

THE BOOK
OF
OTHER RITES AND
CEREMONIES
OF THE
CHURCH.

MILWAUKEE:
THE YOUNG CHURCHMAN CO.
1893.

COMMENDATORY

THE title of this Book well describes its sole end and mission. It commends itself to me as directly and aptly supplying an actual want, felt by so many of our parochial clergy, and so often brought by them to the attention of the Ordinary of the Diocese. It is compiled and arranged by a devoted Priest of the American Church, widely known and as widely esteemed for his great liturgical skill, and his accurate theological lore. I am glad to recommend its use, first to the clergy of this Diocese, where the Great Shepherd has placed me, to represent Him to this portion of His people. And perhaps from this, it will not be reckoned an intrusion if I venture to suggest its possible value to others of the Bishops and reverend clergy in our part of the Catholic Church, of which the Holy Ghost has made us ministers and overseers.

† ISAAC LEA NICHOLSON,
Bishop of Milwaukee.

MILWAUKEE,
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THANKSGIVING FOR HARVEST-HOME.

¶ *This Service shall not be used upon the day appointed for Annual Thanksgiving.*

¶ *The Sentence of Holy Scripture at Morning Prayer shall be:*

Jesus said, I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.—*St. John* vi. 51.

The Proper Psalms. Ps. 4, 23.

The Proper Lessons. *First.* Deut. xi., v. 10-22.

Second. 1 Cor. xi., v. 23.

¶ *Among the Prayers after the Collect for Grace shall be said this that followeth.*

Almighty God, whose most dearly beloved Son Jesus Christ hath left us under the forms of the fruits of the earth a memorial of his Passion; Grant us so to receive those holy mysteries that not only our bodies may be fed with these temporal fruits, for which we give thee thanks to-day, but also our souls with the heavenly food of his most blessed Body and Blood, which shall endure unto everlasting life. Through the same thy Son Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, both now and for evermore. *Amen.*

The Collect.

O God, who out of the abundance of thy goodness pourest down thy gifts upon the children of men; Grant us, we beseech thee, so to use the fruits of earth in this time present, that they may

bring us on our way to the heavenly country; through Jesus Christ our Lord. Amen.

For the Epistle. Deut. xvi. 13.

Moses said to the children of Israel: Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

The Gospel. St. Luke xii. 15.

And at that time Jesus said to his disciples, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

The Offertory Sentence.

Now therefore, our God, we thank thee and praise thy glorious name. All things come of thee and of thine own have we given thee.

The Post-Communion.

¶ *To be said immediately before the Blessing.*

Grant, we beseech thee, O Lord, that as we thank thee in these holy mysteries for the fruits of the earth, which in thy mercy thou hast bestowed upon us, so by the same holy mysteries we may be meet to obtain thy greater blessings; through Jesus Christ our Lord. *Amen.*

A FORM OF
LAYING THE CORNER STONE OF A
NEW CHURCH OR CHAPEL.

¶ *This form, with necessary alterations, can also be used for the Opening and Blessing of a new Church; or, for the Re-opening of a Church after Restoration.*

¶ *This Service may be performed (if the Bishop so appoint) by any Priest having a licence therefor, which shall be given in the following words:*

We, *N.*, by divine permission Bishop of *N.*, do grant our license and authority to our well-beloved in Christ, *N.*, a Priest of our diocese, in our stead to lay the Corner Stone of _____ Church, about to be erected for the public worship of Almighty God, in _____.

Given under our hand this _____ day of _____ being _____, in the year of our Lord one thousand _____, and of our episcopate the _____.

¶ *The Bishop with the Clergy shall go to the place where the stone is to be laid, and as they go they shall say alternately Quam dilecta (Psalm 84) with the Gloria Patri, or else it or some proper Hymn shall be sung.*

Psalm 84. *Quam dilecta.*

O how amiable are thy dwellings: thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be always praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who going through the vale of misery use it for a well: and the pools are filled with water.

They will go from strength to strength: and unto the God of gods appearest every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Behold, O God our defender: and look upon the face of thine anointed.

For one day in thy courts: is better than a thousand.

I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness.

For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts: blessed is the man that putteth his trust in thee.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Bishop.

Let us pray.

O Lord Jesus Christ, Son of the living God, very and eternal God, the brightness of the Father's glory and the express image of his Person, who art the true Corner Stone cut without hands from the rock and a foundation which cannot be moved; stablish, O Lord, this stone now to be placed in thy Name. And of this work which we now begin to the praise and glory of thy holy Name, be thou (who art the beginning and the ending, and by whom in the beginning God created all things), the beginning, the increase, and the consummation; who with the Father and the Holy Spirit livest and reignest one God, world without end. *Amen.*

¶ *Then shall he mark the stone on each side with the trowel with the sign of the cross, saying:*

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Lord, Holy Father, Almighty, Everlasting God, vouchsafe to bless and consecrate this stone for the foundation of a Church in honour of; And grant that whosoever, with pure mind, shall assist in the building of the same by the work of his hands, or by the offering of his substance, may obtain health of body and grace of soul, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow this Anthem, or else shall be sung a proper Hymn:*

Jacob rose up early in the morning and set up the stone for a pillar, and poured oil upon the top of it and vowed a vow unto the Lord. Surely the Lord is in this place and I knew it not.

