

A TRAINING MANUAL FOR PERMANENT DEACONS

Diocese of the Holy Cross

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AVAILABILITY TO OTHER JURISDICTIONS

It is hoped that this Training Manual will be useful to all orthodox Anglican jurisdictions. The comments, criticisms, corrections or new material that other bishops, clergy and postulants can provide are welcome at afdvl@yahoo.com.

A TRAINING MANUAL FOR PERMANENT DEACONS

INTRODUCTION

The foundation of the Church's ministry is the Diaconate. Our Lord said, "Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20: 27-28) and, "I am among you as he that serveth." (Lk. 22: 27) Jesus on the Cross was sometimes anciently depicted wearing a dalmatic, the Deacon's vestment at the Eucharist. The first differentiation of the apostolic ministry began with the choice seven men to be deacons (Acts 6: 1-7).

One of the well-executed and far reaching reforms of orthodox Anglican jurisdictions during the last 29 years has been the restoration of the permanent Diaconate in our parishes. Men can be called and trained within the parish. It has become normal for many parishes to have at least one permanent Deacon. Having two deacons is, in the words of one priest, like having two wings with which to fly.

This Training Manual is offered not only to the clergy and postulants for Holy Orders in the Diocese of the Holy Cross, but to all orthodox Anglican jurisdictions, in the hope that it will contain everything needed for the call, training and deployment of men for the permanent Diaconate. It is presented with the assumption that most parishes have at least one man who will respond to a call to serve in this way. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." (Isa. 6: 8)

There is also a section on the Order of St. Stephen. The inspiration for this comes from the Rev. R. A. Lee Herbert, a Permanent Deacon at the Church of the Epiphany in Columbia, South Carolina. Deacon Lee notes, as a retired businessman, that there are those who can serve as permanent Deacons and make their experience in business and other fields available to the parish and diocese. An Order of St. Stephen would include these men in the recruitment process, and provide them, and the younger postulants, and their rectors, with a training manual and a vision to increase the number, the competence and the zeal of the deacons who serve among us.

+Paul Clayton Hewett, SSC
Diocese of the Holy Cross
Feast of the Epiphany of our Lord, 2007

LAY READERS AND SUB-DEACONS

It is a venerable tradition among us that men licensed as lay readers by the bishop read the Epistle at the Eucharist. In some parishes the lay reader is the Sub-deacon at a Solemn High Mass. It is interesting to speculate whether a Lay Reader is equivalent to one of two of the old minor orders, Reader or Sub-deacon. As Anglicans we do not ordain men to the Sub-diaconate, having “laicized” the minor orders, but there are a number of services for the Admission of a Lay Reader, and the one found in Appendix D is from the New Jersey Diocesan Service Book of 1940. The candidates who are to be admitted are presented to the bishop or someone appointed by him. Just as we work and pray for an increase of deacons, so too we may hope for more men to serve as Lay Readers. And there are of course Lay Readers who go on to become deacons and priests.

POSTULANCY

REQUIREMENTS FOR ADMISSION TO POSTULANCY FOR HOLY ORDERS IN THE DIOCESE OF THE HOLY CROSS

Postulancy is a time of mutual testing. The diocese and the postulant test each other to discern God’s way forward. The initial testing of the postulant by the diocese requires that the postulant

1. Be at least 23 by the time of ordination to the Diaconate. (Canon 9.01)
2. Subscribe to the ancient Catholic Creeds. (Canon 9.02)
3. Be the husband of one wife (1 Tim. 3. 1-13) “He shall not have been divorced or been granted an annulment from a still living spouse and remarried, nor married a woman who was divorced or been granted an annulment from a still living man.” (Canon 9.03.b)
4. Have a baccalaureate degree and transcript.
5. Be a member of one of the congregations of the Diocese.
6. Be free from drug or alcohol abuse
7. Be free from sexual perversion.

THE STEPS TO TAKE: APPLYING FOR POSTULANCY

Every applicant:

1. Consults his Rector as to why he wants to serve as a deacon. The applicant’s qualifications are reviewed. If his Rector counsels him to persevere in his intentions, the applicant
2. Writes a Letter of Application to the Bishop of the Diocese, stating:
 - a. His full name and age.
 - b. The length of time he has been resident in the parish.
 - c. When, and by whom, he was baptized.
 - d. When, and by whom, he was confirmed.
 - e. When, and where, he was admitted to the Holy Communion.

- f. Whether he has ever before applied for admission as a Postulant for Holy Orders.
 - g. On what grounds he is moved to seek the Sacred Ministry.
 - h. The applicant provides evidence of a satisfactory diploma from a college or university acceptable to the Diocesan Bishop and Standing Committee, together with a full statement of the work done by him. (Canon 10.02)
3. His Rector writes a Letter of Endorsement. See Appendix A.1
 4. Within sixty days of the receipt of the application, the Diocesan Bishop shall notify the applicant of the acceptance or rejection of his application. (Canon 10.03)
 5. As soon as possible after acceptance, the Postulant meets with the Standing Committee of the Diocese, the Bishop's council of advice. The Standing Committee's interest is in the Postulant's moral character and sense of vocation. An interview with the Standing Committee can be conducted during a Diocesan Synod.
 6. Postulancy can be thought of as approximately a six-month time frame.
 7. Encourage the support of your wife and children. Take time to explain things to them. Ask them for help. Include them as much as possible in home worship, prayers, church services and activities.

