

PRESBYTERS' ORDINATION "VOWS" IN THE WESLEYAN FAMILY OF CHURCHES

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Tomorrow I shall say to you, wilt thou, wilt thou, wilt thou? But there will come a day to you when another will say to you, hast thou, hast thou, hast thou?

So Bishop Charles Gore¹ addressed his ordinands during their retreat with him on the eve of their ordination.

During his second year at Boston [University School of Theology, while doubling as a supply preacher], Norman [Vincent Peale] was ordained. He promised, as did all Methodist clergymen, to keep out of debt and avoid all use of tobacco.²

—which would give any reader who did not know otherwise the impression that these were ordination vows! These two passages illustrate, first, something of the penetrating spirituality attaching to the ordination examination inherited by the Wesleyan family of churches from their Anglican origin, and second something of the confusion in Methodist folklore as to the association of "vows" with progression into ministry.

At certain points, ordination vows have played a prominent role in British Methodist sentiment and practice. The re-introduction in 1836, in the British Wesleyan Methodist Church, of a full-orbed ordination rite with imposition of hands¹ was preceded and prepared for by Jabez Bunting's unauthorized but certainly deliberate introduction of the ordination vows for presbyters (from the *Book of Common Prayer*) into the examination of candidates for Full Connexion in 1824 and

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possibly earlier.⁴ Even before the change, ministers received by the previous procedure had typified their ministerial motivation by recalling that “the vows of God” were upon them.⁵ A century and a half later, in the British Conference’s *Service at the Welcome of a Minister to a Circuit*, the newly arrived colleague was reminded, “At your ordination you answered to those things which were demanded of you,” and then asked, “Will you endeavour to preach the Word of God, to administer the sacraments, to be a shepherd to the flock and to live a godly life in accordance with the promises made at your ordination?”⁶ At a very early stage of British Methodism’s unsuccessful union negotiations with the Church of Scotland, precise texts for Ordination and Induction Vows—the rest of each service being sketched in merest outline—were presented to the churches.⁷ A ministerial spirituality⁸ of the personal renewal or reaffirmation of ordination vows, at the time of Conference or other significant moments, emerged in the 1970s and 1980s. The American scene is little different. In the Methodist Episcopal Church before its division in 1844 and after, as also in the Methodist Episcopal Church, South and in the re-united Methodist Church, ministers transferring from other churches were exempted from the laying on of hands, but were required to profess “our ordination vows”—unless they had already made such profession in other churches of the Wesleyan family.⁹ In a controversial setting, a critic of the 1939 union charged prominent Methodist clergy with breaking their (diaconal) ordination vow by espousing modernist views of Scripture.¹⁰

And the intensely personal dimension is very present:

I look back through thirty-two years to the day, so full of emotional interest to me, when your [Bishop Joshua Soule’s] hands were laid upon my head in my Deacon’s ordination. I bless God, no lapse of time, no change of circumstances, has affected the irrevocable vow I made that day. What I committed into the hands of the blessed Christ—strength, talent, working faculty, life—is still in his hands.¹¹

1784 AND AFTER: THE AMERICAN BRANCH

When providing for the future life of the emergent Methodist Church in the newly independent United States, John Wesley adapted the Anglican Ordinal of 1660, probably for the ordinations which he himself carried out, certainly for use in North America.¹² Like the bulk of Anglican ordination liturgy, the ordination examination was derived from Martin Bucer, a fact of great significance but little considered. Wesley altered the text, to remove references to the English realm and its national church, to simplify where possible, and to make some doctrinal refinements.

Wesley’s 1784 version survived with minimal change in the rites of the Methodist Episcopal Church (MEC), the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Methodist Protestant Church (MPC), the (American) Wesleyan Methodist Church (WMC, the first major changes occurring in 1992), the Missionary Methodist Church of America (MMCA), the Congregational Methodist Church (CMC), the Methodist Episcopal Church, South, the Southern Methodist Church, the Free Methodist Church (FM), the Colored (now Christian) Methodist Episcopal Methodist Church, and the re-united Methodist Church (MC, USA) and the Evangelical Methodist Church. Translations of the MEC, MECS and MC, USA liturgies

appeared in numerous overseas Annual Conferences—translations which also underwent adaptations, as (for example) in the *Agenden* of the Evangelisch-methodistische Kirche in Germany (E-MK). The United Brethren in Christ adopted an abbreviated variant. The Evangelische Gemeinschaft (EG) used a close (though at points subtly rephrased) German translation of the Wesley text, later accompanied by an English version, which was kept by both the Evangelical Association (EA) and the United Evangelical Church and their successor Evangelical Church, as well as in the United Evangelical Church's continuing body, the Evangelical Congregational Church (ECC). The Wesley tradition then passed into the Evangelical United Brethren Church (EUB), and The United Methodist Church (UMC, 1968) also, via the Methodist Church's 1964 *Book of Worship*.

Thus far, amendments had been verbally limited, even if not trivial. The United Methodist Church's 1980 *Ordinal...for Official Alternative Use*, however, made (pp. 41-44, 144-147) substantial changes.¹³ These changes were extended, chiefly by way of abridgement, in the 1992 *United Methodist Book of Worship*, with further amendment in *Services for the Ordering of Ministry in the United Methodist Church* (U. M. Publishing House 1998). The final (well, final so far) result is: on vocation to eldership; on Trinitarian belief and personal faith; sufficiency of Scripture as unique standard for the Church; faithfulness in prayer and study; exemplary discipleship (not in 1998); denominational loyalty. In a general *celebratio ordinum*, questions 2-5, with another, preceding, question on representative ministry move forward into a general examination of all candidates for all orders, etc., and vocation specifically to eldership (introduced by a detailed account of the present duties of the Methodist presbyterate) and denominational loyalty, are addressed immediately before the laying on of hands and prayer. The unintended result of this rearrangement is to give a functional, utilitarian and obsessively denominational impression of ministry. The affirmation of Trinitarian belief is intended to embed the presbyteral order in the general priesthood of the faithful, but the technique is oddly conceived. The same purpose would be better served by concentrating on the "Recognition of our Common Ministry" now (1992) inserted early in each ordination or commissioning order. The 1998 provisional rite places the catalogue of presbyteral duties before the question as to vocation, and adds a question about covenanting to participate in the order of elders in mutual sustenance. This last innovation is bound up with the new legislation as to "Clergy Orders" (*Discipline 1996*, paras. 310ff), in which the historic concepts of *taxeis*, orders of ministry, and of "intentional communities" (such as the Order of S. Benedict, the Order of Preachers, the Order of St. Luke, etc.) are confused. Association of membership in the "Orders" with election into Full Connexion with an Annual Conference points more to an "Intentional Community" than to a *taxis*. Since "Intentional Communities" have a long history of temptation to corporate narcissism, a wiser emphasis would be on collaborative ministry, admittedly with colleagues in one's own *taxis*, and within one's own tradition, but directed unambiguously to the collaborative ministry of the entire Church, not only of the ordained, and not only in terms of one denomination!