¶ *And after that Nisi Dominus (Psalm 127).*

Except the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children, and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

¶ *Then shall the Bishop touch the stone and place it in the foundation, saying:*

In the faith of Jesus Christ we place this corner stone; In the Name of the Father, and of the Son, and of the Holy Ghost, that here true faith with the fear of God and brotherly love may for ever nourish and abound; and that this place may be a House of Prayer for all time to come, to the glory and praise of the same our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth ever, one God, world without end. *Amen.*

¶ *Then shall follow Miserere (Psalm 51) with the Gloria Patri, or else a proper Hymn or Anthem.*

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shall make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shall thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

¶ *Here may be made an address by the Bishop (or by some person appointed by him), after which may be sung a Hymn.*

¶ *Then shall the Bishop say:*

Let us pray.

Blessed be thy Name, O Lord, that it hath pleased thee to put it into the hearts of these thy servants to build an house for thy service, in which thy Holy Name shall be worshipped, the message of reconciliation proclaimed, and the ordinances and sacraments of the Gospel duly administered. Vouchsafe, we beseech thee, to prosper this their undertaking, O prosper thou their handiwork. Give to them unity of counsel, firmness of purpose, and an earnest zeal for the advancement of thy glory and the spread and increase of thy Holy Church; through Jesus Christ our Lord. *Amen.*

O Lord God Almighty, who art the Author and Source of all wisdom, we give thee hearty thanks for all our friends and benefactors, and for all those through whose charity the walls of this thine house are about to arise. Remember this to them, O Lord, for good. Bless them in their going out and coming in, in mind and in body, in spirit, soul, and estate. Be with them in the hour of death, and in the day of judgment, and at the last take them to thyself forever, for his sake who died and was buried and rose again, Jesus Christ, our only Mediator and Advocate. *Amen.*

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

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

¶ *Then shall be said by the Bishop and people:*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Bishop shall let them depart with this blessing:*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty,

the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A FORM FOR THE
OPENING AND BLESSING OF A
CHURCH OR CHAPEL.

¶ *This Service is to be used for a building which cannot be consecrated on account of debt or other just impediment, and may be performed (if the Bishop so appoint) by any Priest having a license therefor, which shall be given in the usual form as before provided, which form the Bishop will use in granting all similar licenses.*

¶ *The Bishop shall be received at the main entrance of the Church or Chapel by the Rector, Wardens, and other persons appointed for that purpose, and standing there shall say (the people all kneeling):*

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

O Lord God, who dost vouchsafe to have thy dwelling upon earth in houses built for the worship of thy Name, though the heavens and earth cannot contain thee; We beseech thee that, mindful of the work and labour of all thy Saints, thou wouldest visit this place erected to thy glory and in honour of *N.* Cleanse it, by thy grace, from all defilements, and ever keep it pure and without spot; And as thou didst crown the pious desires of David thy servant in the work of Solomon his son, so do thou of thy great goodness fulfil our mind in driving hence all spiritual wickedness; through our Lord Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *Then the Bishop and the other Clergy shall go up the aisle of the Church or Chapel to the Altar, saying the Litany as*

they go, and when they be come to their places in the Chancel, all kneel down, the Officiant before the Holy Table.

¶ *After the last Suffrage, That it may please thee to give us true repentance, the Officiant shall stand up and say the proper Suffrage, as followeth:*

That it may please thee to cleanse and bless this Church and Altar to thine honour in the name of *N.*

We beseech thee to hear us, good Lord.

¶ *And the proper Suffrage being said, the Bishop shall kneel again until the Lord's Prayer is done, when he shall stand and say:*

Let us pray.

May thy loving mercy, O Lord, ever prevent us, and, having respect to the prayers of thine elect, may thy gracious compassion outstrip our petitions; through Christ our Lord. *Amen.*

O God, make speed to save us.

Answer. O Lord, make haste to help us.

Bishop. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Bishop.

Let us pray.

O Almighty and merciful God, who hast bestowed upon thy priesthood this excellent gift, that whatsoever in thy Name they do rightly here upon earth is done of thee also in heaven; We beseech thee of thine infinite mercy that thou wouldest now come to this house. Do thou bless, as we also are come hither to bless. And grant that the host of evil may be put to flight and the Angel of

peace may find here his resting place; through our Lord Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *Then shall be said alternately by the Bishop and people, or else shall be sung (all standing), the following Psalms with the Gloria Patri after each, and the meanwhile (if it be convenient) the Wardens and others, with the Clergy, shall go in procession round the Church and return again to the Chancel.*

Psalm 120. *Ad Dominum.*

When I was in trouble, I called upon the Lord: and he heard me.

Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

Woe is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar!

My soul hath long dwelt among them: that are enemies unto peace.

I labour for peace; but when I speak unto them thereof: they make them ready to battle.

Psalm 121. *Levavi oculos.*

I will lift mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: who hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

Behold, he that keepeth Israel: Shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Psalm 122. *Lætatus sum.*

I was glad when they said unto me: We will go into the house of the Lord.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord; to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgment: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and plenteousness within thy palaces.

For my brethren and companions' sakes: I will wish thee prosperity.

Yea, because of the house of the Lord our God: I will seek to do thee good.

¶ *Then the Bishop, standing before the Holy Table as before, shall say (all the people kneeling):*

Let us pray.

O God, who dost sanctify places set apart to the glory of thy Name, pour down thy grace upon this house of prayer; that all they who in this place make their supplications unto thee, may

obtain thy merciful aid and protection; through our Lord Jesus Christ. Amen.

¶ *Then shall be sung an Hymn or Anthem, and (if the Service be in the morning) the Holy Communion shall be celebrated for the first time in the building, the Collect, Epistle and Gospel being those of the day, or (if the Church be dedicated under the name of some Saint) of All Saints' Day.*

¶ *A Church thus blessed, whether by a Priest or by the Bishop in person, must nevertheless be duly consecrated when that shall become possible.*

A FORM OF CONSECRATION OF A BURIAL-GROUND

¶ *The Bishop shall be received at the entrance of the Graveyard by the Rector, Wardens, and other officers of the Parish, who shall precede him to an appointed place as nearly as may be at the middle of the Cemetery.*

¶ *When they be come to the place, the Clerk of the Vestry, or other fit person, shall read the request for the Consecration of the ground, as follows:*

In the name of the Rector, Church-wardens and Vestrymen of *N.* Parish in *N.*, Right Reverend Father in God, I present unto you this parcel of ground for a burying-place, with an humble suit to you, as God's minister, the Bishop and Ordinary of this Diocese, in God's stead to accept this offering, which is free from all debt and encumbrance whatever, and to decree this ground severed from all former common and profane uses, and to dedicate and consecrate it to be a cemetery, as aforesaid, wherein the bodies of Christian folk may be laid up until the day of the general Resurrection; promising that we will ever so hold it for holy ground, and use it accordingly, applying it to no other use but that only, and that we will from time to time, and ever hereafter, as need shall be, see it conveniently repaired and fenced about in such sort as a burying-place ought to be.

¶ *Then shall the Bishop address the people in the following or like words:*

Dearly beloved in the Lord; forasmuch as devout and holy men under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by their own reason and sense of order and decency, have set apart peculiar places where the bodies of those who die in the faith of Christ might rest in peace until the general Resurrection at the last day; which pious works have been

graciously accepted by our Heavenly Father; Let us not doubt but that he will favourably approve our present purpose of setting apart and consecrating this place in like manner; and let us faithfully and devoutly invoke his blessing on this our undertaking.

Let us pray.

Lord have mercy upon us.

Answer. Christ have mercy upon us.

The Bishop. Lord have mercy upon us.

¶ *Then shall be said by the Bishop and people the Lord's Prayer.*

Our Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Bishop and Clergy shall say alternately with the people, or else shall be sung the Miserere (Psalm 51) with the Gloria Patri, and the meanwhile (if it may conveniently be done) they shall proceed round the ground.*

¶ *When they be returned to their appointed place the Bishop shall say these Prayers following:*

The Lord be with you.

Answer. And with thy spirit.

The Bishop.

Let us pray.

O God, the creator of the world and the redeemer of mankind, in whose hands are all thy creatures, both visible and

invisible; We pray thee with a pious heart and an humble voice that thou wouldest vouchsafe to bless and sanctify this ground for the repose of the bodies of thy servants who shall here be laid to rest, after having run the course of this present life; And grant that we with them may at the last day attain our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting Kingdom; through Christ our Lord. *Amen.*

Assist us mercifully, O Lord, in these our supplications and prayers, and sanctify this place through our unworthy ministry; and as thou didst bless the sepulchre of our Fathers, Abraham, Isaac, and Jacob; and didst thyself, after thy betrayal, scourging, and crucifixion for our salvation, sanctify the sepulchre of Joseph of Aramathea: so now vouchsafe to bless and consecrate this cemetery and to have it evermore in thy holy keeping. And grant that all who here in body rest from their labours may have a glorious resurrection to eternal life, through thy merits, O Blessed Jesus, who with the Father and the Holy Ghost livest and reignest ever, one God, world without end. *Amen.*