CANDIDACY

1. Any Postulant who has in the judgment of the Diocesan Bishop made satisfactory progress may apply for admission as a Candidate. Such application must be endorsed by the Vestry and the Rector (see Appendix A.2).
2. At this time the Postulant sends to the Bishop a statement from his physician that he is in satisfactory physical, mental and emotional health. (Canon 11.01)
3. The Diocesan Bishop shall notify the Postulant within sixty days of his acceptance, or if the application is rejected, of the reason thereof. (Canon 11.02)
4. For most men candidacy lasts for about a year. That makes for a total time of about eighteen months of reading and training with one's Rector and perhaps other clergy assigned by him. Some men work harder and faster, and others need more time. A Candidate is ready to take his Canonical Exams when he and his Rector think he is ready.

RULE OF LIFE

The Post-communion Prayer for the Ordering of Deacons asks that the new deacon will continue "ever stable and strong in...Christ." (BCP p. 535) Stability and strength in Christ depend on solid formation in the life of prayer and worship. St. Paul instructs us all to "Rejoice evermore, pray without ceasing. In everything give thanks..." (1 Thess. 5. 16-23) The work of our sanctification requires a rule that connects us every day with the praying Church. Getting broken in to a rule of life should begin immediately.

1. Say Morning and Evening Prayer daily, in your parish church, if possible, or perhaps with your family, when that is possible, or by yourself. Never let the devil cheat you out of your Daily Office, from now until you die. Shorten the Office as need be; say it in the car on the way to work, by memorizing the canticles and short psalms and scriptures. Some men get up long before dawn for their devotions. Others know how tired they are after a long hard day, and so it may be best to read Evening Prayer before the sun goes down. Include your wife and children in devotions as much as possible, obviously with grace at meal times, but also with the Daily Office, long or short version, or with Family Prayer (BCP, pp. 587-600), informal intercessions and thanksgivings, working through a book of the Bible, doing memory work or recitations, the singing of hymns, lighting the Advent Wreath in Advent or saying the Litany. We all need to do more work on family prayer in the home.
2. Have a time every day for meditation and spiritual reading. Always have a book on the life of prayer on your reading table. Classics like The Way of a Pilgrim are hard to put down. Do what you can reasonably do. Meditation spins naturally off the Daily Office, the Eucharist and spiritual reading. A phrase of Scripture, a hymn or a prayer sticks with us and we dwell on it, and talk with our Lord and listen to Him regarding it. With creativity and persistence it is possible to find ways to meditate for ten minutes a day. Use devotional tracts that have a one-page meditation on a Scripture, or say the Jesus Prayer, pray the Rosary or hum a hymn you know by heart. The steering wheel on your car has bumps on the back that can be used to say the Jesus Prayer or the Rosary. You can use teaching tapes or CDs in your car or sometimes find good Bible teaching on the radio. Your Rector will be eager to share his experience with you. Ask him what our Lord's disciples asked, "Lord, teach us to pray." (Lk. 11. 1)
3. Attend Mass every Sunday, and aim for the Prayer Book Holy Days as well. As Paul VI used to say, Jesus in the Eucharist is "the source and summit of our lives." We will want to form a habit of preparing for Holy Communion and giving thanks afterwards, using a St. Augustine's Prayer Book or a psalm or two suggested in the Book of Common Prayer on p. ix, or simple silence. Form a Mass intention (offering the Mass with intention for someone or some cause, or in thanksgiving for blessings received), uniting your whole life of prayer, with its praises, thanksgivings, intercessions, petitions and confessions, with the Holy Sacrifice. Everything we are and have is returned to the Father, through the Son, and His perfect Sacrifice, in the Holy Spirit. (Heb. 9: 14)
4. Tithe to your parish church. This means 10% of your gross income. If the tithe is a hardship, then aspire toward it. Start by giving 10% of your net income (after paying all taxes) or 10% of net income after mortgage payments on your house. Every year increase your pledge until you are tithing. Make the tithe the first check you write every month. Give God the first-fruits, not the leftovers. (Prov. 3: 9) This what He expects. He says in Malachi 3: 10 "bring ye all the tithes into the storehouse...and prove me now herewith...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The clergy cannot preach tithing

unless they practice it themselves, and discover what a joy and a blessing it is to put God first.

5. Go to Confession at least once a year, before Easter. Your priest will tell you everything you need to know about making your confession. In order for us to teach our people about this wonderful sacrament, we need to be penitents ourselves. God does not want us to miss the great release of absolution, the joy that Peter discovered on the beach after the resurrection, when Jesus in effect gave him absolution and a three-fold opportunity to profess his love. (John 21: 15-17)
6. Every three months, during the Ember Seasons, report to the Bishop, personally or by letter, regarding your manner of life, spiritual state and program of study (Canon 10.05). The Ember Seasons are the Wednesdays, Fridays and Saturdays (i) after St. Lucy's Day, December 13, (ii) after the First Sunday in Lent, (iii) after Whitsunday, and (iv) after Holy Cross Day, September 14. During the Ember Days the Church prays and fasts for those being ordained (Acts 13: 2-3). It is also a time of prayer for seminaries and for the increase of the ministry. Every effort is made to have ordinations on the Ember Days. The Propers are on pp. 260-261 of the Prayer Book, with additional prayers on pp. 38-39. It is possible that the word "ember" is a nickname, coming from the French, *quatre temps*.

In a rule of life we are learning to cooperate with the graces which the Holy Spirit lavishes upon us, for our formation in Christ, to the glory of our heavenly Father. We are allowing the Father to draw us more closely into His life, which He does through the Son, in the fellowship of the Holy Spirit. To "have life" (John 5: 24-29) is to be drawn into ever closer union with the most holy Trinity, in communion with the whole Body, on earth and in Heaven.

A WORD TO THE WIVES

This section is for your wife, if you are married. Please share it with her, as a review of God's plan for women in the Church, as noted in the Bible.

See how much of your husband's Rule of Life you can keep with him. It is essential for his ministry and for your well-being that you let the Lord form in you a mind, a heart and a will to be his help-meet (Gen. 2: 18), to release him into his ministry and to support him as he gives spiritual leadership to his household.