The only other major change to be noted here is the 1992 Wesleyan Methodist rite, which adds an optional question to the ordinands' spouses:

It is the teaching of Scripture that a spouse shall be a loving companion to the

ministry of a mate. You have witnessed the examination of your marriage partner in which commitment to the work and responsibilities of ministry has been stated. Your participation in God's purposes for ministry through your marriage partner is important also. You will be needed to share in prayer, to extend love and compassion to all, to carry forward the example of marriage harmony and family wholeness. As the companion of your loved one who is now entering the ranks of ordained ministers in the Church, will you dedicate yourself to complement and embrace that ministry as God enables you?

A: I will, by God's grace.

These vigorous words spell out what parishes do indeed usually expect, demand, of the pastor's spouse, a demand which has been much discussed in this century. The churches' pastoral responsibility for clerical households might however better be served by suitable petitions in intercessory prayers. If a married couple is called *as a couple* to ordained ministry (and this does occur), then the whole ordination preparation and celebration would best apply to them both on equal and parallel terms.

1784 AND AFTER: THE BRITISH BRANCH

In British Methodism after Wesley's death, most ministers were admitted into Full Connexion, after the private examination and vote in the Conference, by a public act in which a second examination was followed by a ritualized vote of the whole Conference (which long included those upon whom Wesley had laid hands) in the presence of the people, with prayer by the President. The form of examination used in the juridical phase was a Methodist peculiarity, continuing the disciplinary provisions of Wesley's "Large Minutes." The bodies which left Wesleyan Methodism (the original Methodist Connexion), and finally coalesced as the United Methodist Free Churches, continued this pattern. Their form for "Public Reception of Itinerant Preachers into Full Connexion"¹⁴ shows both how this process was seen as a form of ordination, but also how far the in-house testing of preachers among the Methodists differed from examination of candidates for the ministry of the church universal:

1. Will you relate briefly your conversion to God, and your present Christian experience?
2. Can you declare in the presence of this congregation, and of Almighty God, that you are actuated by the desire to save souls from death, in offering yourself to become wholly devoted to the work of the Ministry?
3. Do you believe that you are called of God to this work?
4. Has God owned your ministerial labours, giving you seals to your ministry?
5. Do you believe the doctrines of the Holy Scriptures as they are generally believed and taught in the United Methodist Free Churches?
6. Do you approve of our Connexional Constitution and Regulations, of our system of Church discipline, and will you faithfully maintain the same?
7. Will you engage, if now received into Full Connexion, to the utmost of your

power to make full proof of your ministry: diligently devoting yourself to prayer, to reading, and to study, that you may obtain every qualification to make you a devoted and efficient minister of Jesus Christ; and will you faithfully discharge the duties of the pastoral office, especially in visiting the sick and the poorer members of Society?

8. Will you affectionately and zealously co-operate with your brethren, in the great and important work of the ministry, rendering to your senior brethren such subjection in the Lord, as is not inconsistent with the requirements of the Holy Scriptures?

This form evolved: twenty years later, Q. 2 extended the desire to save souls from death to include "to aid believers to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"—sanctification! As to vocation: "Will you briefly state why you believe...?" As to Scripture and denominational interpretation: "Do you believe" is extended: "and will you teach?" As to study: "giving special attention to the Word of God?" (the implications here are fascinating). The revered senior brethren have now given way to "your Superintendent", and subjection not inconsistent with Scripture has become "due respect and loyal co-operation."

These texts, except for small residual influences in the British United Methodist Church's 1913 *Book of Services*,¹⁵ belong to the past, but their emphases and their development illustrate some of the hidden forces working within the Methodist and other churches in a rethinking of ministry and tradition.

As to the other constituent churches of the 1907 union: the Methodist New Connexion (1797) published few ritual texts, apparently preferring the minimum of liturgical prescription beyond the text of the New Testament. (It cannot too often be explained that this policy is not indifference to worship, but a commitment to careful extemporaneity). The New Connexion ordained with imposition of hands from the outset—this was essential to their platform—and the act was preceded by questions, but no text has survived. The Bible Christians first published an ordination rite¹⁶ only very late in the 19th century. Its format is close to the old Wesleyan and continuing UMFC model. For only two of the five questions is specific wording laid down: they combine materials from the UMFC rite under the headings, (a) of total devotion, prayer, work for conversion and sanctification, and (b) of cordial identification with the denomination and (a novelty, this) resolve "to remain in our ministry as long as you are able to continue in the work."

The Primitive Methodist Church (1810) published no ordination liturgy throughout its history. P.M. ordinations took place at District Meetings, and detailed reports in the denominational magazine show that questions put to the ordinands before the prayer were a settled feature; but no text is known to be extant, even if any one were written down.

These developments represent, generally speaking, evolution of the Wesleyan Methodist practice before 1836, when the complete form of ordination was finally restored. When the rite needed for the Wesleyans,¹⁷ who had only one order of ordained ministry, was issued, its examination showed two significant changes: the question as to vocation was replaced; and after the query as to the sufficiency of Scripture there were inserted two questions as to subscription — to the Wesleyan "Standard Sermons" and

Notes, and to the Large Minutes—as being conformable with Scripture. It is significant that the latter change, the addition of denominational allegiance, did not take place everywhere in the Wesleyan Methodist world—not, for example, in Canada.

The vocation question was lifted from the first vocation interrogation in Cranmer's (not Bucer's) examination for the diaconate. It is addressed, not to any specific order, but to entry upon the ordained state at all. The candidates are warned that the personal sense of obligation is not self-authenticating, not least because sin and frailty obscure our self-knowledge. The candidates are asked if they *trust* (i.e., God, not themselves) that behind and beneath their personal perception there is the will and power of the Holy Spirit. The long-term result and criterion of that divine impulsion is the dominant motive and intent of Christian ministry: for the glory of God, specifically (as BO adds) through the proclamation of the Gospel and the building-up of God's people—to the (growing) exclusion of personal aggrandizement and self-regarding ambition.

