

LITURGICAL PARTICIPATION

CHIEF CELEBRANT

The Right Reverend Claude Berkley

Bishop of Trinidad and Tobago

CON-CELEBRANTS

Bishops and Selected Priests

DEACON OF THE MASS

The Rev. Deacon Margaret Barker-Caesar

PREACHER

The Rt. Rev. Rawle Douglin

LITANIST

The Rev. Pam Greaves

PRESENTERS FOR THE DEACON

Hazel Ann Thompson, Winston Jeffers, Fr. Eric Thompson

PRESENTERS FOR THE PRIESTS

Sharlene Charles, Rosalind Charles, Archdeacon Edwin Primus, Mr. Steve O'Neil,

Archdeacon Philip Isaac, Joan Jones, The Rev. Fr. Carlyle Lynch

INVESTURE OF THE DEACON

Augustus Thompson- The Rev. Fr. Eric Thompson & Mrs. Hazel Ann Thompson

INVESTURE OF THE PRIESTS

Deacon Aaron Charles- Archdeacon Edwin Primus & Mrs. Sharlene Charles

Deacon Ulf Kundler- Archdeacon Philip Isaac & Mr. Steve O'Neil

Deacon E. St. Clair Jones- the Rev. Fr. Carlyle Lynch & Mrs. Joan Jones

SERVERS

Head Server- Mr. Gerald Hendrickson, Crucifer- Mr. James Thomas and Others

MASTER OF CEREMONY

The Rev. Fr. Carl Williams

CHALICE ASSISTANTS

Selected Deacons

READERS

Mr. Haydn Jones- Old Testament

Mrs. Ethrine Wilson-Trotman-New Testament

ELEMENT BEARERS

Rafael Kundler, Hazel Ann Thompson, Jennifer Mc. Comie, Matthew Jones

CHOIR

Combined Choir

USHERS

Trinity Cathedral Team

ORGANIST

PRINCIPAL ORGANIST

Mr. Richard Owen, B.A. LTCL.

ASSISTED BY

Ms. Judy Arlette

ADMINISTRATION OF HOLY COMMUNION STATIONS

Please follow the Directions of the Ushers.

THE ALTAR

Ciborium- The Rev. Fr. E. St. Clair Jones

Ciborium –The Rev. Fr. Ulf Kundler

Chalice- Deacon Margaret Barker-Caesar

Chalice- Deacon David Pollard

SOUTH CENTER ISLE

Ciborium- The Rev. Fr. Aaron Charles

Chalice- Deacon Cheryl Mottley

Chalice – Deacon Ainsley Prince

NORTH CENTER ISLE

Ciborium- Canon Richard Jacob

Chalice- Deacon Clair Sandy -Robinson

Chalice- Deacon Deane Husbands

WESTERN END OF CATHEDRAL

Ciborium- The Rev. Canon Kenley Baldeo

Chalice- The Rev.Fr. Ashton Gomez

Chalice-Deacon Eric Drew

OUTSIDE

Ciborium- The Rev. Shelley-Ann Tenia

Chalice- The Rev. Fr. Ashley Mungal

Chalice- Deacon Winston Lewis

ORDER OF PROCESSION

THURIFER AND BOAT BEARER

CRUCIFER

ACOLYTES

ALTAR SERVERS

CHOIR

LAY MINISTERS

LAY EVANGELISTS

BOOK OF THE GOSPELS

DIOCESAN SEMINARIANS

OTHER VISITING CLERGY

DIOCESAN CLERGY

MASTER OF CEREMONIES

THE ORDINANDS

DEACON OF THE MASS

THE PREACHER

THE CATHEDRAL CHAPTER

THE DEAN'S VERGER

THE DEAN

THE CHANCELLOR AND THE REGISTRAR

VISITING BISHOPS

THE ASSISTANT BISHOPS

THE BISHOPS' ATTENDANTS

THE BISHOP'S CHAPLAIN

THE BISHOP OF TRINIDAD AND TOBAGO

THE BISHOP'S ATTENDANTS

ORDER OF SERVICE

PROCESSIONAL HYMN

As the procession enters the west door of the cathedral, all stand and join in the singing of the following hymns:

I come, the great Redeemer cries-CPWI-102

"I come," the great Redeemer cries,
"To do thy will, O Lord!"
At Jordan's stream, behold!
He seals the sure prophetic word.

The Savior Jesus, well-beloved!
His Name we will profess,
like him desirous to fulfill
God's will in righteousness.

"Thus it becomes to fulfil
all righteousness," he said.
Then, faithful to the Lord's commands,
through Jordan's flood was led.

No more we'll count ourselves our own
but his in bonds of love.
Oh, may such bonds for ever draw
our souls to things above!.

Hark, a glad voice! The Father speaks
from heaven's exalted height:
"This is my Son, my well-beloved
in whom I take delight."

Lord, for the years your love – CPWI -736

Lord, for the years your love has kept and guided,
urged and inspired us, cheered us on our way,
sought us and saved us, pardoned and provided:
Lord of the years, we bring our thanks today.

Lord, for that word, the word of life which fires
us,
speaks to our hearts and sets our souls ablaze,
teaches and trains, rebukes us and inspires us:
Lord of the word, receive your people's praise.

Lord, for our land in this our generation,
spirits oppressed by pleasure, wealth and care:
for young and old, for commonwealth and nation,
Lord of our land, be pleased to hear our prayer.

Lord, for our world; where we disown and
doubt him,
Loveless in strength, and comfortless in pain;
hungry and helpless, lost indeed without him:
Lord of the world, we pray that Christ may
reign.

Lord for ourselves; in living power remake us-
self on the cross, and Christ upon the throne,
past put behind us, for the future take us:
Lord of our lives, to live for Christ alone.

INTROIT HYMN

When all are in their appointed places the following hymn is sung:

Fill thou my life, O Lord my God- CPWI- 367

Fill thou my life, O Lord my God,
in every part with praise,
that my whole being may proclaim
thy being and thy ways.

Not for the lip of praise alone,
nor e'en the praising heart
I ask, but for a life made up
of praise in every part!

Praise in the common things of life,
its goings out and in;
praise in each duty and each deed,
however small and mean.

Fill every part of me with praise;
let all my being speak
of thee and of thy love, O Lord,
poor though I be, and weak.

So shalt thou, Lord, receive from me, the praise
and glory due;
and so shall I begin on earth
the song forever new.

So shall each fear, each fret, each care
be turned into song;
and every winding of the way
the echo shall prolong;

So shall no part of day or night
unblest or common be;
but all my life, in every step,
be fellowship with thee.

BISHOP

Jesus said, I have given you an example that you should do as I have done to you. A servant is not greater than his master, nor is he who is sent greater than he who sent him. **John 13:15-16.** Jesus said, "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide." **John 15:16.**

BISHOP

To God, Father, Son and Holy Spirit, be glory in the Church and in Christ Jesus.

PEOPLE

From generation to generation forever. Amen.

BISHOP

Let us pray:

Almighty and everlasting God, by your spirit the whole body of your faithful people is governed and sanctified: Receive our prayers which we offer before you for all members of your holy Church that in their vocation and ministry they may truly serve you, through our Lord and Saviour Jesus Christ.

PEOPLE: Amen

The Gloria in Excelsis shall be said or sung:

Glory to God in the highest, and peace to his people on earth, Lord God, Heavenly King, Almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

THE COLLECTS:

BISHOP: The Lord be with you

PEOPLE: And also with you

BISHOP: Let us pray

Eternal Father, through your Holy Spirit you have appointed many ministries in the Church. Bless your servants **Augustus** now called to be a deacon and **Aaron, Ulf and St. Clair** now called to be priests, maintain them in your truth, renew them in your holiness and make them your ever-faithful servants; through Jesus Christ our Lord.

PEOPLE: Amen.

COLLECT OF THE DAY FOR EPIPHANY:

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE MINISTRY OF THE WORD

OLD TESTAMENT READING: **Isaiah 60:1-6, 9** – Mr. Haydn Jones

READER: A reading from the word of God written in the book of the Prophet Isaiah, Chapter Sixty, beginning to read at verse one.

Arise, shine; for your light has come, and the glory of the LORD has risen upon you.

For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn.

Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms.

Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you.

A multitude of camels shall cover you, the young camels of Midian and Ephah ; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the LORD.