God has revealed in His Word, from Genesis to Revelation, that the ultimate meaning of creation is not the propitiation of capricious gods and goddesses, or power, material possessions or esoteric knowledge, but love: the absolute, infinite love of the three Persons of the most holy Trinity for each other. In the infinite exuberance of love, the Father creates us, through the Son, in the Holy Spirit. Man's destiny is to be incorporated into this triune love, in the Spirit, through the Son, to the Father.

God proclaims Israel to be His Bride (Jer. 2: 1-2; Ez. 16: 1-63; Hosea chapters 1-3). At the heart of creation, at the core of existence, is the nuptial mystery of God's indissoluble, steadfast love for His people. In the New Covenant, Jesus is the Bridegroom and the Church is the Bride (Eph. 5: 21-33). He is the second Adam of the new creation (1 Cor. 15:45) and Mary is the new Eve, the Woman clothed with the Sun (Rev: 12.1-17), the Mother of believers (John 19: 25-27). The glory of Christian womanhood is to be a daughter of Mary, who says "be it unto me according to thy Word (Luke 1: 26-56). It is in her obedience that Mary is exalted. In her disobedience, Eve falls.

The mystery of God's Plan is revealed in *kenotic* (self emptying), or gracious, patriarchy, eternally springing forth in the Trinity and established in creation. With the fall, human patriarchy can twist and warp into self-aggrandizement. The prophets foretell the redemption of patriarchy. The Father sends His Son, the One Who is totally anointed in the Holy Spirit. The Son empties Himself and from Mary, takes our human nature. By the Holy Spirit, the Word becomes flesh in Mary's womb.

To fulfill the Father's Plan, the pagan myths, the Hebrew prophecies and all the yearning and groaning of fallen creation, the Messiah comes as the warrior King who will engage in decisive, once for all stupendous combat with cosmic evil, to rescue, redeem and claim His Bride, through the sacred violence of the Cross, where He sheds all His Blood for her. God sheds His Blood for us. In stark and horrible contrast, the pagan and barbarian gods and goddesses, who are fronts for demons, demand our blood, and they have plenty of it today.

The Father accepts the perfect Sacrifice of His Son and raises Jesus from the dead, in the Holy Spirit. Jesus is victorious over sin and death, Saviour, King and Lord of all. When He ascends to the highest place, into the Holy of Holies, the Holy Spirit descends and is poured out on all flesh, to incorporate all who say yes, like Mary, into the nuptial mystery. Believers are those who, like her, are temples of the Holy Spirit, where Christ is formed. The Church is the Temple of the Holy Spirit and the Bride of the Lamb. The Eucharist is His marriage supper. "Let us rejoice...for the marriage of the Lamb has come, and his Bride has made herself ready..." (Rev. 19.7)

Each man is, like Christ, to be a provider, a protector and a priest for His Bride. The man is the priest because, like Christ, he offers the sacrifice of his own blood, or is willing at all times to do so, for his bride, his family, community and nation. Women are not to shed their blood in this way, but to engender new life. Their priesthood is lived vicariously, under and through their husbands, in the hierarchy established by God. That is why St. Paul says that women will be saved in childbearing, if they continue in faith and charity and holiness with sobriety (1 Tim. 2:15).

St. Paul says at this point (1 Tim. 2: 9-15) that women should keep silent in church (cf also 1 Cor 14: 34-35) and when they have questions, to ask their husbands at home. Be your husband's keenest student and let him share with you what he is learning. Pray earnestly and give thanks for him every day. Become familiar with the Scriptures cited here, and with those that pertain to his vocation (the Servant Songs in Isaiah: 42: 1-4; 49: 1-6; 50: 4-11; 52: 13—53: 12, and

Acts, chapters 6-9; Phil. 1: 1 and ff; 1 Tim. 3: 8-13) Other recommended reading is a book for clergy wives from St. Vladimir's Press, Presbytera. Finally, consider how you can dramatize, or symbolize, your vocation as a woman in the Church, by worshipping with your head covered, with a hat or a mantilla, for the reasons given in 1 Cor: 11: 3-16). We have done this for the girls at various summer camps, and they love it.

They delight to know that God has a special and exalted role for women to play. The notion that men and women are interchangeable is pathetic ideology. Men, young and old, rejoice to know that there is a place in the Liturgy which only they can assume: the Altar of God, surrounding the priest, and the Holy Sacrifice. Real women love hearing the truth, that conceiving, bearing, giving birth and nurturing new life, or being a support to that, is nothing short of glorious.

What the Bible teaches is what is truly radical. That is, God's Word gets right to the root of what is wrong in our lives: sin and rebellion. The Bible witnesses to the root solution: accepting the One Who saves us on the Cross from sin and death. Only the Bible's teaching on the relationship between men and women in the Church is radical (cf. also Prov. 31 & Song of Solomon). In the fellowship of the Holy Spirit, husbands and wives and indeed, all members of the Body, are learning how to live in and through one another, in the fellowship of the Holy Spirit. This is the beginning for us of the "ec-static" life of the Trinity, in which the Father infinitely and eternally pours Himself into the infinite receptivity of the Son, the Son infinitely returns this love, and the infinite pouring is Himself a Person, the Holy Spirit, Who pours Himself out into the Church, to unite us to the Father, through the Son.

What secular society offers is either diseased and watered down gruel or poison pasturage or slavery and breakdown and the culture of death. The Gospel proclamation is offered for the life and health of our society, and its liberation from the pagan and barbarian darkness into which it is sliding (Slouching Toward Gomorrah is a recent title worth considering). Our culture is in trouble because its sin has led to a crisis in masculinity. Multitudes of men do not know who they are in Christ. God wants us to know that if men accept Christ as their Head, everything else falls into place. When Christ is the Head of your man, and your husband is your head, you are finally completely free to be the woman God made you to be.