When the Wesleyans, Primitives and United Methodists united in 1932, the Wesleyan ordinal was used until a new one could be published. The 1936 *Book of Offices (BO)*¹⁸ service made significant changes, without compromising the integrity of the general design. In the vocation question, preaching is explicitly mentioned. The question of doctrine, sacraments and discipline is moved to fourth place, so that the theme of defense of orthodoxy follows immediately upon the question of Scripture sufficiency, and then the doctrine-sacraments-discipline of Christ issue can itself lead into the query about specifically Methodist doctrine (as subordinate to the shared scriptural faith) and then naturally into the discipline of filial obedience. Diligence in prayer and study, exemplary living, and the service of harmony then follow in their old order. Two questions are introduced: one concerns the encouragement of the Body's every member to use their gifts to the full, and to present every member perfect; the second and last addresses ministry as representative of God's personal pleading, and the duty of stirring up the gift of the Spirit to testify to all humankind.

This version, part of the rite by which Geoffrey Wainwright and his contemporaries were ordained, may be reasonably identified as the fullest flowering of the text derived through Wesley from Cranmer and Bucer. The revisions of 1975 and 1998 are stark abbreviations of the material. The decisive steps were taken in an ecumenical setting. In *Anglican-Methodist Unity: The Ordinal*, of 1968 (pp. 23-4), the questions are reduced to vocation (to the presbyterate specifically), to the sufficiency of Scripture (with no inferences as to their use!), belief in "this Church's version of the Faith, submission to discipline, diligence in prayer and study—and reduced to a skeletal minimum in each case. Methodism's Faith and Order Committee was instructed to base the new Ordinal on this model, even though the Anglican-Methodist Unity Scheme had foundered, as a tacit pledge on Methodism's part to the further quest for unity. The questions in the 1975 *Methodist Service Book (MSB)*¹⁹ reproduce those in the abortive 1968 draft, except that "submit yourselves as sons in the Gospel to those appointed to have the rule over you" becomes (significantly) "work together with your brothers and sisters...." The 1998 *Draft of the Methodist Worship Book* (p. 301) and the final 1999 version, *The Methodist Worship Book (MWB)*, p.303) make only a few, delicate, further changes: "a Minister of the Word and sacraments in the universal Church"; "studies which will equip you for your ministry."

One drastic change is common to both British and American main lines: the omission (why?) of the ministerial service to Christian unity. In the church which reads (professes to read) the sermon "On the Catholic Spirit" as a confessional platform, this omission is inexplicable.

FONS ET ORIGO: MARTIN BUCER'S "LAWFUL ORDINATION" AND ITS IMPLICATIONS FOR ORDINATION LITURGY

The English, and therefore most Methodist, ordination orders are essentially based on Martin Bucer's advice to Archbishop Cranmer in his *De ordinatione legitima*,²⁰ which itself probably reflected the actual use of the Reformed Church of Strasbourg. This fact is of more than antiquarian interest. As well as providing a remarkable link with the wider Reformation (of which English-speaking Christians are usually allowed only a brief and prejudiced glimpse), Bucer's rite, and specifically the examination, carries and realizes a distinctive, and for these days ecumenically urgent, ecclesiology, within which the ministry, as an ecclesial instrument on a Christological basis.²¹

For Bucer, the Church carries responsibility for the whole of society, yet cannot, true to its nature, be simply identified with or tied to its social context or to the present age. By the power of the Word and the Spirit, the Church may and must be constantly renewed in obedience and unity, and grow toward perfection. This is best done by the service of *ecclesiolae*, "*Christliche Gemeinschaften*," ("Christian societies, associations, fellowships"), smaller voluntary gatherings of believers, including Christian households. Such a church requires a ministry to serve its corporate life through the preaching of the true Word; by defense against false doctrine, personal counsel in church gatherings, in families and face-to-face; in essentially collegial labor for the harmony and peace of the Church universal; and all this is the act of Christ giving gifts to and for and within his Body, as is envisaged in Ephesians 4. The sympathy between this vision, which is condensed into Bucer's and Cranmer's ordination examination, and the Wesleys' vision of a church renewed in faith and fellowship for the conversion and hallowing of a nation, is obvious.

The structure of Bucer's ordination rite is innovative and deliberate. The examination had a degree of mediaeval precedent, not least in the vow of canonical obedience.²² The Anglican liturgiologist William Palmer²³ reasonably surmised that the questions, developing earlier interrogations addressed to bishops elect, were more searching than anything that had gone before.

As an element in ordination ritual, the examination and the "vows" are important, but not essential. "Suffice it to say, that the only mode of ordination which can be proved to have existed from the beginning, consists in the imposition of hands, with a benediction or prayer that the Holy Spirit may enable the person ordained to fulfil his office in the Christian Church." This further observation of Palmer expresses the general consensus²⁴ of liturgical scholarship: the core and essence of the rite is prayer, that God will make and sustain his ministers.

Far from being the essence or center of the rite,²⁵ the "vows" are secondary. From a separate proceeding, prompted by the advice in I Timothy, the examination has moved into ordination liturgy, and thereby been irrevocably changed. It is a reassurance to the ordainers(s) that their task is being discreetly done. It is a *point d'appui* for clergy account-

ability.²⁶ It is a means by which “this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties”—though, indeed, the latter aspect may be perilous:

‘...sworn word may strengthen quaking heart,’ said Gimli. ‘Or break it,’ said Elrond.²⁷

But all these roles are minor. It is the centrality of the prayer which provides the “vows” with their meaning and sacramental effect. They do more than identify those areas and aims of ministry where God and God’s servants work together most closely on the Church’s most sensitive and risky tasks of world-confronting mission. The “vows” do not stand alone, nor are they climactic: they follow, as a faith response, upon the proclamation of the Word and its application in the presidential preamble, and lead on, by way of the commendation, into prayer: silent intercession, *Veni Creator*, ordination prayer....

The wording of the responses, until recently, has made this clear; in the 1936 British version: “I ... have so determined, by God’s grace.” “I will, the Lord being my helper.” “I will do so, with the help of the Lord.” “I do so believe, and I will so preach, the Lord being my helper.” “I will, the Lord being my helper.” “I will endeavour so to be, the Lord being my helper.” “I will apply myself thereto, the Lord being my helper.” “I will, the Lord being my helper.” “I will endeavour so to do, the Lord being my helper.” “I will, the Lord being my helper.” This is not vain repetition. The emphasis is deliberate. The obligations can in the end be only the work of God, and ministry is conferred, made possible and sustainable and sustained only through the effectual prayer of the Church, the covenant people.