For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them, for the name of the Lord your God, and for the Holy One of Israel, because he has glorified you.

READER: The Word of the Lord

PEOPLE: Thanks be to God

THE PROPER PSALM: Psalm 72:1-2, 10-17

1 Give the King your justice, O God, *and your righteousness to the King's Son;

2 That he may rule your people righteously *and the poor with justice;

10 The kings of Tarshish and of the isles shall pay tribute, *and the kings of Arabia and Saba offer gifts.

11 All kings shall bow down before him, *and all the nations do him service.

12 For he shall deliver the poor who cries out in distress, *and the oppressed who has no helper.

13 He shall have pity on the lowly and poor; *he shall preserve the lives of the needy.

14 He shall redeem their lives from oppression and violence, * and dear shall their blood be in his sight.

15 Long may he live! And may there be given to him gold from Arabia,* may prayer be made for him always, and may they bless him all the day long.

16 May there be abundance of grain on the earth, growing thick even on the hilltops;* may its fruit flourish like Lebanon and its grain like grass upon the earth.

17 May his name remain for ever and be established as long as the sun endures;* may all the nations bless themselves in him and call him blessed.

NEW TESTAMENT READING: Ephesians 3:1-12 - Mrs. Ethrine Wilson-Trotman

READER: A Reading from the word of God, written in Paul's Letter to the Ephesians, the third Chapter, beginning to read at verse one.

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles-- for surely you have already heard of the commission of God's grace that was given me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

Of this gospel I have become a servant according to the gift of God's grace that was given me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

READER: The Word of the Lord

PEOPLE: Thanks be to God

GRADUAL HYMN: Master, Speak thy Servant Heareth – CPW -530

Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for Thy voice that cheereth
Master, let it now be heard.
I am list'ning, Lord, for Thee;
What hast Thou to say to me?

Master, speak! though least and lowest,
Let me not unheard depart;
Master, speak! for oh, Thou knowest
All the yearning of my heart.
Knowest all its truest need;
Speak! and make me blest indeed.

Speak to me by name, O Master!
Let me know it is to me;
Speak that I may follow faster,
with a step more firm and free.
Where the shepherd leads the flock;
In the shadow of the rock.

Master, speak! and make me ready,
When Thy voice is truly heard,
With obedience glad and steady,
Still to follow every word
I am listening, Lord, for Thee:
Master, speak, oh, speak to me

THE GOSPEL: Matthew 2:1-12 - The Rev. Deacon Margaret Barker-Caesar.

GOSPELLER: The Lord be with you

PEOPLE: And also with you

GOSPELLER: A Reading from the Holy Gospel according to Matthew.

PEOPLE: Glory to Christ our Saviour

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

`And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'"

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were

overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

GOSPELLER: The Gospel of Christ

PEOPLE: Praise to Christ our Lord.

The Deacon of the Mass takes the Book of the Gospels to the Bishop.

THE SERMON: The Rt. Rev. Rawle Douglin, Retired Bishop of Trinidad and Tobago

THE NICENE CREED SHALL BE SAID.

WE BELIEVE in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen or unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man.

For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

HYMN: A Charge to keep I have-CPWI-508

1. A charge to keep I have,
a God to glorify,
a never-dying soul to save,
and fit it for the sky.
2. To serve the present age,
my calling to fulfil,
3. Arm me with jealous care,
as in thy sight to live;
and ,O, Thy servant, Lord, prepare
a good account to give.
4. Help me to watch and pray,
and on Thyself rely,
and let me ne'er my trust betray

Oh may it all my powers engage
to do my Master's will.

but press to realms on high.

THE PRESENTATION OF THE PERSON TO BE ORDAINED DEACON

*The persons appointed by the Bishop to present him to be ordained, together with a priest and a layperson, and additional presenter if desired, standing before the Bishop, present him to be ordained as **deacon** saying:*

PRESENTER: Right Reverend Father in God, we present this person to be ordained to the office of **Deacon** in the Church of God.

BISHOP: You understand that the person whom you present to be ordained must be suited spiritually, morally and by sound learning to exercise *his* ministry to the honour of God and the building up of His Church.

PRESENTER: We have enquired of him and also examined him and believe him so to be.

The Bishop says to him who is to be ordained.

BISHOP:

Do you believe that God has called you to the office and work of Deacon in His Church?

ANSWER:

I believe that God has so called me.

The Bishop presents the Candidate to be ordained Deacon to the people and says,

Those whose duty it is to inquire about this person and examine him have found him to be of Godly life and sound learning, and believe him to be duly called to serve God in this ministry. Nevertheless, if any of you know any impediment or crime in him, on account of which he should not be ordained, come forward now, and make it known.

BISHOP: Is it therefore your will that he should be ordained?

PEOPLE: It is

BISHOP: Will you uphold him in his Ministry?

PEOPLE: We will

THE CHARGE: FOR DEACONS

The people sit. The Ordinand stands before the Bishop who says:

Augustus, every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit.

A Deacon is called to serve the Church of God and work with its members in caring for the poor, the needy, the sick, and all who are in trouble. He is to strengthen the faithful, search out the careless and the indifferent, and to preach the Word of God as duly authorized by his Bishop.

As a Deacon in the Church you are to study the Holy Scriptures, to seek nourishment from them and to model your life upon them. By your word and example, you are to make Christ and his redemptive love known to those among whom you live and work and worship; and to interpret to the Church their needs, concerns and hopes. You are to assist the Bishop and priests in public worship and in the administration of God's word and sacraments, and in carrying out other duties assigned to you from time to time. At all times your life and teaching are to show Christ's people that in serving those in need, they are serving Christ Himself.

The person to be ordained Deacon shall return to his appointed seat.

Those to be ordained Priests now stand before the Bishop.

THE HYMN- Songs of thankfulness and praise -CPWI-104

Songs of thankfulness and praise, Jesu, Lord,
to thee we raise, manifested by the star to the
sages from afar; branch of royal David's stem
in thy birth at Bethlehem: anthems be to thee
address, God in Man made manifest.

Manifest at Jordan's stream, Prophet, Priest,
and King supreme; and at Cana wedding-guest
in thy Godhead manifest; manifest in power
divine, changing water into wine: anthems be
to thee address, God in Man made manifest.

Manifest in making whole palsied limbs and
fainting soul; manifest in valiant fight,
quelling all the devil's might; manifest in

gracious will, ever bringing good from ill:
anthems be to thee address, God in Man
made manifest.

Sun and moon shall darkened be, stars shall
fall, the heavens shall flee; Christ will then like
lightning shine, all will see his glorious sign;
all will then the trumpet hear, all will see the
Judge appear: thou by all wilt be confest,
God in Man made manifest.

Grant us grace to see thee, Lord, mirrored in
thy holy word; may we imitate thee now, and
be pure as pure art thou; that we like to thee
may be at thy great Epiphany; and may praise
thee, ever blest, God in Man made manifest.

THE PRESENTATION OF THOSE TO BE ORDAINED PRIESTS

*The persons appointed by the Bishop to present those to be ordained together with a priest and a layperson, standing before the Bishop, present those to be ordained **Priests**, saying:*

PRESENTERS:

Right Reverend Father in God, we present these persons to be ordained to the office of Priest in the Church of God.

BISHOP:

You understand that the persons whom you present to be ordained must be suited spiritually, morally and by sound learning to exercise their ministry to the honour of God and the building up of His Church.

PRESENTER:

We have enquired of them and also examined them and believe them so to be.

The Bishop says to those who are to be ordained priests.

Do you believe that God has called you to the office and work of priest in His Church?

ANSWER:

I believe that God has so called me.

BISHOP:

Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your Bishop and other ministers who may have authority over you and your work?

ANSWER.

I am willing and ready to do so, and I will conform to the doctrine, discipline and worship of the Church in the Province of the West Indies.

The Bishop presents the Candidates who are to be ordained priests to the people saying:

Those whose duty it is to inquire about these persons and examine them have found them to be of Godly life and sound learning, and believe them to be duly called to serve God in this ministry. Nevertheless, if any of you know any impediment or crime in any of them, on account of which they should not be ordained, come forward now, and make it known.

BISHOP: Is it therefore your will that they should be ordained?

PEOPLE: It is

BISHOP: Will you uphold them in their Ministry?