An upward spiral begins. The more you submit to your husband's headship (1 Pet. 3: 1-9) the more he will consider, appreciate and cherish you. And the more he does that, the more you feel like submitting and are glad for his God-ordained role, as the one who is prepared to shed his blood for you, as Christ did for the Church. Biblical submission is what opens up the possibility of exuberant life and glory. We see this in Jesus' submission to the Father. He submitted even to death on the Cross, and now He is alive and risen forevermore, the very life of man. The glory of the Father is in the face of Jesus Christ (2 Cor. 4: 6). Every man submitted to Christ knows that submission is what exalts and ennobles him. Every woman submitted to a man knows her exaltation thereby. So help your husband to be a man-in-Christ, provider, protector and priest, and take your place among the ranks of those who are helping to build a culture of life in our time.

READING LIST

see Appendix C for the suggested texts and sources

Here you will find the areas in which you will be trained and examined: 1. Bible, 2. Dogma, or Theology (including Ascetical and Moral), 3. Liturgics, 4. Church History and 5. Canon Law

Under Bible, there should be one book read on Old Testament and one on New Testament. Let your main text be the Bible itself. It is more important to know what the Bible says than to have read books and commentaries about it.

For the other subjects, only one book in each category need be read.

For the Liturgy course, your main text will be the 1928 Book of Common Prayer. As with the Bible, your liturgics course will be content oriented. Know the contents of the Prayer Book. If the Rector wants the Postulant to eventually be licensed to preach, there needs to be some work done in Homiletics.

For Canon Law, use the Canons of the Diocese of the Holy Cross, available from your Rector or by e-mailing afdvl@yahoo.com. You may also ask your Rector if he has a pre-1967 copy of the Constitution and Canons of the Protestant Episcopal Church. It is good to have a look at the old canons, before changes were introduced to undermine Holy Matrimony and Holy Orders.

It is important to have read the Affirmation of St. Louis, promulgated in that city in September, 1977, after a great Congress there organized by the Fellowship of Concerned Churchmen. You can read the Affirmation at www.anglicanfellowship.com

Go to Appendix C for the Suggested Reading List and Sources.

TRAINING

It will be up to the Rector to establish times for training and going over the reading. He may want to involve other clergy and learned laymen. One format for training is to pick a set evening every week. The Rector and his Postulant meet for Evening Prayer and a seminar. It may be feasible to occasionally include supper.

Another format is to make creative use of e-mail. A bishop, along with clergy, can e-mail weekly spot quizzes that give a Postulant a running evaluation of where he is in his studies.

It is also possible to have occasional regional postulants' day long seminars led by members of the Board of Examining Chaplains.

A typical deacon's course may involve about six months of postulancy and a year of candidacy, or about eighteen months of training. Practical instruction and coaching is needed in these areas:

1. The use of the voice in leading worship and preaching
2. The content and delivery of homilies and sermons
3. What the Deacon does at Mass
4. The Liturgy of the Pre-Sanctified (Administering Holy Communion from the Reserved Sacrament on Sundays when there is no priest)
5. Taking the Reserved Sacrament to the sick and to shut-ins
6. The Choral Office (sung Morning and Evening Prayer). the Litany, said and sung.
7. Baptism, Holy Matrimony and the Burial Office.
8. The Catechism and teaching children
8. The importance of visiting members of the Congregation
9. The Deacon's vestments and the sacred vessels.
10. Keeping records of services
11. Parish administration
12. The things a Deacon may not do (bless, absolve, or celebrate the Eucharist)

THE EXAMINATION

When the Rector thinks the Candidate is ready to take his Canonical Examinations, he notifies the Bishop so that a day long meeting can be set up for the Candidate with the Examining Chaplains. Sometimes the first part of their exam is written at home and sent in before the meeting, and sometimes the written exam is given on the day of the meeting, in the morning. The afternoon exams are oral and will use the written exam as a take-off point. The exams are in the subjects named above. The examiners want to find out where the candidate is strong and where he is less strong. More work in a given subject will be given to the Candidate if the chaplains think it is needed, even if he passes it. The Examining Chaplains recommend to the Bishop whether they think the Candidate is academically qualified, or not, or what kind of work he still needs in certain areas. *Always keep in mind that intellectual and spiritual formation are a life-long commitment.*

BEFORE THE ORDINATION

It is ideal if a silent retreat or a quiet day can be scheduled at a monastery before the ordination. It is also salutary to make one's confession.

Immediately before the ordination Liturgy, the Candidate will sign a "Promise and Oath of Conformity" in the presence of the Bishop and other clergy, swearing to belief in the Bible as the Word of God and to conformity to the doctrine, discipline and worship of the Diocese and the Church.

THE ORDER OF ST. STEPHEN

Deacon Lee Herbert's vision of an Order of St. Stephen is for deacons who want to use the skills and expertise they acquired in business, the military, one of the professions, or some other field. These deacons, because they are in retirement or close to it, want to spend more time helping their rectors in one or any of these areas: parish administration, finance, investment, starting new missions or groups within the parish, marketing research, r & d, contact work, public relations, expanding existing ministries, teaching and training and taking an active interest in the day-to-day operation of the parish.

CRITERIA FOR APPOINTMENT AS A DEACON IN THE ORDER OF ST. STEPHEN

1. The applicant should ideally be between the ages of 55 and 70.
2. He should have a desire for more intensive service in the Church.
3. He should have a good background in business, the military or one of the professions.
4. If married, he should have a firm understanding with his wife of those things necessary to devote to his new calling...the thought, time and personal resources he will be required to give.
5. The Congregation backs him up.
6. The Rector endorses his application.
7. He meets all the criteria mentioned above in this Training Manual, including the Rule of Life.