W. David Stacey, biblical scholar, systematic theologian, educator of the ministry, servant of the British Methodist Church in Faith and Order, and liturgical reviser, puts it well for us²⁸: “Vows belong between the two poles of the spiritual life, submission and initiative. On the face of it, they seem more like initiative. There is the appearance of self-confidence in the man who stands up and asserts publicly before God that he will do this and he will not do that. But the more we think, the more it appears that vows really represent submission. The crux of it all is not what we promise to do, but the attendant prayer that God who has brought us to this place by His call will use these vows as a means to enable us to fulfil our ministry.”

The weakening of these responses is a dire symptom. The American and American-derived Liturgies suffer less in this respect. Even in the 1981 *Liturgie der Evangelisch-methodistischen Kirche* for Central and Southern Europe, which entitles the examination, “*Verpflichtung*,” (“act of imposing duty”), the ordinands are instructed, “So antwortet: Ja, mit Gottes Hilfe!” The British scene is more bleak. Following its ecumenical blue-print, MSB 1975 reduces the answers uniformly to “I am” and “I will.” The effects of this change are forcibly brought out by Sergio Carile’s translation²⁹ of them all as simply “Si.”

THE 1936 FORM OF THE EXAMINATION, WITH SELECTED VARIANTS

(The selected variants involve changes of sense or emphasis)

Question 1: Vocation

In SS and its American descendants, this opening interrogation tacitly assumes a previous (diaconal) ordination, although Wesley has omitted the subtle query in BCP ("according to the order," etc.) which tacitly requires of the candidates that they have obeyed the rules in offering themselves this further ordination, and in particular that they have not committed the crime of simony:

Do you think in your heart, that you are [bel truly called, according to the will of our Lord Jesus Christ, [and the order of this Church of England] to the order [and Ministry] of Elders [of Priesthood]?

Changes:

om. MPC

"to the ministry" MC 1964;

"Is it your sincere conviction that you have been called of God to the office and work of a minister, and are you persuaded that you ought to fulfill that call by serving as an ordained minister in The Wesleyan Church and among God's people everywhere?" WMC 1992

... An elder is called to share in the ministry of Christ and of the whole church:
to preach and teach the Word of God
and faithfully administer the sacraments of Holy Baptism and Holy Communion;
to lead the people of God in worship and prayer;
to lead persons to faith in Jesus Christ;
to exercise pastoral supervision, order the life of the congregation,
counsel the troubled, and declare the forgiveness of sin;
to lead the people of God in obedience to mission in the world;
to seek justice, peace, and freedom for all people;
and to take a responsible place in the government of the Church
and in service in and to the community.

These are the duties of an elder.

Do you believe that God has called you to the life and work of an elder? UMC 998

The British Wesleyan replacement:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministrations, to serve God for the promoting of his glory, (BO adds: for the preaching of His Gospel) and (for) the edifying of his people?)

Changes:

"Brethren and sisters, do you believe that you are called by God to this office and work?" MSB 1975

"Do you believe that God has called you to be a Minister of the Word and Sacraments in the universal Church?" MWB 1998.

Question Ia: Personal Belief:
UMC 1980, 1992, 1998:

"Do you believe in the Triune God, And confess Jesus Christ as your Lord and Savior?"

"Glaubst du von Herzen an Jesus Christus und bist du dir deines Heils in ihm gewiss?"

E-MK 1986

Question II: The Sufficiency of Scripture, Teaching within its Limits

"Are you persuaded that the Holy Scriptures contain sufficiently all doctrine necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge: and to teach nothing, as required of necessity for eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?"

Changes:

"Haltst du dafür, dass die heil. Schrift hinlanglich all Lehren enthält, die zum ewigen Leben durch den Glauben an Jesum Christum nothwendig sind? Und bist du entschlossen, das Volk, das deiner Obsorge anvertraut werden mag, aus der Schrift zu unterrichten, und ihm nichts beizubringen, als was zur ewigen Seligkeit nothwendig und nach deiner Ueberzeugung in der gottlichen Schrift enthalten und daraus erweislich ist? Ist das deine Ueberzeugung?—Willst du dich bestreben, durch die Gnade Gottes so zu handeln?"

EG (shift of emphasis: "necessary to salvation" moved from content of teaching to the judgement of the preacher?)

(divide into two questions and): "persuaded may be contained in and proved by" ECC 1994.

"Will you faithfully exercise yourself in the study of the Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so that you may be able to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?" MPC (and divide the question into three).

"... charge, that they may enter into eternal life?" (and om. all after) ECC 1994.

"Do you accept the Holy Scriptures as containing Irevealing 1992I...our Lord Jesus

Christ?" (and omit all after) MSB 1975, MWB 1998

"...Christ, and are the unique and authoritative standard for the Church's faith and life?" (no reference to personal teaching role) UMC 1992

"Do you believe the Holy Scriptures are the fully inspired and inerrant Word of God, containing sufficiently.... Jesus? Are you determined to instruct people from the Scriptures in order that they may be born again in Christ, become committed to holy living, and be prepared to serve for the upbuilding of the Christian community in this present age?" WM 1992

[*Question: On Doctrine, Sacraments, Discipline; see Q. IV*]

"Willst du treulich dich befehligen, Lehre, Taufe, Gedachtnismahl und christliche Zucht und Ordnung so zu halten und zu verwalten, wie der Herr es befohlen hat? Willst du dich bestreben, mit der Hilfe Gottes so zu thun?" EG

[*Question III: As to Doctrinal Defence and Admonition*]

Will you be ready, with all faithful diligence, to drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private admonitions and exhortations, as well to the sick as to the whole, as need shall require, and occasion shall be given?

The association of a dogmatic issue with pastoral priorities indicates that erroneous doctrines are spiritually destructive, and also that the most pernicious heresies will be the popular superstitions and nominally religious hatreds as much as the ingenious theories of the articulate corrupters of the faith.

Changes:

"... Kranke und Gesunde, wie es in deinem Wirkungskreis nothing sein mag, zu ermahnen und aus Liebe zu bestrafen?" EG [note concentration on local needs, and on loving manner of reproof].

moved into Q.II, MPC

moved into Q. IV, AMEZ 1995

"by all faithful diligence to disprove and banish all erroneous" ECC

om. MC, USA 1939; EUB 1947, MSB 1975, MBW 1998

moved into Q.IV, WMC 1992,

incorporated in Q.V, UMC 1992, 1998

Question IV: Ministering Christ's Doctrine, Sacraments and Discipline

Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded?