PEOPLE: We will

THE CHARGE FOR THOSE TO BE ORDAINED PRIESTS

The ordinands to be ordained Priests stand before the Bishop and the people sit. The Bishop addresses the ordinands as follows:

My sisters and *brothers*, the Church is the family of God, the body of Christ, and the temple of the Holy Spirit. All baptized people are called to make Christ known as Saviour and Lord, and to share in the renewing of his world.

A priest is called by God to work with the Bishop and with his fellow priests, as a servant and shepherd among the people to whom he is sent. He is to proclaim the Word of the Lord, to call his hearers to repentance, and in Christ's name to absolve, and declare the forgiveness of sins. He is to baptize, and to prepare the baptized for Confirmation.

He is to preside at the celebration of the Holy Eucharist. He is to lead his people in worship, to intercede for them, to bless them in the name of the Lord, and to teach and encourage by word and example. He is to minister to the sick. He is to prepare the dying for their death. He must keep the Good Shepherd always before him as the pattern of his calling, caring for the people of God committed to his charge and bearing together with them a common witness to the world.

Therefore, in the Name of the Lord we bid you remember the greatness of the trust now to be committed to your charge, about which you have been taught in your preparation for this ministry. You are to be *messengers, watchmen, and stewards* of the Lord; you are to teach and admonish, to feed and provide for the Lord's family, to search for His children in the wilderness of this world's temptations and to guide them through its confusions, so that they may be saved through Christ forever.

Remember always with thanksgiving that those committed to your care are Christ's own flock, bought through the shedding of His blood on the cross. The Church and congregation among whom you will serve are one with Him; they are His body. Serve them with joy, build them up in faith, and do all in your power to bring them to loving obedience to Christ.

Because you cannot bear this weight of this ministry in your own strength but only by the grace and power of God, pray earnestly for the gift of His Holy Spirit. Pray that He will each day enlarge and enlighten your understanding of the Scriptures, so that you may grow stronger and more mature in your ministry, as you fashion your life and the lives of your people on the Word of God.

We have good hope that long ago you began to weigh and ponder all this, and that you are fully determined, by the Grace of God to give *yourselves* wholly to His service and to devote to Him your best powers of mind and spirit, so that as you daily follow the rule and teaching of our Lord Jesus Christ, with the heavenly assistance of His Holy Spirit, you and all those to whom you minister may be sanctified and grow up into His likeness.

THOSE TO BE ORDAINED DEACONS NOW JOIN THOSE TO BE ORDAINED PRIESTS STANDING BEFORE THE BISHOP.

THE EXAMINATION.

The Bishop Says:

In order that we may know your mind and purpose, and that you may be strengthened in your resolve to fulfil your ministry, you must answer the questions we now put to you.

THE FOLLOWING EXAMINATION QUESTIONS SHALL BE ANSWERED BY ALL ORDINANDS:

BISHOP:

Do you now in the presence of God and this congregation commit yourself to this trust and responsibility?

ANSWER: I do.

BISHOP:

Do you accept the Holy Scriptures as uniquely revealing the word of God and containing all things necessary for eternal salvation through faith in Jesus Christ?

ANSWER: I do so accept them.

BISHOP:

Do you believe the Christian faith as taught in the Holy Scriptures, held by the undivided Church and declared in the Catholic creeds; and in your ministry will you expound and teach it?

ANSWER: I believe it, and will so do.

BISHOP:

Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may deepen your faith and make you a stronger and more able minister of Christ?

ANSWER: I will by the help of God.

BISHOP:

Will you accept the discipline of this Church, and reverently obey your Bishop and other ministers set over you in the Lord?

ANSWER: I will, by the help of God.

BISHOP:

Will you do your best to pattern your life and that of your family or household in accordance with the teachings of Christ, so that you may be wholesome examples to all people?

ANSWER: I will, by the help of God.

BISHOP:

Will you look for Christ in all others and be ready to help and serve those in need?

ANSWER: I will, by the help of God.

BISHOP:

Will you be diligent in prayer, both in public and in private, in the recitation of Morning and Evening Prayer, and in such things as may increase your love for God?

ANSWER: I will with the help of God.

THE FOLLOWING THREE EXAMINATION QUESTIONS SHALL BE ANSWERED ONLY BY THOSE TO BE ORDAINED TO THE PRIESTHOOD:

BISHOP:

Will you endeavour so to minister the word of God and the Sacraments of the New Covenant, that the reconciling love of Christ may be known and received?

ANSWER: I will, by the help of God

BISHOP:

Will you undertake to be a faithful Pastor to all whom you are called to serve, labouring with them and with your fellow ministers to build up the family of God?

ANSWER: I will, by the help of God.

BISHOP:

Will you be diligent in prayer, both in public and in private, seeking God's grace, both for yourself and for others, and offering all your labours to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

ANSWER: I will, by the help of God.

BISHOP:

Almighty God who has given you the will to do all these things, give you also the grace and power to perform them; that he may complete that work which he has begun in you through Jesus Christ our Lord. Amen.

All kneel. Those to be ordained prostrate themselves, symbolic of their humility and as the offering of themselves to God to be filled by His Spirit for service in the ordained ministry.

LITANY FOR ORDINATION FORM-A:

The Rev. Pam Greaves

THE LITANIST PRAYS:

God the Father

Have mercy on us

God the Son,

Have mercy on us

God the Holy Spirit,

Have mercy on us

Holy Trinity, one God,

Have mercy on us.

We pray to you, Lord Christ,

Lord, hear our prayer.

For the Holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord.

Lord, hear our prayer.

For all members of your Church in their vocation and ministry, that they may serve you in a true and godly life, we pray to you, O Lord.

Lord, hear our prayer.

For **John**, our Archbishop, **Claude** our Bishop and for all Bishops, Priests and Deacons, that they may be filled with your love, may hunger for truth and may thirst after righteousness, we pray to you, O Lord.

Lord, hear our prayer.

THE BISHOP PRAYS:

For **Aaron, Ulf and St. Clair** chosen Priests and **Augustus** chosen Deacon in your Church, we pray to you, O Lord.

Lord, hear our prayer.

THE BISHOP PRAYS:

That they may faithfully fulfil the duties of this ministry, build up your Church, and glorify your Name, we pray to you, O Lord.

Lord, hear our prayer.

THE LITANIST PRAYS:

That by the indwelling of the Holy Spirit they may be sustained and encouraged to persevere to the end, we pray to you, O Lord.

Lord, hear our prayer.

For all who fear God and believe in you, Lord Christ, that our divisions may cease and that all may be one as you and the Father are one, we pray to you, O Lord.

Lord, hear our prayer.

For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth, we pray to you, O Lord.

Lord, hear our prayer.

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the gospel, we pray to you, O Lord.

Lord, hear our prayer.

For ourselves; for the forgiveness of our sins and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

Lord, hear our prayer.

For all who have died in the communion of the Church, and those whose faith is known to you alone, that with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord.

Lord, hear our prayer.

Rejoicing in the fellowship of the ever-blessed Virgin Mary, and all the saints, let us commend ourselves and one another, and all our life to Christ our God.

To you, O Lord our God.

THE BISHOP PRAYS:

Almighty and eternal God, ruler of all things in heaven and earth, mercifully accept the prayers of your people and strengthen us to do your will; through Jesus Christ our Lord. Amen.

The Bishop commends those who are to be ordained to the prayers of the people and silence is kept. The hymn Veni Creator Spiritus is sung. The ordinands remain prostrated.

THE HYMN VENI CREATOR SPIRITUS — CPWI-200

Come, Holy Ghost, our souls inspire,
and lighten with celestial fire;
Thou thee anointing Spirit art;
who dost thy seven-fold gifts impart.

Thy blessed unction from above,
Is comfort, life and fire of love
enable with perpetual light,
the dullness of our blinded sight.

Anoint and cheer our soiled face,
with the abundance of thy grace;
keep far our foes, give peace at home,
where thou art guide no ill can come.

Teach us to know the Father, Son,
and thee, of both, to be but one;
that through the ages all along
this may be our endless song.

Praise to thy eternal merit,
Father, Son and Holy Spirit. Amen.

THE CONSECRATION & ORDINATION OF THE DEACON

*The Person to be ordained **Deacon** kneels before the Bishop, he stretches out his hands toward him and says,*

BISHOP:

We praise and glorify you, most merciful Father, because in your great love you sent your only Son Jesus Christ to take the form of a servant; He came to serve and not to be served; and taught us that he who would be great among us must be the servant of all, He humbled Himself for our sake, and in obedience accepted death, even death on a cross; therefore you highly exalted Him and gave Him the name which is above every name.

