

# The Diocese of Georgia Bishop's Customary for Ordinations

Updated All Saints' Day 2012

## Ordinations to the Diaconate

Ordinations to the Diaconate will most often occur as part of the Eucharist at a Diocesan gathering. This symbolizes the deacon serving the whole church and being directly connected to the Bishop. Ordinations to the Diaconate will also take place at other times and in other places, but only after the consultation and approval of the Bishop. Most details of the liturgy will be similar to those found below for the ordination to the priesthood. ***No public announcement or invitation will be made until the Standing Committee has given its final approval and the Bishop has given his final consent.***

## Ordinations to the Priesthood

Ordinations to the priesthood will normally take place in the parish of one's first call or assignment at a day and time to be determined by the Bishop in consultation with the ordinand and the Rector of the parish. ***No public announcement or invitation will be made until the Standing Committee has given its final approval and the Bishop has given his final consent.***

Ideally, ordinations to the priesthood will take place on Feasts of the Church. In the case of Major Feasts, the Propers are to be those of the Feast. In the case of Lesser Feasts, the Propers may be those of the Feast, of Ordination, or an appropriate combination of the two, approved by the Bishop. For ordinations that do not take place on Feasts, the Propers will be those for ordination. Except on the most exceptional of circumstances, we will not schedule ordinations during the seasons of Advent and Lent.

As provided in the Prayer Book, it is the Bishop's prerogative to be the Preacher at all liturgies at which the Bishop presides. From time to time, the Bishop will yield by inviting another preacher. When the Bishop is not preaching, or when the ordinand desires another preacher, this request should be made to the Bishop BEFORE inviting a preacher. The ultimate invitation comes from the Bishop, not the ordinand. If the Bishop is not the preacher, then any priest or deacon in good standing in the Diocese of Georgia may be the preacher. For anyone outside the Diocese of Georgia, the ordinand must get the Bishop's permission before the invitation.

The liturgical color is that of the Feast. For ordinations that do not take place on Feasts, the color for ordination is red.

The ordinand vests in a plain white alb (not a cassock and surplice) wearing no insignia of office. Clerical collar with black shirt should be worn under the alb.

All clergy participating in the liturgy should be dressed in a plain white alb and stole. Those attending, but not participating liturgically, should wear a cassock and surplice with either a stole or tippet.

The Prayer Book only requires two presenters, a priest and a layperson. It is fine to have additional presenters, but if the group gets too large then it is difficult for the congregation to see and participate. Although family and close friends, and are often invited present, please remember that the parish you serve has called you to this ministry and it is their call to you, on behalf of the whole church, that makes it possible for the ordination process to proceed. The parish you serve should be properly represented among the presenters.

Only one priest presenter and one lay presenter will sign the certificate of ordination. Family members and close friends can participate in other ways in the liturgy, such as oblation bearers, lectors, etc.

There should be two deacons involved in the ordination: the Bishop's Deacon and the Deacon of the Liturgy. Normally, the deacons, chosen by the ordinand, should be deacons of the Diocese of Georgia. If there are deacons assigned to the parish in which the ordination takes place, out of courtesy those deacons should serve. The Bishop's Deacon accompanies the Bishop and assists with his book, crozier, and serves communion with the Bishop. The Deacon of the Liturgy reads the Gospel, prepares the altar, and serves communion with the new priest, and offers the dismissal. With these two deacons there is no need for a chaplain for the Bishop.

The Litany for Ordinations is to be sung.

Since prostration is simply kneeling taken to its obvious conclusion, the ordinand may lie prostrate or kneel during the Litany of Ordinations. If prostration is chosen, please do it correctly; face down, arms outstretched.

Laypersons, chosen by the ordinand, should read the first two readings.

The Deacon of the Liturgy should read (or chant) the Gospel. The Deacon need not go to the Bishop for a blessing before reading the Gospel, but can if she/he desires. The Deacon's ordination conferred all the blessing and authorization necessary to read the Gospel in the liturgy.

At the time of the Consecration of a Priest, the Bishop's Deacon is to stand on the Bishop's left and hold the Prayer Book or service book. The Deacon of the Liturgy is to stand on the Bishop's right holding his crozier.

At the time of the vesting of the new priest or deacon, the stole should be given to the Bishop who will place the stole around the neck of the new priest or deacon. The Bishop may give the stole to a family member or friend, chosen by the ordinand, to do this. If it is an ordination to the priesthood, others present may then vest the priest in a chasuble.

A pectoral cross is a sign of the ministry of bishops and is not a part of the vesture or street dress of deacons or priests unless they are members of recognized religious orders.

After the Bishop gives the Bible to the new priest or deacon, other instruments or symbols of office may be given after consultation with the Bishop. For example, if a new priest receives a chalice or paten, then they should contain wine and bread and not be empty. They should then be used in the Holy Communion that follows.

After the postcommunion prayer of an ordination to the priesthood, the Bishop will ask the new priest to bless the people.

All questions or clarifications should be addressed to the Bishop.