Changes:

"doctrine of Christ, the Sacraments, and the Discipline of the Church"
MC, USA 1939

om. "of Christ" EUB 1947.

"doctrine of Christ, the sacraments, and the discipline of the church, and in the spirit of Christ to defend the church against all doctrine contrary to God's word?"
AMEZ 1995

"administer the sacraments, preach the doctrines of Christ, and observe and execute the Discipline of the Church as the Lord has commanded?" ECC 1994.

"Willst Du die Sakramente dem Evangelium gemass true verwalten?"
E-MK 1978, 1986

om. all MSB 1975, MBW 1998, UMC 1992

Influences of historical-critical questioning of the dominical origin of the sacraments and of the New Testament basis of Church order, are clearly at work at this point.

Question V: Doctrinal Conformity

As you believe that you are called to be Ministers of Christ in the Methodist Church, I now ask you whether you believe its doctrines, and whether you are determined to preach the same?

"Willst du Lehre und Ordnung der Evangelisch-methodistischen Kirche befolgen, sie lehren und vertreten?" E-MK 1978 (emphasis on representative role)

"Hast du Lehre, Verfassung und Ordnung der Evangelisch-methodistischen Kirche studiert und bist du bereit, sie in deinem Dienst gewissenhaft zu befolgen und zu vertreten?" E-MK 1986 (adding emphasis on informed assent)

"In covenant with other elders, 1992]

Will you be loyal to The United Methodist Church,
accepting its order, liturgy, doctrine, and discipline,
defending it against all doctrines contrary to God's Holy Word,
and accepting the authority of those appointed to supervise your ministry?"

UMC 1992]

and committing yourself to be accountable with those serving with you,
and to the bishop and those who are appointed to supervise your ministry?"

UMC 1998

Question VI: Canonical Obedience

Will you submit yourselves as sons in the Gospel, to those whom the Methodist Church shall appoint to have the rule over you?

Wesley: Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions and subjecting yourselves to their godly judgments?

Changes:

"reverently heed <with a glad and willing mind, EUB> them to whom..."

MEC 1932; MC 1939, EUB 1947

"reverently submit to your superiors in office, unto whom is committed" ECC

"mit Ehrbeitigkeit den hoheren Amstdienern der Gemeinde, denen du nach der Ordnung dieser gemeinschaftlichen Regiments-Einordnung unterworfen sein magst..." EG; "... with reverence obey your superiors in office of the Church ... regulations of this Church" EA

"Reverentemente obedecereis aos vossos superiores a quem, segundo os Canones, esta entregue o cuidado e governo sobre vos..." *Canones da Igreja Metodista 1971*, Sao Paulo, Imprensa Metodista 1971, p. 188

"Will you accept the discipline of this Church and work together with your brethren and sisters in its ministry?" MSB 1975; "...your sisters and brothers in the Church?" MBW 1992

"Willst du den Rat der Amtsbruder in der Leitung der Kirche annehmen und ihrer Weisung nachkommen? Willst Du auf jedem dir zugewiesenen Arbeitsfeld deinen Dienst mit Fleiss und Treue versehen? Willst allen deinen Amtsbrudern mit

Achtung und Liebe begegnen?" E-MK 1978 [emphasis on receiving advice and following direction, on acceptance of stationing, and respect and love to all colleagues]

"Willst du auf jedem dir zugewiesenen Arbeitsfeld deinen Dienst mit Fleiss und Treue versehen? Bist du bereit, den leitenden Brüdern der Kirche mit Achtung zu begegnen und mit ihnen partnerschaftlich zusammenzuarbeiten? Willst du mithelfen, dass wir zusammen in bruderlicher Dienstgemeinschaft leben?" E-MK 1986 [developing sequence of ideas: diligence requires respect for superiors, leading to partnership with all colleagues]

incorporated with Q. V UMC 1992, 1998

om. MPC, CMC, FM (restored 1995 or earlier)

Question VI: On Collaborative Ministry:

"Will you, for the sake of the Church's life and mission, covenant to participate in the order of elders? Will you give yourself to God through the order of elders in order to sustain and build each other up in prayer, study, worship and service?"

UMC 1998

Cf. E-MK 1978 and 1986 variants on theme of Q. VI

Question VII: Prayer and Study

Will you be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same [laying aside the study of the world and of the flesh]?

Changes:

om. "and in such..." UMC 1992

om. closing phrase, BO 1936, BO 1936, MWB 1998; MC 1939, UMC 1992

"...as help to the knowledge of God and of his kingdom?" MC 1939, EUB 1947, AMEZ 1995.

"which will equip you for your ministry?" MWB 1998

"Will you be faithful in prayer, in the reading and study of the Holy Scriptures, and with the help of the Holy Spirit continually rekindle the gift of God that is in you?" UMC 1992, 1998

Insertions (UMC 1980):

Three questions (om. UMC 1992): on performing listed presbyteral duties; and then, corresponding somewhat with BO 1936 X-XI, on building up the Body of Christ in collaboration with the people, and on leading the church in community service.

Do you promise faithfully to fulfill the duties of your calling among the people committed to your care; to preach and teach the Word of God and the faith of the Church, to lead the celebration of Baptism and the Lord's Supper, to exercise pastoral care and leadership, and in the spirit of Christ to defend the Church against all doctrine contrary to God's Word?

Will you undertake to be a faithful pastor to all whom you are called to serve, laboring together with them and with your companions in this ministry to build up the family of God, enabling them as God's people to fulfill their ministry of reconciliation?

Will you, by precept and example, lead the people of God to participate in the life and work of the community and to seek peace, justice, and freedom for all people?

Question VIII: Exemplary Living

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Changes:

"so viel es an dir und an euch liegt" EG I ("as in you *pl.*) lieth," admitting limitation of responsibility, taken to apply to family as well as to ordinand]

"Willst du dein Leben und das deiner Angehörigen nach dem Evangelium so ordnen, dass ihr der Gemeinde und der Umwelt das Vorbild eines christlichen Hauses gebt?" E-MK 1978.

"...teachings of Christ?" EUB; same change, and om. all after MC 1939, AMEZ 1995

om. all MSB 1975, MWB 1998, UMC 1998

[The rationale of this omission, in the British Faith and Order Committee discussions, was that the clergy were assumed to be in the married state, which ignored the Christian integrity of ordinands who are single.]