And now we give you thanks that you have called this your servant, whom we ordain in your name, to share the ministry entrusted to your Church.

Here the Bishop lays his hands on the head of the ordinand and says,

Send down your Holy Spirit upon your servant, **Augustus** for the office and work of a Deacon in your Church.

The Bishop continues with outstretched hands towards him,

Almighty Father, give him grace and power to fulfil his ministry. Make him faithful to serve, ready to teach, constant in advancing your gospel; and grant that, always having full assurance of faith, abounding in hope, and being rooted and grounded in love, he may continue strong and steadfast in your Son Jesus Christ our Lord, to whom, with you and your Holy Spirit belong glory and honour, worship and praise, now and forever.

PEOPLE: Amen

The Bishop addresses the newly ordained Deacon

Augustus, receive authority for the office and work of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Spirit.

PEOPLE: Amen

The newly ordained Deacon is vested according to custom.

At the Stole, the Bishop says:

Take this Stole as from the hand of God that you may fulfil your ministry, for it is He who gives the increase of grace; who lives and reigns world without end. Amen

At the Dalmatic, the Bishop says:

The Lord clothe you with the garment of salvation, the robe of joy and Dalmatic of righteousness; in the Name of the Lord. Amen.

At the Presentation of the New Testament, the Bishop says:

Receive this Book and take authority to proclaim the Gospel and to assist in the administration of the sacraments.

THE CONSECRATION & ORDINATION OF PRIESTS

*The Bishop stands with those who assist him; the ordinands to be ordained **Priests** kneel before him; he stretches out his hands towards them, and says,*

BISHOP:

We praise and glorify you, Almighty Father because you have formed throughout the world a holy people for your own possession, a royal priesthood, a universal Church.

We praise and glorify you because you have given us your only Son Jesus Christ to be the Apostle and High Priest of our faith, and the Shepherd of our souls.

We praise and glorify you that by His death He has overcome death; and that, having ascended into heaven, He has given His gifts abundantly to your people making some, apostles; some, prophets; some, evangelists, some, pastors and teachers; to equip your people for the work of ministry and to build up His body.

And now we give you thanks that you have called these your servants, whom we ordain in your Name, to share this ministry entrusted to your Church.

*Here **the Bishop and Priests lay their hands** on the heads of the ordinands, and **the Bishop says**:*

“Send down your Holy Spirit upon your servants [**Aaron/Ulf / St. Clair**] for the office and work of a priest in your Church”.

The Priests remove their hands.

Then:

*With hands extended, **the Bishop continues**:*

Almighty Father, give these your servants grace and power to fulfil their ministry among those committed to their charge, to watch over them; to absolve and bless them in your Name, and to proclaim the gospel of your salvation. Set them among your people to offer with them spiritual sacrifices acceptable in your sight and to minister the sacraments of the new covenant. As you have called these your servants, whom we ordain to your service, make them worthy of their calling. Give them wisdom and discipline to work faithfully with all their fellow servants in Christ, that the world may come to know your glory and your love.

Accept our prayers, most merciful Father, through your Son Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong glory and honour; worship and praise, now and for ever. Amen.

The Bishop addresses the newly ordained priests individually

BISHOP:

“Aaron, Ulf and St. Clair” receive authority for the office and work of a priest in the Church of God. Whose sins you forgive, they are forgiven; whose sins you retain, they are retained. Be a faithful minister of the word of God and of His Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

INVESTITURE OF THE NEW PRIESTS

*Now the newly ordained priests go and kneel before the Bishop one by one. The Bishop is seated on the faldstool **and is wearing the mitre.***

Giving of the Stole

BISHOP

Take the yoke of the Lord, for His yoke is easy and His burden light.

Giving of the Chasuble

BISHOP

Take the vestment of priesthood which signifies charity for God is able to advance you in charity and in perfection.

Giving of the Bible

BISHOP

Take this Bible, a token of the authority which you have received from God to preach the Gospel of Christ.

"The Bishop may anoint the palms of the newly ordained priests with Chrism".

Anointing of the palms

BISHOP

As the Father anointed His Son with power of the Holy Spirit, so may Jesus Christ preserve you to sanctify His people and to offer sacrifices of praise and thanksgiving.

The Bishop gives the Chalice and Paten, saying:

BISHOP

Take this Chalice and Paten, a token of the authority which you have from God to administer the Sacraments of the New Covenant in the congregation to which you shall be appointed.

THE PRESENTATION

The Bishop presents the newly ordained Deacon and Priests to the Congregation.

BISHOP

I present to you the Rev. Deacon **Augustus Thompson**, Deacon in the Church of God and the Rev. Fr. **Aaron Charles**, the Rev. Fr. **Ulf Kundler** and the Rev. Fr. **St. Clair Jones**, Priests in the Church of God.

THE GREETING OF PEACE

BISHOP: Jesus said, peace be with you. As the Father has sent me, even so I send you. The peace of the Lord be always with you.

PEOPLE: And also with you.

During the greeting of Peace, this and other choruses may be sung:

Let there be peace on earth
And let it begin with me;
Let there be peace on earth,
The peace that was meant to be.
With God as our Father
Brothers all are we,
Let me walk with my brother
In perfect harmony.

Let peace begin with me,
Let this be the moment now
With every step I take,
Let this be my solemn vow.

To take each moment and live each moment
In peace eternally.
Let there be peace on earth
And let it begin with me;

ADDITIONAL CHORUSES:

*Greet Somebody in Jesus Name;
Take a Grip;
I am Under the Rock;
God is a Good God.*

SPECIAL ITEM: TAGS.

THE OFFERTORY HYMNS:

During the first hymn the offering is collected and the Deacon of the Mass will set the Lord's Table.

HYMN- Take my life, and let it be-CPWI-539

Take my life and let it be
consecrated, Lord, to Thee.
*take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
at the impulse of Thy love.
Take my feet and let them be
swift and beautiful for Thee.

Take my voice and let me sing,
always, only for my King;
take my lips, and let them be
filled with messages from Thee.

Take my silver and my gold,
not a mite would I withhold.
Take my intellect and use
every power as Thou shalt choose.

Take my will and make it Thine:
it shall be no longer mine.
Take my heart; it is Thine own;
it shall be thy royal throne

Take my love; my Lord, I pour
at Thy feet its treasure store.
Take myself, and I will be
ever, only, all for Thee.

SPECIAL ITEM OF: PARANG

O worship the Lord in the beauty of holiness- CPWI 103

O Worship the Lord in the beauty of holiness,
bow down before him, his glory proclaim;
with gold of obedience and incense of lowliness
kneel, and adore him; the Lord is his name.

Low at his feet lay thy burden of carefulness,
high on his heart he will bear it for thee,
comfort thy sorrows, and answer thy
prayerfulness,
guiding thy steps as may best for thee be.

Fear not to enter his courts in the slenderness
of the poor wealth thou wouldst reckon as thine:
truth in its beauty and love in its tenderness:
these are the offerings to lay on his shrine.

These, though we bring them in trembling and
fearfulness,
he will accept for the name that is dear;
mornings of joy give for evenings of tearfulness,
trust for our trembling, and hope for our fear.

O worship the Lord in the beauty of holiness;
bow down before Him, His glory proclaim;
with gold of obedience and incense of lowliness
kneel, and adore him; the Lord is his name!

O Lord my God, When I in awesome wonder - CPWI-236

O Lord my God, when I in awesome wonder
consider all the worlds thy hands have made;
I see the stars, I hear the rolling thunder,
thy power throughout the universe
displayed:

Refrain:

*then sings my soul, my Saviour God, to thee,
how great thou art! how great thou art!
Then sings my soul, my Saviour God; to thee,
how great thou art, How great thou art!*

When through the woods and forest glades I
wander,
and hear the birds sing sweetly in the trees;
when I look down from lofty mountain
grandeur,
and hear the brook, and feel the gentle
breeze:

Refrain:

But when I think that God, his Son not
sparing,
sent him to die-I scarce can take it in:
that on the cross, our burden gladly bearing,
he bled and died to take away our sin:

Refrain:

When Christ shall come with shout of
acclamation
and take me home-what joy shall fill my
heart!