Deacons who wish to be appointed in the Order of St. Stephen will apply to the Bishop and provide the following information:

1. His background in the military, business or one of the professions.
2. Any languages he may speak.
3. What he considers to be his greatest accomplishment.
4. Would short out-of-town trips to other churches be a problem if that was necessary to get a job done?
5. Do you understand that your work as a Permanent Deacon is usually non-stipendiary? Permanent Deacons may or may not be reimbursed for expenses, depending on the parish.

THE INTEGRATION OF SECULAR SKILLS AND EXPERTISE

Deacons in the Order of St. Stephen may raise questions as to:

1. The Church's relationship to its community. Do the parish's programs duplicate those offered by other churches? Are there needed services we could be offering that would expose us to new members?
2. Whether the parish can set up a satellite mission. Other kinds of missions: to colleges, retirement homes, hospitals.
3. Whether this parish could someday start a day school.
4. Whether neighborhood Bible studies would help the parish to grow.

5. Who coordinates the Church School and its curriculum? Who trains the teachers?
6. Whether there is a parish library, maintained and added to.
7. The training of boys and men to be acolytes.
8. The training of men as Lay Readers.
9. Who trains new Altar Guild members, and girls to be on a junior altar guild?
10. Who runs parish social events, meals, picnics and fund raisers?
11. Who sets up parish quiet days and retreats?
12. Who does the Parish Directory?
13. Our permits and licenses. Are they up to date and kept that way?
14. Insurance on the building and contents. Has this been checked, in light of increased property values? Is the parish inventory up to date?
15. The Memorial Book, and whether it is up to date.
16. Utilities, and if there are ways to save money on electricity, fuel and water.
17. Parish scholarships for summer youth camp.
18. Parish scholarships for college students and seminarians: our investment in human resources and talents, the most profitable of all investments.
19. The parish's program of investments
20. Does the Rector have someone who can order things for the parish, especially for the Altar and the Sanctuary?
21. Who cleans the church? Does the parish have a janitor? Who takes care of the grounds?
22. Birthday, anniversary and sympathy cards to parishioners.
23. Are parish organizations (Anglican Church Women, Mens' Group, Boy and Girl Scouts, tutorial programs, sports teams, choirs, and other groups in full swing or do they need assistance or funding?
24. Whether the religion sections of the local newspapers are regularly contacted with news about the parish. Are the names of religion editors known and have they been met with? Are we letting people know we are here and what we stand for, through interviews, paid advertising and free advertising on cable TV and radio?
25. Whether there is an active building and grounds committee. Does the physical plant get inspected by somebody on a regular basis to look for signs of wear and tear? Is there a program in place to correct deficiencies? Is there somebody who has been trained in getting competitive bids or are contracts made on the basis of friendship or membership in the church?
26. Who looks after the food pantry or other service to the needy of the community?
27. Whether there are widows or shut-ins who need help with repairs, grounds maintenance or errands?
28. Who can help any unemployed members of the congregation with job training or job placement.?
29. Who helps the elderly or shut-ins with practical needs, repairs, shopping, etc.
30. Whether members of the parish take part pro-life activities such as the annual March for Life in Washington, D.C., in January, or birth-care centers, etc.

The issues raised here are important, but must be seen against this constant: it is our vocation in the Church to produce saints, not strategies.

Deacons in the Order of St. Stephen will not use special titles, initials or insignia or wear vestments different from other deacons.

APPENDIX A: FORMS OF ENDORSEMENT

For a Postulant, the endorsement of the Rector or Minister-in-Charge shall read:

To the Right Reverend _____, Bishop of the Diocese of the Holy Cross:

I hereby commend to you A.B., and certify that he is a Communicant Member of _____ Parish. After due inquiry concerning his manner of life and possible vocation to the Sacred Ministry I hereby request that he be considered for admission as a Postulant.

(Dated) _____ (signed) The Reverend

For Candidates for Holy Orders, the endorsement from the Rector and Vestry shall read:

To the Standing Committee of the Diocese of the Holy Cross:

We do certify that, after due inquiry, we are well assured and believe that A.B. for the last three years has lived a sober, honest and godly life, and that he is loyal to the Doctrine, Discipline and Worship of this Church, and does not hold or teach anything contrary thereto. And, moreover, we think him worthy to be admitted to the sacred Order of Deacons in Christ's One, Holy, Catholic and Apostolic Church.

(Dated) _____

I hereby certify that A.B. is a Communicant Member of _____ Parish in good standing; that the foregoing endorsement was signed at a meeting of the Vestry duly convened at _____, on the ____ day of _____, in the Year of our Lord _____, and that the names attached are those of all (or a two-thirds majority of all) of the members of the Vestry.

Signed _____, Rector/Clerk of the Vestry

APPENDIX B: FACSIMILE CANONICAL EXAMS

These are questions from several exams, conflated together. A typical exam is less than half this length.

Bible

1. If a new letter of St. Paul was found, and was certainly authentic, would it be “Scripture?” Why or why not?
2. Why do Anglicans place certain books in the Apocrypha rather than the OT? Are readings from these books found in our lectionary?
3. Write an outline of OT history, setting out the main points you would cover in an adult class.
4. Briefly compare and contrast the four Gospels.
5. How would you sum up the Gospel in one sentence?
6. In a few paragraphs, *briefly* compare and contrast the synoptic Gospels. Include in your answer for what particular audience each author was writing, and the major emphasis of each synoptic Gospel.
7. Very briefly, how is the Gospel of St. John different from the synoptic Gospels?
8. Where do we find the earliest account of our Lord’s institution of the Eucharist?
9. Identify the books in the Bible where these verses are found (knowing the chapters and verses is even better):

“In the beginning God created the heaven and the earth.”