"Willst du, soweit es dir möglich ist, dein Leben und das der Deinen so ordnen, dass ihr ein Beispiel der Nachfolge Christi gebt?" E-MK 1986 [personal limitations given renewed acknowledgment; new attention to the figure of Christ.]

“Will you be a steadfast disciple of Christ, so that your life may be fashioned by the gospel, and provide a faithful example for all God’s people?” UMC 1992

divided into two questions: African Union 1895, MPC, CMC.

Question IX: The Service of Unity

Will you maintain and set forward, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Changes:

“Friede, Ruhe, Liebe und Einigkeit halten, und unter allen Christen besonders aber unter denen, die deiner Obsorge anvertraut sind, so viel wie möglich befördern?” EG;

“... maintain and promote, as much as in you lies, peace, quietness, love, and unity, among all Christians, and especially among those committed to your care?” EA
[both versions add explicit reference to unity; German especially makes the ordi-
nand responsible for unity, etc., before commending it to others.]

“Vil du ... bevare og fremme fred, enhet og kjaerlighet all kristne og saelig blant dem som blir betrodd til din omsorg?” *Ritual for kirkelige handlinger – Metodistenkirken I Norge* (Oslo, Norsk Forlagsselskap [1968]), p. 57.

“cultivate and maintain harmony, peace and love among all people, especially among all Christian persons and preeminently among them that are ...” ECC 1994

“Willst du in den dir anvertrauten Gemeinden Liebe uben, Frieden und Einigkeit halten und sie unter allen Menschen zu fordern suchen?” E-MK 1978, 1986 (“ver-
suchen”) [pastors’ first duty is not to advocate but personally to practice love, peace,
unity, and to do initially within their congregations.]

om. MMC, MSB 1975, MWB 1999; om WMC 1992; om UMC 1992.

Question X: Building Up the Body, Toward Perfection

As you are called to be Ministers in the Church of God, and seeing that to each of its members the ministration of the Spirit is given to profit withal, will you do all that in you lies to build up the Body of Christ, to persuade and encourage every member to exercise the gift of grace that is in him, and to present every man before God perfect in Christ Jesus?

New in BO 1936, omitted thereafter in MSB 1875 and MWB 1990. Ephesians iv, Colossians 1:28 and 1 Corinthians 7:7 combine here in ordering ministerial priesthood (not least in offering the Church as an oblation) to the general priesthood. UMC 1980 inserted, after VII, two comparable questions, on building up the family of God towards their ministry of reconciliation, and on leading the people in serving the community:

Question XI: Stirring up the Gift of God

As you are called to be ambassadors on behalf of Christ, beseeching men to be reconciled to God, as though God were intreating by you, will you continually stir up the gift of God that is in you, by the help of the Holy Spirit, to testify the Gospel of the grace of God to all men?

New in BO 1936; om. MSB 1975, MWB 1999

UM 1980 parallel:

As ambassadors of Christ, will you, by the help of the Holy Spirit, continually rekindle the gift of God that is in you to make known to all people the Gospel of the grace of God?

The reference to stirring up the gift is in UMC 1992 and 1998 moved up into Q. VII, in connection with study. The allusion to 2 Timothy 1:6: "I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands" (RV), contrives, in all Methodist liturgies, to avoid the Scriptural assertion of the instrumentality of the imposition of hands. John Wesley's note *in loc.* may be cited in defense: "*The gift of God*—All the spiritual gifts, which the grace of God has given thee" (end of his note on this verse). In both BO 1936 and UMC 1980, the use of this text had been derived from the rite for the consecration of bishops, with the rationale that bishop and presbyter (elder) are of one order.

ENVOI

Ordination "vows" have various secondary but significant roles. When changes in ministry occur in a given tradition, other churches will interpret those changes, partly, by examining the new form of examination.³⁰

As my ordination in 1968 approached, I meditated in the pre-ordination retreat, and also subsequently, on the examination (in its 1936 form), which made me approach that day with deep misgivings as to my right to be ordained, and a growing sense that God's strength is made perfect in weakness. Shortly afterwards, when, invited as the new kid on the block to address my new colleagues in the clergy fraternal (ministerial association), I led a study of these questions, which were largely then shared by the churches represented there, a senior Anglican colleague remarked that this material would supply "an excellent basis for a very uncomfortable retreat." He was of course saying that these questions serve to recall the ordained to radical renewal. Later experience led to two further conclusions: that lay people who are aware of the ordination examination are thereby aware of

what God expects of, and may be asked to effect through, the church's clergy, and therefore also through its Body as a whole; and that these questions, "vows," and their implied prayers provide an excellent aiming-point for the education of candidates for ordination.

Adaptations made in recent decades in the two majority Methodist communities, British and American, have tended to less demanding stipulations and more functional, activist, categories. Far from magnifying the priesthood of all believers, these moves have unintentionally increased clericalism, and obscured the ecclesial character of ordained and therefore of all ministry. The traditions surviving chiefly in smaller, conservative Methodist bodies ignored (to say no more) by the larger ones, are not fossils: in other liturgical areas, these churches have been freely innovative. Here, they have preserved a residual seed of an ecclesiology apt to the Wesleyan vision, and of an accompanying spirituality which expects all the more of ordinands because it asks everything of the faithful Trinity.

Common action to fashion a workable form of these "vows," to be shared across the Wesleyan family, would not be unthinkable; but such a course would tax all our resources of resolution and courage and humility.

NOTES

* A shortened version of this paper appears in the Festschrift for Geoffrey Wainwright, *Ecumenical Theology in Worship, Doctrine, and Life*, ed. David S. Cunningham, Ralph Del Colle, Lucas LaMadrid, (New York and Oxford, Oxford University Press, 1999), pp. 106-15, and is printed in fuller form with the agreement of the Oxford University Press. All the original contributions were shortened, although they conformed to the prescribed limits, because so many of those invited were able and willing to take part. In this complete version, the spelling has been conformed to American practice, except in direct quotations of British sources.

1. G. Leonard Prestige, *The Life of Charles Gore, A Great Englishman* (London & Toronto, William Heinemann 1935), p. 259. Charles Gore, C.R., 1853-1932: bishop successively of Worcester, Birmingham and Oxford.

2. Arthur Gordon, *One Man's Way. The Story and Message of Norman Vincent Peale* (revised and enlarged edition of *Minister to Millions: A Biography*, (Englewood Cliffs, NJ, Prentice-Hall 1972), pp. 85-6.