Then shall I bow in humble adoration,
and there proclaim: My God, how great thou
art!

Refrain:

PRESENTATION OF THE OFFERING

President and People

Father, we offer you these gifts which you have given us; this bread, this wine, this money. With them we offer ourselves, our lives, and our work, to become through your Holy Spirit a reasonable, holy and lively sacrifice. As this bread and wine become the Body and Blood of Christ, so may we and all your people become channels of your love; through the same Christ our Lord. Amen.

THE GREAT THANKSGIVING

PRESIDENT: The Lord be with you.

ALL: And also with you.

PRESIDENT: Lift up your hearts.

ALL: We lift them up to the Lord.

PRESIDENT: Let us give thanks to the Lord our God

ALL: It is right to give God thanks and praise.

PRESIDENT: It is right, and a good and joyful thing, always and everywhere to give you thanks, Father Almighty, everlasting God:

The Proper Preface follows:

Ordinations

Through the great Shepherd of your flock, Jesus Christ our Lord; who after His resurrection sent forth His apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages.

Therefore we praise you, joining our voices with angels and archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

ALL

Holy, holy, holy Lord,
God of power and might;
Heaven and earth are full of your glory,
Hosanna in the highest!
Blessed is He who comes,
In the name of the Lord,
Hosanna in the highest!

EUCCHARISTIC PRAYER- E

PRESIDENT

Sovereign Lord and Father, To you be glory and praise forever.
In your boundless wisdom you brought creation into being;
In your great love you fashioned us in your image;
In your tender compassion you sent your Son Jesus Christ, Our Saviour,
to share our human nature;

In the power of the Holy Spirit, He overcame the power of sin and death and brought your people to new birth as first fruits of your new creation.

On the night that He was betrayed He took bread, and when He had given thanks to you, He broke it and gave it to His disciples and said, " Take this, and eat it: This is my Body which is given for you, Do this for the remembrance of me."

And after supper He took the cup of wine: and when He had given thanks, He gave it to them and said: "Drink this, all of you: This is my Blood of the New Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me".

PRESIDENT

Therefore, Father, according to the command of your dearly beloved Son,

ALL

We remember His death:
We proclaim His resurrection:
We await His coming in glory.

PRESIDENT

And we offer you, Father, our sacrifice of thanks and praise.
Send your Holy Spirit on these gifts of bread and wine that they may become the Body and Blood of your Son Jesus, Our Lord and Redeemer.

As we partake of this holy food of new and unending life, may your Holy Spirit establish us as a royal priesthood with the Blessed Virgin Mary, and all your sons and daughters who share in your eternal inheritance; through Jesus Christ our Lord.

With Him and in Him and through Him, by the power of the Holy Spirit, we worship you, Father Almighty, with all who stand before you in earth and heaven, in songs of everlasting praise:

ALL

Blessing and honour and glory and power be yours forever and ever. Amen.

THE LORD'S PRAYER

PRESIDENT As our Saviour has taught us, so we pray:

ALL

Our Father in heaven,
Hallowed be your Name;
Your kingdom come;
Your will be done on earth as in heaven.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours now and forever. Amen.

THE BREAKING OF THE BREAD

PRESIDENT This is the true bread which comes from heaven

ALL: Whoever eats this bread will live forever.

THE COMMUNION – The Invitation

DEACON OF THE MASS: The Gifts of God for the People of God.

ALL: Our souls will feast and be satisfied, and we will sing glad songs of praise to Him.

PRESIDENT and PEOPLE

Jesus, Lamb of God: have mercy on us.

Jesus, bearer of our sins: have mercy on us.

Jesus, redeemer of the world: give us your peace.

COMMUNION HYMNS:

Now let us from this table rise-CPWI-335

Now let us from this table rise,
renewed in body, mind, and soul;
with Christ we die and live again,
his selfless love has made us whole.

With minds alert, upheld by grace,
to spread the Word in speech and deed,
we follow in the steps of Christ,
at one with all in hope and need.

To fill each human house with love,
it is the sacrament of care;
the work that Christ began to do
we humbly pledge ourselves to share.

Then grant us grace, Companion-God,
to choose again the pilgrim way
and help us to accept with joy
the challenge of tomorrow's day.

As the deer pants for water-CPWI-407

As the deer pants for the water,
so my soul longs after you.
You alone are my heart's desire
And I long to worship You.

Refrain: *You alone are my strength, my shield,
To you alone may my spirit yield.
You alone are my heart's desire
And I long to worship You.*

Refrain:

I want you more than gold or silver,
only you can satisfy.
You alone are the real joy-giver
And the apple of my eye.

Refrain:

You're my friend and you're my brother,
even though you are a King.
I love you more than any other,
So much more than anything.

Refrain

Breathe on me breath of God-CPWI-266

Breathe on me, Breath of God,
fill me with life anew,
that I may love what thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
until my heart is pure,
until with Thee I will one will,
to do and to endure.

Breathe on me, breath of God,
till I am wholly thine,
until this earthly part of me
glows with thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
but live with thee the perfect life
of thine eternity.

Jesu, my Lord, my God, my all-CPWI-601

Jesu, my Lord, my God, my All,
hear me, Blest Saviour, when I call,
hear me, and from thy dwelling-place
Pour down the riches of thy grace:

Refrain:

*Jesu, my Lord, I thee adore,
O make me love Thee more and more.*

2 Jesu, too late I thee have sought,
how can I love Thee as I ought?
And how extol thy matchless fame,
the glorious beauty of thy Name?

Refrain:

3 Jesu, what didst Thou find in me,
that thou hast dealt so lovingly?
How great the joy that Thou hast brought,
So far exceeding hope or thought!

Refrain:

4 Jesu, of thee shall be my song,
to thee my heart and soul belong;
all that I have or am is thine,
and thou, Blest Saviour, thou art mine.

Refrain:

God is here! As we his people meet-CPWI-730

God is here! As we his people
meet to offer praise and prayer,
may we find in fuller measure
what it is in Christ we share.
Here, as in the world around us,
all our varied skills and arts
wait the coming of the Spirit
into open minds and hearts.

Here are symbols to remind us
of our lifelong need of grace;
here are table, font and pulpit,
here the cross has central place;
here in honesty of preaching,
here in silence, as in speech,
here, in newness and renewal
God the Spirit comes to each.

Here our children find a welcome
in the Shepherd's flock and fold,
here, as bread and wine are taken,
Christ sustains us as of old.
Here the servants of the Servant
seek in worship to explore
what it means in daily living
to believe and to adore.

Lord of all, of Church and Kingdom,
in an age of change and doubt
keep us faithful to the gospel,
help us work your purpose out.
Here, in this day's dedication,
all we have to give, receive:
we, who cannot live without you,
we adore you! We believe!

SELECTION: TAGS

POST COMMUNION PRAYER:

BISHOP: The Lord be with you.

PEOPLE: And also with you.

BISHOP: Let us pray.

Almighty Father, we thank you for feeding us with the holy food of the body and blood of your Son, and for uniting us through him in the fellowship of your Holy Spirit.

We thank you for raising up among us faithful servants for the ministry of your Word and Sacraments.

We pray that **Augustus, Aaron, Ulf and St. Clair** may be to us godly examples in word and action, in love and patience, and in holiness of life. Grant that we, with them may serve you now, and always rejoice in your glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God now and forever.

PEOPLE: Amen.

DISMISSAL & BLESSING

BISHOP: The Lord be with you.

ALL: And also with you.

BISHOP: Our help is in the Name of the Lord

ALL: The maker of heaven and earth.

BISHOP: Blessed be the Name of the Lord.

ALL: From this time forth and for evermore.

BISHOP:

Almighty God, who for the salvation of mankind gives to His people many gifts and ministries to the advancement of His glory, stir up in you the gifts of His grace, sustain each one of you in your own ministry; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always.

PEOPLE: Amen.

*Deacon **Augustus** dismisses the people with these words.*

DEACON: Go in peace and serve the Lord.

PEOPLE: In the Name of Christ. Amen

RECESSIONAL HYMNS:

Lord you give the great commission - CPWI - 332

Lord, you give the great commission: "Heal the sick and preach the word."
Lest the Church neglect its mission, and the Gospel go unheard,
help us witness to your purpose with renewed integrity;
with the Spirit's gifts empower us for the work of ministry.