“And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.”

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

“God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.”

“Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might...”

“Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”

“And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand.”

“So all the elders of Israel came to the king at Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.”

“I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.”

“O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.”

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned...”

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper...and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

“Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.”

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy.”

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple...”

“And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.”

“In the beginning was the Word, and the Word was with God, and the Word was God.”

“A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me.”

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.”

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live...”

“One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bear record, and his record is true...”

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

“And when the day of Pentecost was fully come, they were all with one accord in one place...and they were all filled with the Holy Ghost...”

“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

“Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.”

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

“God was in Christ, reconciling the world unto himself...”

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread...For as often as ye eat this bread and drink this cup, ye do shew the Lord’s death till he come.”

“Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation...”

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth...”

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

“Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature...”

“For as the body without the spirit is dead, so faith without works is dead also.”

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist...”

“Ye should earnestly contend for the faith which was once delivered unto the saints.”

“And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”

“The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Theology

1. List the Sacraments of the Church. For each sacrament state the form (what words are to be used), matter (what outward sign is used) minister (who may perform the sacrament), subject (who may receive the sacrament) and effect (what happens in the sacrament).
2. What are the Ecumenical Councils? What is their authority for Anglicans?
3. What is the significance of the Fathers? Who are your favorites?
4. What are the 39 Articles of Religion?
5. What is the Affirmation of St. Louis?
6. What are the origins of the two creeds found in the BCP?
7. What is the third creed to which we subscribe? Where may it be found?
8. How do we claim to be a branch of the Catholic Church? What are the other branches?
9. What is the relationship between Scripture and Tradition?
10. Identify: original sin. the Incarnation. the Atonement. gnosticism. Arianism.
11. What is the central heresy of Islam?
12. What do you see as the great theological crisis of our time?

Moral Theology

1. What is the difference between mortal and venial sin?
2. What is the position of this Diocese on divorce and remarriage?
3. What is the Church’s teaching on abortion?
4. List the 7 deadly sins. Is every commission of one of these sins necessarily a grave matter?
5. List the 6 precepts of the Church.
6. What do you see as the great moral crisis of our time?
7. The Catechism in the BCP begins with the person and his name, and ends with the words “be in charity with all men.” Do you see a significance in this?

Ascetical Theology

1. What are the 4 cardinal virtues? What are the 3 theological virtues?
2. What kinds of prayer are there?
3. A theologian is one who _____.
4. The spiritual life is cooperation with God’s _____.
5. Man is called to _____. In one sentence, what is the aim of the Christian life?
6. How is temptation to be resisted?
7. In what does repentance consist?
8. How might one’s intercessions be organized?
9. What is meditation?
10. What are the wilderness experiences or dark nights that are encountered in the life of prayer?
11. Why is Christian prayer (and all life in the Church) Trinitarian?

Liturgics

1. What books are authorized for worship in this Diocese?
2. List and discuss the contents of the main divisions of the BCP.
3. What two places in the New Testament talk specifically about the Sacrament of Unction, or anointing with oil? What are the reasons for Unction? Is this a Sacrament that is in common usage?
4. In what year did the first Book of Common Prayer appear, and who compiled it?
5. American revisions of the BCP are ____, ____ and 1928. What BCP was used in the colonies?
6. What are the 3 litanies in the 1928 BCP?
7. In what 3 places does the 1928 BCP refer to sacramental confession?
8. What are some of the ways in which psalms may be selected for Morning and Evening Prayer?
9. What do the terms “fast” and “abstinence” mean? Where do we find directions about fasting and abstinence in the Prayer Book?
10. What are the Ember Days?
11. The Liturgy is addressed to the ____, through the ____ and in the ____.

Church History

1. Write an outline of Church History, setting out the main points you would cover in an adult class.
2. What 6th century monk from what is Italy today could be said to be the Father of Christian Europe?
3. Who is the only English monarch called “the Great?” (if it were not for him, we might be speaking Danish today). Why was he great?
4. What was the Great Schism, and when did it occur?
5. What is the “Via Media” of post Reformation England?
6. To whom did the Anglican divines of the 16th and 17th century primarily look in the formulation of their theology?
7. What was the Oxford Movement? Who were some of its leaders?
8. What group of Christians predominates in the victory of WWII? Who led the way?
9. Why has Anglicanism been called “an outbreak of Orthodoxy in the West?”
10. What do you see as the vocation of orthodox, realigned Anglicanism in the Body of Christ today?

Canon Law

1. Describe the government of the Parish and the Diocese according to our Canons.
2. What are the principle functions of a deacon?
3. What does “voting by orders” at a Synod mean?
4. What is a canon?
5. How are canons revised?
6. Who is the ecclesiastical authority of a diocese in the absence of the Bishop?
7. Who is second in command of a parish, after the Rector?
8. One of the significant reforms of our orthodox Anglican jurisdictions has been to canonically vest property with the ____ and not the diocese.
9. True or False: in Anglican polity in the U.S. there is a balance of the prerogatives of the bishops, the clergy and the laity.

APPENDIX C: SUGGESTED READINGS

For those preparing for Diaconal Canonical Examination

(Only one from each category must be read.)

Source (Not Required)

The Oxford Dictionary of the Christian Church. Ed. Frank Cross et al., Oxford UP: Oxford, 1997. *Runs \$150+*.

Bible

Bruce, E. F. The Canon of Scripture. Intervarsity Press: Downers Grove, 1988. *A very comprehensive survey of the field by one of our outstanding conservative English scholars of the present generation.*

Guthrie, Donald. New Testament Introduction. 3rd ed. Rev., Intervarsity Press: Downers Grove, 1970. *A thorough introduction with up to date surveys of all New Testament scholarship and sound defense of a conservative approach to the text and early church history.*

Kreeft, Peter. You Can Understand the Old Testament: A book-by-book Guide for Catholics. Servant Publications: Ann Arbor, 1991.