3. On the history of ordination in Methodism in general: John L. Nuelsen, *Die Ordination im Methodismus: Ein Beitrag zur Entstehungsgeschichte der kirchlichen Selbständigkeit der Methodistenkirche*, (Beiträge zur Geschichte des Methodismus, Heft 21 (Bremen, Verlagshaus der Methodistenkirche 1935); Albert Brown Lawson, *John Wesley and the Christian Ministry: The Sources and Development of His Opinions and Practice* (London, SPCK 1963); A. Raymond George, "Ordination in Methodism," *London Quarterly and Holborn Review*, April 1951, pp. 156-69 also his condensed survey in *Dictionary of Liturgy and Worship* (London, SCM 1972), pp. 294-95 and *New Dictionary*, etc. (1986), pp. 410-14, together with ch. 2 in R.E. Davies, A.R. George, E.G. Rupp, eds., *A History of the Methodist Church in Great Britain*, vol. II (London, Epworth Press 1978); B. L. Semmons, *Can We Get Methodist Origins Right?*, [Australia] 1967, and *The Conferences after Wesley* (Melbourne, National Press Pty 1971); John C. Bowmer, "The Ordination Service in Wesleyan Methodism, 1791-1850," *Proceedings of the Wesley Historical Society XXXIX/6* (October 1974), pp. 153-57; John D. Grabner, *A Commentary on the Rites of An Ordinal, the United Methodist Church*, diss. Notre Dame 1983; Sergio Carle, "Liturgia per la consecrazione pastorale nella Chiesa Metodista," *Rivista Liturgica* (Torino) LXXXIII/3-4 (Maggio - Agosto 1996), pp. 528-36.

4. Observed with disapproval by James Dixon: Richard Watson Dixon, *The Life of James Dixon*,

D.D., *Wesleyan Minister* (London, Wesleyan Conference Office 1874), pp. 125-32. Dixon knew of no Conference authority for this, and did not apparently recall the text of the ordination rite—still in print, though only used in the case of overseas missionaries—in Wesley's *Sunday Service*. The long doctrinal examination before the Conference, prior to the private admission to Full Connexion, is fascinatingly described by the official but anonymous American representative to the Wesleyan Conference of 1846, in the *Methodist Quarterly Review*, XXIX (July, 1847), pp. 459-79, "Sketches of Matters and Things in Europe," esp. 468-71.

5. "The vows of God"; cf. Joseph Entwistle, "Pastoral Duties: A Charge Addressed to Twenty-Eight Young Preachers. On their Admission into Full Connexion with the Methodist Conference, on Tuesday, August 1st, 1826, in Brunswick Chapel, Liverpool," *Methodist Magazine* (New York), 10/9 (August 1827), 329-332 (p. 329).

6. The date of this service is uncertain, but prior to 1966. During the work towards the 1975 *Methodist Service Book*, Faith and Order and its co-opted colleagues agree that this formulation savoured of "re-ordination" and should be eschewed.

7. *Methodist Conference...Bradford...1978: Agenda*, 11-12 (Representative Session only).

8. Examples: a special order to celebrate the silver wedding of the Rev. and Mrs. Swaminathan and Joyce Jacob, and of Jacob's ordination silver jubilee, at Bell Road, Hounslow in October, 1980; Paul Hulme, "Called to the Ministry—for what?," *Methodist Recorder* 7312 (February 5, 1998), p. 5: "For me, what is constant in the ordained ministry is to be found in the ordination service and the vows we made there." Re-affirmation of ordination "vows" in a Maundy Thursday setting was contemplated by the British Conference but not pursued.

9. See Robert Emory, W.P. Strickland, *History of the Discipline of the Methodist Episcopal Church, revised and brought down to 1856* (New York, Carlton & Porter [1847]), pp. 137-38; P.A. Peterson, *History of the Revisions of the Discipline of the Methodist Episcopal Church, South* (Nashville TN, 1889), p. 66; *Doctrines and Discipline of the Methodist Church 1940* (Nashville, TN, Methodist Publishing House 1940), p. 94 [= #311: 3-4]; C.W. Brockwell, "The Discipline and the Recognition of Orders: A Brief Historical Review," *Methodist History* 19 (April 1981): 179-82—a study whose importance is out of all proportion to its brevity.

10. Newton C. Conant, *Present Day Methodism and the Bible* (Camden, NJ, Bible Protestant Press 1949), p. 44.

11. W.M. Wightman, Dec. 31, 1865, in Frederick DeLand Leete, *Methodist Bishops Personal Notes and Bibliography: with Quotations from Unpublished Writings and Reminiscences* (Nashville, TN, Parthenon Press 1948), p. 245.

12. On Wesley's ordinal, see Lawson (n. 3), esp. Appendix 2 (pp. 182-198). For the text: James F. White, ed., *John Wesley's Sunday Service for the Methodists in North America* [Quarterly Review Reprint Series] (United Methodist Publishing House and United Methodist Board of Higher Education and Ministry 1984), pp. 291-92; same pagination in the fuller OSL facsimile edn., *John Wesley's Prayer Book*. (The Ordinal is totally missing in the defective 1992 UMPH facsimile). Commentaries on the Wesley text and its derivatives: Nolan B. Harmon, *The Rites and Ritual of Episcopal Methodism* (Nashville: Publishing House of the M.E. Church, South, 1926), pp. 311-407, esp. 356-9 (texts), 372-3 (commentary). Albert Cook Outler, "The Ordinal" in William F. Dunkle and Joseph D. Quillian, Jr., eds, *Companion to the Book of Worship* (Nashville & New York: Abingdon 1970), pp.103-133, esp. 126-7.

13. A commentary (pp. 67-70) is included; the Examination is misleadingly characterized (p. 67) as "the liturgical equivalent of the various forms of academic and disciplinary testing undergone by all candidates for ordained ministry."

14. *Book of Services for the Use of the United Methodist Free Churches* [commissioned by the 1867 Annual Assembly] (London: T. Newton n.d.), pp. 84-86. *The Methodist Free Church Book of Services* [n.d., between 1889 and 1898], pp. 60-61.

15. *Book of Services for the use of the United Methodist Church* [NOT its U.S. 1968 namesake] (London: Henry Hooks 1913), pp. 62-64.

16. *Book of Services for the use of the Bible Christian Church*, new edn. (London: Bible Christian Book Room 1903), pp. 35-38, esp. 37-8.

17. *The Sunday Service of the Methodists; with other occasional services*, (many edns., e.g.) (London: Wesleyan Conference Office 1876), pp. 138-39; no change in *Public Prayers and Services*, also many edns from 1882. Since the latter book marked a thorough-going overhaul of Wesleyan liturgy to abjure anything allegedly "sacerdotal" from the Anglican past, this conservatism is not accidental.