Lord, you call us to your service: 'In my name baptize and teach.'
That the world may trust your promise, life abundant meant for each,
Give us all new fervour, draw us closer in community;
with the Spirit's gifts empower us for the work of ministry.

Lord, you make the common holy: 'This my body, this my blood.'
Let us all, for earth's true glory, daily lift life heavenward,
asking that world around us share your children's liberty;
with the Spirit's gifts empower us for the work of ministry.

Lord, you show us love's true measure;
'Father, what they do, forgive.'
Yet we hoard as private treasure all that you so freely give.
May your care and mercy lead us to a just society;
With the Spirit's gifts empower us for the work of ministry.

Lord, you bless with words assuring:
'I am with you to the end.'
Faith and hope and love restoring,
may we serve as you intend,
and, amid the cares that claim us, hold in mind eternity;
with the Spirit's gifts empower us for the work of ministry.

Lift high the cross - CPWI - 134

Refrain:

*Lift High the Cross, the love of Christ proclaim
Till all the world adores His sacred Name!*

Refrain:

Come, Christians follow where the Captain
trod
Our King victorious Christ the son of God.

Refrain:

Each newborn soldier of the crucified
bears on his brow the seal of him who died:

Refrain:

This is the sign that Satan's armies fear
and angels veil their faces to revere:

Refrain:

Saved by the cross on which their Lord was
slain,
see Adam's children their lost home regain:

Refrain:

From north and south, from east and west
they raise
in growing unison their songs of praise:

Refrain:

Let every race and every language tell
of him who saves our souls from death and
hell!

Refrain:

O Lord, once lifted on the tree of pain,
draw all the world to see you once again:

Refrain:

Set up your throne, that earth's despair may
cease
Beneath the shadow of its healing peace:

Refrain:

PERSONAL DATA OF THE NEWLY ORDAINED

1. DEACON

a. **Mr. Augustus Nathaniel Thompson, Dip. Th., (Codrington), B.A. (Hons. Theology) UWI.**

Augustus Nathaniel Thompson has been a Lay Minister of the Diocese since 1997 and is currently attached to the Parish of St. Clements, Naparima. He was prepared for Ministry at the Seminary of St. John Vianney and Uganda Martyrs, Mt. St. Benedict, where he read for the Bachelor of Theology Degree. He has been the Chaplain to the Altar Guild of the Blessed Sacrament -St. Clement and is a member of the Diocesan Server's Guild Committee. He is currently involved in training Servers and Lay Ministers at His Parish. He is the holder of the Bachelor of Arts Honours Degree (B.A.) Honours. (Theology) from the University of the West Indies, the Diploma in Theological Studies (Dip. Th.) from Codrington College, the Certificate of Graduation from the Seminary of St. John Vianney and Uganda Martyrs, the Diploma in Civil Engineering, University of Trinidad and Tobago, and the Certificate in Geographic Information Systems Management, University of the West Indies. He is employed as an Engineering Technician (Photogrammetry) at the University of the West Indies. He is the co-author of an article entitled "the use of Photogrammetry to detect Historical Landslides in the Northern Range, Trinidad, 2009. His Field Placement Training was undertaken at the Parish of St. Andrew's, Couva and at St. Paul's, San Fernando. He is married to Hazel-Ann for the past seventeen years and His passion for ministry includes, Education in the Church, Pastoral Care, Ecumenism, Preaching and Theological Reflection.

2. PRIESTS

a. **The Reverend Deacon Aaron Theophilus Charles, Dip. Th.; DPS (Codrington).**

The Reverend Deacon Aaron Theophilus Charles was prepared for Ministry at Codrington College, Barbados. He is the holder of the Diploma in Theological Studies (Dip. Th.) and the Diploma in Pastoral Studies (DPS) both from Codrington College. His other academic qualifications include: The Certificate of Proficiency in Measurement of Buildings and Civil Engineering Works, UWI; The Certificate of Proficiency in Architectural Drawing, UWI, The City and Guilds Technician Diploma in Construction Techniques- 2 and 3 and is a Certified MUST Multi-Sector Trainer. He was prepared for the Priestly Ministry by the Rt. Rev. Calvin Bess, and he serves as the Assistant Curate at the Parish of St. Christopher, Siparia, with the Rev. Fr. Anthony Mowlah-Baksh. Aaron is a Construction professional, who, after his return from Codrington College, built the Mayaro Anglican Church which was dedicated on August 31, 2015 by the Bishop. He is married to Sharlene and they have a five year old Son Justin. His passion for ministry includes, Church Architecture, Pastoral Care to the sick, Christian Education, Youth Ministry, Preaching and Evangelism.

b. The Rev. Deacon Ulf Kundler, Dip. Th. (University of Sweden)

The Reverend Deacon Ulf Kundler was born in Sweden and was a Deacon in the Church of Sweden until he was admitted as a Deacon and member of the Diocese of Trinidad and Tobago in May 2014. He is the holder a Diploma in Theology, Diaconal Studies and Parish Youth Work from the University of Sweden. In Sweden, he served in Parish Ministry and as the Bishop's Chaplain. Currently, he serves as Assistant Curate in the Parish of St. Mary's Pembroke, Tobago. He has read widely in Anglicanism, Anglican Theology, the Faith and Practices of the Anglican Church, Preaching, Christian Ethics, Church History, Christian Education, Pastoral Care, and Worship in the Anglican tradition. He was prepared for the Priestly Ministry by the Right Reverend, Rawle Douglin. He is a musician, Diver, and former businessman. He is married to Katinka and they have two Children, Rafael age 12 and Miriam age 9. His passion for ministry includes, Church Music, Pastoral Care to the Sick, Christian Education and Liturgy.

c. The Reverend Deacon Emmanuel St. Clair Jones, B.Sc. (London), CIM (UWI)

The Reverend Deacon Emmanuel St. Clair Jones has been a Local Preacher in the Methodist Church since 1969. He has completed two year Local Preacher's Examinations in: Old Testament, New Testament, Christian Doctrine, Christian Worship and Preaching. He has read widely in Anglicanism, Pastoral care, Christian Education, Christian ethics, Church history, Stewardship, The Diaconate and Theology of the Priesthood. He has also completed the Christian Stewardship Course at Emmanuel College in Toronto, Canada. He is the Holder of a Bachelor of Science General Degree from the University of London, England, and a Certificate in Management Studies from the University of the West Indies. He held Executive positions in Trinidad and Tobago and in England. He was ordained a Deacon in the Diocese of Trinidad and Tobago in September 2005. He was a lecturer at the University of Trinidad and Tobago and is an Instructor in the Lay Ministers Training Programme of the Diocese. He is the Assistant Curate at the Parish of St. Andrews, Couva. He is married to Joan and they have four grown Children and six Grand Children. On October 29, 2015 St. Clair and Joan celebrated sixty (60) years of marriage. His passion for ministry is Stewardship, Education in the Church, Teaching and Preaching.

Kindly keep Augustus, Aaron, Ulf and St. Clair in your prayers.

LEARNINGS:

HOLY ORDERS AND THE MINISTRY OF THE CHURCH

“The ministry of the Church is the ministry of Christ, its chief shepherd and high priest. The ordained ministry is Christ’s gift to his Church, and their life and ministry, bishops, priests and deacons are called to speak in Christ’s name and build up the Church of which he is the head. In this way the whole body of the Church is ordered in faithful response to the Lord’s summons to share his work.

This ordering of the Church’s ministry has been shaped under the guidance of the Holy Spirit through the processes of human history, and the Church has maintained the threefold order of bishop, priest and deacon. Within that threefold order, bishops are ordained in historic succession (that is, in intended continuity from the apostles themselves). This is a sign of the Church’s care for continuity in the whole of its life and mission, and reinforces its determination to manifest the abiding characteristics of the Church of the apostles. This is not to deny that other Christian traditions have an authentic concern for apostolicity or that they intend to express apostolic continuity in other ways, but some such sign of apostolic continuity is required for the full, visible unity of the Church.