Kreeft, Peter. Reading and Praying the New Testament: A book-by-book Guide for Catholics. Servant Publications: Ann Arbor, 1992.

Morris, Leon. New Testament Theology. Academic Books, Zondervan Press: Grand Rapids, 1986. *A quite accessible survey by an outstanding English scholar.*

Richardson, Alan. An Introduction to the Theology of the New Testament. Harper and Row, 1958. *An excellent treatment by an orthodox Anglican. May be out of print.*

Dogma

Furness, Malcolm. Vital Doctrines of the Faith. William B. Eerdmans' Pub. Co.: Grand Rapids, 1974. *An excellent general survey which presents the Biblical sources, historical developments and denominational variations in interpretation of a number of basic Christian doctrines. A very useful text to use for both an initial study and a final, pre-examination review!*

Hall, Francis J., Dogmatic Theology. The American Church Union: Felham Manor, 1921.

Moss, C. B. The Christian Faith: An Introduction to Dogmatic Theology. Morehouse-Gorham Co.: New York, 1954.
A standard Anglican textbook – rather polemical when dealing with either Roman Catholics or Presbyterians.

Moss, C. B. A Summary of the Faith. The Episcopal Book Club: Eureka Springs, 1961. *Excellent 47 page summary. Try the Anglican Bookstore.*

Stanley, Vernon, The Catholic Religion. A. R. Mowbray & Co. Ltd.
A classic; Good for adult confirmands and Sunday School teachers.

Toon, Peter, Yesterday, Today and Forever: Jesus Christ and the Holy Trinity in the Leading of the Seven Ecumenical Councils. Preservation Press: New Jersey, 1996.

Wilson, Frank, Faith and Practice. Morehouse Pub. Co.: New York, 1985.
Another classic by the sometime Bishop of Eau Claire. Good for adult confirmands, inquirers and Sunday School teachers.

Whale, J. C., Christian Doctrine. Cambridge U. Press.
An excellent survey for beginners.

Liturgics

Dix, Dom Gregory, The Shape of the Liturgy. Dacre Press Adam and Charles Black: London, 1945.
Perhaps the most influential twentieth-century book on liturgy.

Schmemmann, Alexander, The Eucharist: Sacrament of the Kingdom. St. Vladimir's Seminary Press: Crestwood, 1988.
A seminal work from one of the greatest liturgical scholars of the twentieth-century.

Shepherd, Massey H. The Oxford American Prayer Book Commentary. Oxford UP: New York, 1950.
Out of print but worth trying to get hold of. Inter-leaf commentary on every page of the 1928 BCP.

Ascetical Theology

French, R. M., The Way of a Pilgrim and the Pilgrim Continues on His Way. [classic]
St. Vladimir's Seminary Bookstore. Orthodox spirituality in a delightful narrative from a 19th century Russian pilgrim.

Harton, F. P. The Elements of the Spiritual Life: A Study in Ascetical Theology. S. P. C. k.: London, 1950.
This may well be the classic Anglican work, surely ranking with William Law and Jeremy Taylor; A work to be re-read each year. Unfortunately out of print but well worth the effort it takes to locate it. (Try the Anglican Bibliopole).

Knowles, Archibald Campbell, The Practice of Religion: A Short Manual of Instructions and Devotions. Morehouse-Gorham Co.: New York, 1956.

St. Augustine's Prayer Book. Ed. Loren Gavitt. West Park: Holy Cross Publications, 1947.

A manual of devotion for Episcopalians, compiled by the Holy Cross Fathers in the late 40's.

St. Francis de Sales, Introduction to the Devout Life. [classic]

A classic by a saint whose clear-headed, common-sense approach is always welcome. In print and readily available.

Underhill, Evelyn, The Letters of Evelyn Underhill. Ed. With an introduction by Charles Williams. Christian Classics: Westminster, 1989.

Perhaps the best work of one of the leaders of the revival of Anglican spirituality in the 20th Century.

Church History

Chadwick, Henry, ed. History of the Christian Church. Penguin Classics. Penguin Books: New Jersey, 1973.

A six volume paperback history written by leading scholars of the various periods. A quite readable work intended for the "general reader".

Edwards, David L., Christian England. (3 Volumes). Wm. B. Eerdmans Pub. Co.: Grand Rapids, 1983. (Reprint Oxford UP).

A very readable history; sympathetic to many different forms of piety and, despite the author's being Provost of Southwark Cathedral, rather sound in its Anglicanism.

Moorman, J. R. H. A History of the Church in England. London: Adam and Charles Black, 1958.

Worth the effort to locate. Try The Episcopal Recorder.

Spencer, Bonnell, Ye Are The Body: A People's History of the Church. West Park: Holy Cross Publications, 1961.

An excellent summary written for high school students with helpful charts and diagrams.

Moral Theology

Jone, Heribert, Moral Theology. Newman Bookshop/Press: Westminster, 1945. [Reprinted Tan Books and Publishers: 1994.]

Succinct and to the point.

Kirk, Kenneth E., Some Principles of Moral Theology and Their Application. Longman and Green Co. Ltd.: 1926.

Try Anglican Bibliopole.

Lewis, C. S. Christian Behaviour. [classic]

Mortimer, R. C., The Elements of Moral Theology. London: Adam and Charles Black, 1953.

Try Anglican Bibliopole.

Waddams, Herbert, A New Introduction to Moral Theology. S. C. M. Press: 1972. [Seabury Press: 1965]

Webb, William, The Cure of Souls: A Manual for the Clergy. J. Masters and Co.: 1892.