18. Also many edns.; e.g., in the 1936 pulpit edn., pp. 120-30, esp. pp. 127-30.

19. The pagination is constant in all editions: see p. G9.

20. Printed in the 1577 *Scripta Anglicana*; not yet available in Pierre Fraenkel's edition of *Martini Buceri Opera Latina* in the series "Studies in Medieval and Reformation Thought", Leiden, etc., Brill. Much of the Latin text is cited in parallel columns by F.E. Brightman, *The English Rite*, vol. II (London, Rivingtons 1915), pp. 974-97, esp. pp. 984-87, and by Harmon (n.12). A most valuable English rendering is given by E.C. Whitaker in his *Martin Bucer and the Book of Common Prayer* [Alcuin Club Collections No. 55], Great Wakering, Essex, Mayhew-McCrimmon 1974, pp. 176-183, esp. 180-1, comments on pp. 4-6. For Cranmer's extensive yet not uncritical use of Bucer, see Paul F. Bradshaw, *The Anglican Ordinal: Its History and Development from the Reformation to the Present Day* (Alcuin Club Collections No. 53), London: SPCK 1971), esp. ch. 2.

21. Still of first value: Jacques Courvoisier, *La notion de l'église chez Bucer dans son développement historique* (Etudes par la faculté d'histoire et de philosophie religieuses de l'université de Strasbourg, No. 28), Paris 1933); Willem van't Spijker, *The Ecclesiastical Offices in the Thought of Martin Bucer* [the author's dissertation for the Vrije Universiteit, Amsterdam, *De ambten bij Martin Bucer*, ET by J. Vriend and L.D. Bierma in *Studies in Medieval and Reformation Thought*, vol. LVII, (Leiden, etc., Brill 1996).

22. Cf. Joseph Andreas Jungmann, "Das Gehorsamsversprechen nach der Priesterweihe und der althochdeutsche Priesterid," in L. Lenhardt, hg., *Universitas: Dienst an Wahrheit und Leben. FS für Bischof Dr. Albert Stohr*, Bd.I, 1960, pp. 430-35, and bibliography there.

23. William Palmer, *Origines Liturgicae, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies*, vol. II (Oxford: University Press 3rd edn 1839), p. 303. On this element in the consecration of bishops: Pierre Batiffol, "La liturgie du sacre des eveques dans son evolution historique," *Revue de l'Histoire Ecclesiastique* XXIII (1927), pp. 733-63; Michel Andrieu, "Le sacre episcopal d'après Hincmar de Reims," *ibid.* XLVIII (1953), pp. 21-73; Pierre Salmon, "Le rite du sacre des eveques dans les pontificaux du moyen age," in *Miscellanea Giulio Belvederi* [Collezziana "Amici delle Catacombe" XXIII], Citta del Vaticano, Societa "Amici delle Catacombe" 1954, pp. 27-45.

24. Palmer, op. cit., 297. As to consensus: Jean Michel Hanssens, "Les oraisons sacramentelles des ordinations orientales," *Orientalia Christiana Periodica* 18 (1952), pp. 297-318; Kenneth Grayston, "Ministry and Laity," *Church Quarterly* 1/2 (October 1968), pp. 149-61; Paul De Clerck, "L'ordination des pasteurs selon quelques liturgies de consecration reformees," in *Melanges liturgiques offerts a R.P. Dom Bernard Botte* (Louvain: Abbaye du Mont-Cesar 1972), pp. 75-90; Pierre-Marie Gy, "Theologie des prieres anciennes pour l'ordination des eveques et des pretres," *Revue des Sciences Philosophiques et Theologiques* 58 (Octobre 1974): 599-617; Martha Ellen Stortz, "By the Laying On of Hands and by Prayer: An Analysis of Power in the Rite of Ordination," *Consensus* 20/1 (1994): 9-28; Ralph W. Quere, "The Spirit and the Gifts are Ours: Imparting or Imploing the Spirit in Ordination Rites?," *Lutheran Quarterly* 27 (November 1975): 322-346.

25. But see the amazing evidence from an English Anglican cathedral in Peter Toon, *The Ordinal and its Revision* [Grove Booklets on Ministry and Worship, 29], Bramcote, Notts., Grove Books 1974, pp. 3 and 22. The only other example I have found is in an American Spiritualist Church liturgy: Margaret Lewis, *Ministers Manual* [sic] for the *Spiritualist Minister* (Rensselaer, NY,

n.d.), pp. 45-46. The astounding arguments offered in Joan and Richard A. Hunt, *Called to Minister* (Nashville, Parthenon Press for the General Council on Ministries of The United Methodist Church, 1982), in addition to equating the "vows" of ordination with the "vows" of Full Connexion, point grievously in the same direction. A less devastating but equally mistaken identification of the crux of the ordination rite is concentration on "Take thou authority." Note the opposite remarks of Kendall Kane McCabe, "The New Rites of Ordination. A Comparative Study," *Liturgy, the Journal of The Liturgical Conference*, 6/2 (Fall 1986): *Liturgy: The Power that Unites*, pp. 75-79.

26. Note the agonized article by Thomas A. Boogaart, "Stumbling Over Ordination," *Perspectives* 9/4 (October 1994) 3-4, on the plight of a church without binding ordination vows as an objective point of reference.

27. J.R.R. Tolkien, *The Lord of the Rings*, Collector's edn. (Boston: Houghton Mifflin, 1987), p. 294.

28. W.D. Stacey, "Concerning the Ministry—Three Addresses to Ordinands, III: Vows, *Expository Times* LXXV/10 (July 1964): 292-4, esp. 294; see his preceding sections, "Vocation" and "Ordination," *ibid.* LXXV/8 (May): 243-5 and LXXV/9 (June): 264-66. Contrast the essentially anthropocentric approach of much writing on vocations, as in e.g. Frank S. Hickman, *Christian Vocation. A Study in Religious Experience* (Nashville: Cokesbury, 1930).

29. See n. 3; and compare Outler's comment (n. 12) about the similar 1932 American change made to the question on obedience: "What more than overconfidence is implied by this is not clear."

30. as e.g. in Washington Gladden, *The Christian Pastor and the Working Church* (New York, Charles Scribner's Sons ["International Theological Library"] [1989], 1924 imp., p. 301, on the newly formed Deaconess Order in the Church of Scotland.