Holy Orders help shape the Church around Christ’s incarnation and work of redemption, handed on in the apostolic charge. The **ministry of deacons** is focused in being heralds of the kingdom and in bringing before the servant Church the needs of the world. The **ministry of priests (who continue to exercise diaconal ministry)** is focused in calling the Church to enter into Christ’s self-offering to the Father, drawing God’s people into a life transformed and sanctified. **The ministry of bishops (as they embody the ministry of both deacon and priests)** is focused in the apostolic responsibility of proclaiming and guarding the faith, of presiding at the sacraments, of leading the Church’s prayer and of handing on its ministry, as they share with their fellow bishops in their apostolic mission. **(See BCP, pp. 402-403 for definitions of the ministers of the Church and their ministries).**

The Church’s ordained ministry **is apostolic**; that is, it is sent to enable the Church to fulfil its vocation to mission, to witness to the resurrection and to preach the good news of salvation in all the world. It keeps the Church faithful to the teaching of the apostles, and finds fresh ways to proclaim and express that apostolic faith as it has been handed on in each generation.

The Church’s ordained ministry **is catholic**; that is, universal in time and space. The Church in the Province of the West Indies speaks of ordination to the office and work of bishop, priest or deacon **(BCP, 412 # 127)** in the Church of God. When an ordained priest presides at the Eucharist and at Baptism, pronounces God’s absolution and blesses God’s people in his name, and when bishops confirm and ordain in a particular place, these are actions not only of a particular local Christian community, but of the whole Church.

The Church’s ordained ministry **is holy**, set apart for its particular calling. The holiness of life that is required of the Church’s ministers is ‘wholesome example’ of godly life to the flock of Christ. The Church is so ordered that the Holy Spirit may sanctify our sinful lives and direct our faltering steps, as we are being made ready to come into God’s presence.

The Church’s ordained ministry **is one**; one with the Church of the apostolic age; one in faith and doctrine; and one in continuous ministry wherever it has been established. In Christ we are all baptized into one body, and the diversity of gifts of the many members of that body is recognized as essential both in

building up the body and in ministering to God's people in his name. The Church's ordained ministry articulates and serves the Church's unity.

In each of these aspects of the Church's ministry, Christ's mission is the fundamental and unifying reality. Christ's ministry and mission turn the Church outwards towards the world that God so loved that he sent his only Son. And they prepare the Church for that goal and end of all things, when Christ himself will present to the Father a world made perfect by his work, when all his people share in the joyful communion of love that binds the Father and the Son, in the unity of the Holy Spirit. **(Common Worship, Service and Prayers for the Church of England, Ordination Service, Study Edition, 2007: 4-5).**

WHAT IS GIVEN IN ORDINATION?

According to Paul Avis at page 114 of his book, *A Ministry Shaped by Mission*, ordination changes a person's identity in five ways. These are:

- 1) Ordination involves the public recognition of the gifts and calling that come from God and are discerned by the Church. That public recognition is reflected particularly in the examination of the candidates and the prayers. God is acknowledged as the author of ministry and as the one who ordains. We could say that an ordination serves to witness an act of God. It also expresses the consent of the Church to the choice of a minister. The rite of ordination makes the acknowledgement of gifts and calling on the part of the Church public and formal.
- 2) Ordination sets the public acknowledgement of God's call, God's gifts and God's authority in the context of liturgy, that is to say in the context of thanksgiving and adoration, of humble dependence and intercession, of the invoking of the Holy Spirit, of sacramental grace, of Christian fellowship. As an outward, visible sign of an inward, spiritual grace, contained in the rite as well as in the candidate, ordination partakes of a sacramental quality.
- 3) Ordination conveys the strength for the designated task. There is prayer for spiritual grace, strength or power and the promise that the prayer will be heard. For example, the prayer that God will 'pour upon them (the candidates) the grace of his heavenly benediction'. The *Veni creator spiritus* is solemnly sung on one's knees at the ordination of priests and bishops. Both the classic formulae of ordination and the modern ones are eloquent of grace being bestowed: 'Receive the Holy Ghost...' or 'Send down the Holy Spirit...', etc.
- 4) Ordination conveys authority to minister in the Church in the name of God: 'Take thou authority ...'. We are given this authority not as something that we can wield freely but as something that is over us and to which we ourselves are subordinate. No one has the right to take the ordained ministry upon themselves. It never becomes our possession. We remain subject to the authority that is vested in our office – the authority of the Scriptures, the givenness of the sacraments and the authority of the whole people of God among whom, with whom and to whom the ordained are sent to minister pastoral care and oversight.
- 5) Ordination inducts the candidate into a complex new set of relationships involving both privileges and obligations. There is a new relationship to God (in the fulfilment of one's calling and in dependence on God's grace); a new relationship to the whole priestly body of the Church (one of representation and at the same time of interdependence); a new relationship to ministerial colleagues (one of collegiality and also of canonical obedience to ecclesiastical superiors) and last but by no means least important, a new relationship to "the world", to those "outside" the Church, to the local community, indeed to every person one passes in the street. This last set of

relationship is fraught with excessive expectations: both golden pastoral opportunities and possibilities of serious misunderstanding (**Avis, Paul, 2005:114-115**).

THE FEAST OF THE EPIPHANY OF OUR LORD

According to **Pfatteicher, Philip, 1980:34-36**), after Easter and Pentecost, each of which has Jewish antecedents, the Epiphany is the oldest festival in the church year. It too has ancient sources.

Pfatteicher asserts that both Christmas and Epiphany are related to pagan solstice festivals. In Egypt in 1996 B.C., the winter solstice occurred on January 6, and there was a night festival on January 5-6 celebrating the birth of the god Aenon (Osiris) from Kore the virgin. The waters of the Nile, it was thought, acquired miraculous powers and turned to wine that night. There came into existence, at least in the East, a Christian festival which echoed the ancient solstice festival and which was called “the Holy Day of Lights” or “the Day of Holy Lights,” commemorating the manifestation of God in the birth and baptism of Jesus.

By the time Alexandria was founded in 331 B.C., the winter solstice occurred on December 25. In A.D. 274 the emperor Aurelian introduced the Festival of the Unconquered Sun, and early in the fourth century, we find in Rome the first evidence of a Christian celebration of the birth of Christ on what is now Christmas Day. It was a deliberate transformation of the pagan feast on December 25 into a Christian celebration of the birth of the unconquered Sun of Righteousness, who, unlike the sun, “knows no setting.”

With the spread of Christmas as the celebration of Christ’s birth, Epiphany was, in the West, coming to be associated with the visit of the Magi, probably because of the transfer of the relics of the Magi from Constantinople during the fifth century. The *Excerpta et Collectanea* associated with the Venerable Bede gives the number of the Magi as three and supplies their names as well as a fanciful description of each and a symbolic interpretation of the gift each brought:

The Magi were the ones who gave gifts to the Lord. The first is said to have been Melchior, an old man with white hair and a long beard ... who offered gold to the Lord as to a King. The second, named Gaspar, young and beardless and ruddy-complexioned ... honoured him as God by his gift of incense, and offering worthy of divinity. The third, black-skinned and heavily bearded, call Balthasar ... by his gift of myrrh testified to the Son of Man who was to die.

This description has influenced the portrayal of the Magi ever since. In the East, the Magi were commemorated as a feature of the celebration of the birth of Christ on December 25 and January 6 was observed as the commemoration of the baptism of Jesus. Then, to the mysteries of the Magi and the Baptism, a third was added – the first miracle at Cana (perhaps to counter the worship of Aenon-Osiris-Dionysus: Jesus supplies the true wine, which surpasses the claims of paganism). These several themes are gathered in the antiphon to the Benedictus in the Roman Catholic daily prayer for Epiphany:

Today the Bridegroom claims his bride, the Church, since Christ has washed away her sins in the waters of the Jordan; The Magi hasten with their gifts to the royal wedding; and the wedding guests rejoice, for Christ has changed water into wine, alleluia.

The oldest name for this feast, still used by the Orthodox churches, seems to have been “Theophany,” (The appearance of God to humans) suggesting the origin of the day as a commemoration of the Incarnation as the revelation of God.