SOURCES

The American Church Union, P. O. Box 40020, Berkeley, CA 94704 510-841-3083 <http://www.anglicanpck.org/resources/acu/index.html>

This source publishes Hall's Dogmatic Theology, Anglican Confirmation Packet, Acolyte's Manual, The Truth and the Life: Essays by Priests of the American Church Union, and more.

The Anglican Bibliopole, 858 Church Street, Saratoga Springs, NY 12866

<http://www.anglicanbooks.klink.net/>

An excellent but expensive source for out of print books.

The Anglican Bookstore, 100 Skyline Drive, Eureka Springs, AR 72632 (800) 572-7929. Sells C. B. Moss The Summary of the Faith.

Anglican Marketplace, The Prayer Book Society USA,

<http://www.anglicanmarketplace.com/>

The Homilies, Dr. Toon's books.

APA Books, Anglican Catholic Church, <http://www.anglicanbooks.com/>

BCP/KJV Combination, The Manual for Priests, Haverland's Anglican Catholic Faith and Practice.

Conciliar Press, <http://www.conciliarpress.com/>

Sells excellent tracts dealing with Protestant objection to Orthodox Catholic practices. Such titles as Call No Man Father, Facing Up To Mary, No Graven Images, Prayer and the Departed Saints. Written by former Campus Crusade for Christ leaders who embraced Orthodoxy.

The Convent Society, Anglican Catholic Church of Canada, 136 William St., Parry Sound, Ontario, P2A 1W2 (705) 774-9232

<http://www.zeuter.com/~accc/accc/convent.htm>

Moore's, That They All May Be One, Moss' The Summary of the Faith, Carleson's The King's Highway, Wilkinson's The Liturgy of Holy Week, King Alfred's Prefaces to the First Fifty Psalms, Sinclair's Meditations on the Nicene Creed.

The Episcopal Recorder, Reformed Episcopal Church, 610-292-9852
<http://homepage.mac.com/klock/ChristChurch/pubsoemain.htm>
Sutton's Signed, Sealed, and Delivered, Tarsitano's Outline of an Anglican Life,
Litton's Dogmatic Theology, Griffith-Thomas' Introduction to the Thirty-Nine
Articles, Browne's A Theological Introduction to the Thirty-Nine Articles.

Gracewing Publishing, 2 Southern Avenue, Leominster, Herefordshire, HR6
0QF, England, 01568 616835 Fax: 01658 613289 gracewingx@aol.com,
<http://www.gracewing.co.uk/> Esoteric English publications.

Holy Cross Bookstore, <http://store.holycrossbookstore.com/index.html>
(800) 245-0599

The IAF Bookshop, <http://www.acahome.org/tac/iaf/bookshop.htm>
Knowle's, Practice of Religion, Lamburn's Ritual Notes.

Ignatius Press, 1-800-651-1531, www.ignatius.com

Lancelot Andrewes Press, Western Rite Orthodox,
<http://www.andrewespress.com/>
Neale's, Commentary on the Psalms, St. Dunstan's Plainsong Psalter.

The Orthodox Anglican Bookstore, <http://booksandgifts.orthodoxanglican.net/>

St. Vladimir's Press, 1-800-204-2665, www.svspress.com
An excellent source for classical and current Orthodox theologians.

APPENDIX D: A SERVICE FOR ADMISSION OF A LAY READER

from the New Jersey Diocesan Service Book, Princeton, New Jersey, 1940

The candidates for Admission shall be habited in cassock and surplice for the service.

*Let the candidates who are to be admitted be presented to the Bishop
(or someone appointed by him) in these words:*

Reverend Father in God, I present unto you *these persons* to be admitted to the Office of Lay Reader in the Church.

Then let the Officiant say:

Dearly beloved, forasmuch as *these persons* now presented unto us *have* been found apt and meet to perform the duties of Readers in the Church, we, on our part, are ready and willing to admit *them* to execute the duties of this office. But, before we solemnly appoint *them* to the same, let us humbly call upon God in the Name of his blessed Son, our Saviour Jesus Christ, beseeching him to regard with his favour and blessing this our undertaking and to replenish *these persons* with his heavenly grace, that *they* may faithfully execute *their* office to the honour and glory of God, and to the good of *their* fellow men.

Then shall the Bishop (or his deputy) question them as follows:

Will you in your ministrations observe the due order and discipline of the Church and obey those who are set in authority over you?

Answer: I will.

Will you endeavour to frame and fashion your lives so as to be wholesome examples to the people amongst whom you live?

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

*Then shall those that are to be admitted kneel before the Bishop (or his deputy)
and he shall stand and say:*

O Lord God Almighty, who dost vouchsafe thy blessing to all that love thy Word, look graciously on these thy servants. Pour down upon them the abundance of thy grace. *Amen.*

Make them diligent and humble in their ministrations, ready to obey those who are set over them in the Lord, and careful to fashion their lives according to thy holy will and commandments. *Amen.*

Grant them to grow in grace and in the knowledge of thy Word, that they may minister to the salvation of souls, to the glory of thy name, and to the edification of thy people; Through Jesus Christ our Lord. *Amen.*

Then shall there be delivered to each his license and a copy of the Holy Scriptures.

Take thou authority to exercise the office of a Reader in the parish of(or, in this Diocese). In the Name of the Father, and the Son, and of the Holy Ghost. *Amen.*

Then the Bishop will say:

The Lord be with you.

And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father ...

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; Through Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; Through our Lord and Saviour Jesus Christ. *Amen.*

Then shall the Bishop bless the newly admitted Readers, saying:

May the Lord give you wisdom, courage, strength, and love to do his will. And the blessing of God Almighty, the Father, and the Son, and the Holy Ghost, rest upon you and upon the work you shall do in his name, now and forevermore. *Amen.*