est quem Pater mittet vobis.”—*Pontificale Romanum, in ordinatione Presbyteri.*

“Pontifex cum mitra sedens super Faldistorium, ante medium altaris, imponit ambas manus super capita singulorum coram eo genuflectentium, dicens cuilibet: Accipe Spiritum Sanctum; quorum remiseric peccata, remittuntur eis; et quorum retinueris, retenta sunt.”—*Pontificale Romanum, in ordinatione Presbyteri.*

“Tum Consecrator, accepto libro Evangeliorum, illum apertum, adjuvantibus Episcopis assistentibus, nihil dicens, imponit super cervicem et scapulas Electi. . . . Deinde Consecrator et assistentes Episcopi, ambabus manibus

caput consecrandi tangunt, dicentes: Accipe Spiritum Sanctum."—*Pontificale Romanum, in consecratione Electi in Episcopum.*

English Ordinal.

[The words of Ordination pronounced by the Bishop at the imposition of hands.] Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained," &c.

Ordering of Priests.

Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, &c.

*Consecration of Bishops.**Alterations and Amendments proposed in 1689.*

Whereas it was the constant practice of the Church to ordain by Prayer, which practice continued for many ages, and that the pronouncing these words "[Receive the Holy Ghost]" in the imperative mood, was brought into the Office of Ordination in the darkest times of Popery: it is humbly submitted to the Convocation, whether it be not more suitable unto the general rule the Church of England has gone upon of conforming herself to the primitive Church to put these words in some such form as this: "Pour down, O Father of lights, the Holy Ghost on this Thy servant, for the office and work of a Priest in the Church of God, now committed unto him by the imposition of our hands, that whose sins he does forgive they may be forgiven, and whose sins he doth retain, they may be retained," &c.

[No similar proposal was made for the alteration of this form.]

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Defence of the English Ordinal.

CHAPTER I.

HISTORICAL INTRODUCTION.

THE present Ordination Services of the English Church are in the main identical with those which were prepared by the "six prelates¹ and six other men of this realm," under the Act of Parliament, 3 and 4 Edward VI. cap. 12. The committee thus appointed for compiling the Ordination Book, whilst they struck off some of the additions of later ages, showed no disposition to depart from the general usages of the Western Church. The ceremonies which they omitted were, with one exception, reckoned as accessories, and were introduced with a view to the perfecting of the rite, or the inauguration of the person ordained in his new office. The exception to this was the delivery of the Chalice and Paten with the elements to the Presbyter, but this was subsequently proved to have been mistaken for an essential by the schoolmen. The rites of unction and putting on of vestments were abandoned with a view of simplifying the rite, and bringing it

¹ Collier's 'Ecclesiastical History,' vol. v., p. 365.