In the Graeco-Roman world, a state visit of a king or emperor to a city in his realm, especially when he showed himself publicly to the people, was called an epiphany. In the East, the Epiphany of Christ has always had a more theological and less historical or commemorative character, so the baptism rather than the birth of Christ was selected as the event to illustrate the doctrine of the ‘manifestation’ or ‘appearing’ of God to the world in Jesus Christ. **(Festivals and Commemorations, Pfatteicher, Philip, 1980: 34-36).**

In the Church in the Province of the West Indies, The Epiphany of the Lord is a Principal Feast that is observed on January 6. It takes precedence over any other day of observance. In Anglicanism, “Epiphany” commemorates “the manifestation of Christ to the Gentiles,” that is, all non- Jewish persons. It points out Jesus as the Saviour of the world. The wise men, who visited his cradle and brought gifts, represented all nations of the world. The word “Epiphany” means manifestation or shine forth, thus, Christ shines as “a light to lighten the Gentiles and to be the glory of my people Israel”. **(Holy Women, Holy Men, Celebrating the Saints,2010: 158).**

VESTMENTS OF THE DEACON

The following are some of the main vestments used by a Deacon

Alb – The Alb is a plain, lightweight, ankle-length tunic with long sleeves. It is generally worn with a rope around the waist. The word *Alb* is short for the Latin phrase *tunica Alba*, which means white tunic, accordingly, albs are usually made of white or undyed fabric. In the first four centuries of the Church, people were baptized in the nude. For propriety, they were baptized in three groups: men, women, and children; and female deacons baptized the women. When they emerged from the water, they were immediately clothed in a white tunic (a *tunica Alba*, or *Alb*). For this reason, the Alb is a reminder of baptism and a symbol of the resurrection on the Last Day. Anyone who has a leadership role in worship can wear an Alb and cincture, whether they are clergy or lay people. Only clergy wear a stole over the alb. A person wearing an Alb is dressed like Jesus.

Cincture- The cincture, is anything worn around the waist to gather or hold up clothing. Vestments often include cinctures made of cloth or rope. Besides its functional role in securing the Alb and stole, the cincture bears a symbolic role, signifying chastity and purity. Another name for a cincture is girdle.

Dalmatic –The Dalmatic is the distinctive vestment of deacons in the church. It is a knee-length tunic with wide sleeves worn by deacons. The dalmatic is a sign of the office of deacon. Usually the dalmatic matches the chasuble worn by the celebrant in materials and colours. It may be worn at any liturgy in any season. The term is derived from a white tunic worn in second-century Dalmatia (modern day Republic of Croatia). Historically, it was worn over an Alb by both bishops and deacons by the fourth century, but it did not become a vestment until around the ninth century. The dalmatic was accepted as the vestments worn by the deacon at the Eucharist by the ninth century.

Deacon Stole – The stole is a long narrow band of fabric, usually in the liturgical colour of the season, worn by clergy in the liturgy. Deacons wear a stole over the left shoulder and tied or sewn under the right arm; priests and bishops wear a stole around the neck with the ends hanging down the front. When the ordination rites speak of deacons being “vested according to customs” it refers especially to putting on the stole. The stole is also a symbol of the authority of a deacon.

Biretta- See Priest Vestments below.

THE VESTMENTS OF THE PRIEST

The following are some of the vestments used by the priest:

Amice – The Amice is a rectangular piece of linen with two linen or cotton strings at the upper corners by which the priest fastens it to the shoulders (over the cassock or clerical shirt) by crisscrossing the strings around and under his arms and waist. Sown into the amice is a cross, which the priest should reverence prior to use. The amice entered the Church as a sacred vestment as early as AD 821 with St. Theodolph of Orleans. The purpose of the amice is to cover the cassock, Alb or clerical shirt, so they are not visible while the priest is in sacred vestments. The word amice derives from the Latin verb *amicire*, which means, “to cover”. The Amice should be placed upon the head with solemnity and the priest should recite the proper prayer. The most ancient of these is “Place **upon my head, O Lord, the Helmet of Salvation for repelling the attacks of the evil one**”. This prayer is a vivid image of the priest’s role as a soldier of Christ. The amice should also remind us of the napkin tied around the head of Jesus for burial (**John 20:7**) and the cloth the soldiers used to blindfold Jesus (**Luke 22:64**). (Noonan, James-Charles. **The Church Visible, the Ceremonial Life and Protocol of the Catholic Church, 2012:321**).

Alb – The Alb is a plain, lightweight, ankle-length tunic with long sleeves. It is generally worn with a rope around the waist. The word *Alb* is short for the Latin phrase *tunica Alba*, which means *white tunic*, accordingly, albs are usually made of white or undyed fabric. In the first four centuries of the Church, people were baptized in the nude. For propriety, they were baptized in three groups: men, women, and children; and female deacons baptized the women. When they emerged from the water, they were immediately clothed in a white tunic (a *tunica Alba*, or *Alb*). For this reason, the Alb is a reminder of baptism and a symbol of the resurrection on the Last Day. Anyone who has a leadership role in worship can wear an Alb and cincture, whether they are clergy or lay people. Only clergy wear a stole over the alb. A person wearing an Alb is dressed like Jesus (**John 19:40**).

Cincture- The cincture, is anything worn around the waist to gather or hold up clothing. Vestments often include cinctures made of cloth or rope. Besides its functional role in securing the Alb and stole, the cincture bears a symbolic role, signifying chastity and purity. Another name for a cincture is girdle which should remind us of the ropes used to tie Jesus on Good Friday (**John 18:18**).

Chasuble – The chasuble (**in 2 Timothy 4:13**), is an ornate circular garment with a hole in the centre for the wearer’s head. When worn, it reaches to the wearer’s wrists, so that if the wearer holds both arms straight out, the chasuble forms a semi-circle when viewed from the front or the back. The chasuble is the descendant of a first-century *paenula* that was worn as a coat by both sexes. Today it connotes

solemnity and formality and is a symbol for charity. The chasuble can be worn by the celebrant during a Eucharistic service. Sometimes the celebrant puts the chasuble on over other vestments as part of the Eucharistic ceremony. From the customs of the day, we can infer that Jesus most likely wore a chasuble at the Last Supper. Therefore, when the celebrant is

dressed in a chasuble, he is dressed like a Christian martyr who is ready to have his head chopped off for Christ, or like Jesus presiding over the Last Supper. This rich garment worn over all the other vestments, should remind us of the seamless robe of Jesus. Here, the Soldiers did not tear it on Good Friday, they cast lots for it **(John 19:23-24)**.

Priest Stole – The stole is a long, narrow rectangular garment that is worn around the neck so that it hangs down in front of the wearer’s legs, ending below the knees. The stole merges the functions of two different things. First, ancient government officials wore a stole, just as today a policemen wears a badge. Second, slaves used to wear work cloth around their necks, for polishing things, and for wiping sweat from their faces. In the church, the stole functions as a badge of office to mark the wearer as ordained clergy. It symbolizes the yoke of Christ, the bonds with which Jesus was tied on the cross, and the duty to spread the gospel. It can also function as a cloth that the celebrant uses to clean the communion ware as part of the service. For those reasons, the stole became a Eucharistic garment. The stole should remind us that Jesus said, “Take my yoke upon you, and learn from me ... for my yoke is easy and my burden is light” **(Matthew 11:29, 30)**.

Biretta- The biretta is a square cap with three or four ridges or peaks, sometimes surmounted by a tuft, traditionally worn by Roman Catholic clergy, Anglican and Lutheran clergy. It is also the term used for a similar cap worn by those holding doctoral degrees from some universities, and is occasionally used for caps worn by advocates in law courts, for instance the Advocates in the Channel Islands.

Its origins are uncertain but is mentioned as early as the tenth century. The most probable origin of the biretta is the academic hat of the high Middle Ages, which was a soft, square cap. The medieval academic hat is also the ancestor of the modern mortarboard hat used today in secular universities. The tuft or pom sometimes seen on the biretta was added later; the earliest forms of the biretta did not bear the device.

The biretta is used by all ranks of the clergy, Bishops, priests, deacons and even seminarians.

The biretta of a bishop is amaranth (purple), while those worn by priests, deacons, and seminarians are black.

FIRST MASS OF THE NEWLY ORDAINED PRIESTS: Mass of the Holy Spirit.

You are invited to the First Mass of the Newly Ordained Priests:

The Rev. Fr. Aaron Charles - Sunday 10 January, 2016

St. Christopher, Siparia

The Rev. Fr. Ulf Kundler - Sunday 10 January, 2016

St. Mary's, Pembroke, Tobago

The Rev. Fr. St. Clair Jones - Sunday, 10 January, 2016

St. Andrew's, Couva

Deacon **Augustus Thompson** will serve at his first Mass at St. Clement's Parish Church on Sunday 10 January, 2016.