¶ *Here may be sung a Hymn or Anthem.*

¶ *Then shall be read by the Chancellor, or by some other fit person appointed by the Bishop, the Sentence of Consecration, as followeth:*

In the Name of God, Amen. Whereas, we, *N.*, by divine permission Bishop of *N.*, have separated this piece of land from all common and profane uses, and by our authority as Bishop of this Diocese have assigned it for a burial-place for the Parish of *N.*, in *N.*; and, moreover, have consecrated it to the aforesaid use; now, therefore, we do declare it to be so assigned, dedicated, and consecrated forever, and we do grant unto it all the accustomed privileges and immunities.

Given under our Episcopal hand and seal this ——— day of ———, being ———, in the year of our

Lord one thousand _____ and of our episcopate the
_____.

¶ *Then the Bishop shall say:*

The Lord be with you.

Answer: And with thy spirit.

The Bishop
Let us pray.

O Lord Jesus Christ, who art the Resurrection and the Life, in whom, if we believe, though we be dead yet shall we live, who by thy death hast overcome death, and by thy rising again hast opened to us the gate of everlasting life, who shalt send thine Angels and gather the bodies of thine elect from all the ends of the earth, and especially those who, by a mystical union, are flesh of thy flesh and in whose hearts thou hast dwelt by faith; We humbly beseech thee for them, whose bodies shall in this place be gathered to their fathers, that they may rest in this hope of Resurrection to eternal life through thee, O blessed Lord God, who shalt change their vile bodies, that they may be like thy glorious body according to the mighty working whereby thou art able to bring all things, even death, into subjection to thyself, who livest and reignest God, world without end. *Amen.*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; that at the last you may have, with all that lie in this place, a joyful resurrection to eternal life, through the same Jesus Christ, to whom be glory for ever and ever. *Amen.*

A FORM FOR
RE-OPENING A CHURCH AFTER RES-
TORATION OR IMPROVEMENTS.

¶ *The Bishop (or Priest) shall enter the Church by the main door and shall there be met by the Wardens and other fit persons, who shall precede him to the Chancel, and as they go shall be said alternatively, or else sung, the following Psalm:*

Quam dilecta. Psalm 84.

O how amiable are thy dwellings: thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house: they will be always praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who going through the vale of misery use it for a well: and the pools are filled with water.

They will go from strength to strength: and unto the God of gods appearest every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Behold, O God our defender: and look upon the face of thine anointed.

For one day in thy courts: is better than a thousand.

I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodliness.

For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts: blessed is the man that putteth his trust in thee.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Officiant shall stand before the Altar at the foot of the steps and, turning to the people, shall say:*

The Lord be with you.

Answer. And with thy spirit.

¶ *Then he shall turn to the Holy Table and say:*

Let us pray.

¶ *Here the people shall kneel.*

O Lord God Almighty, who inhabitest eternity and yet humblest thyself to dwell in Houses built by the hands of sinful men, we praise thy Holy Name that thou hast put it into the hearts of thy servants to adorn, make new, and beautify this Church,* that it may set forth the beauty of holiness to them that worship here; And we pray thee that thou wouldest vouchsafe to remember this to them for good and forget not thou their work and labour that proceedeth of love; but bestow thy rewards upon them both in this life which now is and also in that which is to come. Through Jesus Christ our Lord. *Amen.*

* *Here there may be added such particulars as the occasion may demand, especially in the building of a new Chancel or the like.*

¶ *If there be any objects which have been newly placed in the Church and which require blessing, the Bishop may then*

proceed to bless them separately, if he so elect, according to the form prescribed.

¶ *All which being done, shall be said or sung Te Deum.*

¶ *If the Holy Communion be celebrated at that time, the Collect, Epistle and Gospel shall be the same as are appointed for Trinity Sunday and the Proper Preface shall be used.*

¶ *If this Service for any reason be used after noon, Evening Prayer shall immediately follow Te Deum and the proper Psalms shall be:*

Psalms 148, 149, 150.

Proper Lessons.

First. Baruch v.

Second. Heb. ix. to v. 13.

A FORM OF
REMOVING THE CONSECRATION
FROM A CHURCH.

¶ *A Church which has not been consecrated by the Bishop but only opened with Benediction does not require any Service to be said afterwards it is sold or otherwise disposed of, and diverted from its used as a Church, but if a consecrated Church for any reason must be devoted to profane and secular purposes, then shall be said by the Bishop this Service following.*

¶ *The Altar shall be taken down and removed reverently to some other proper building, and care shall be taken that until it be again used, it be properly protected from desecration.*

¶ *At the time appointed the Bishop, sitting in his chair on the spot where the Holy Table stood and facing the people, shall address them in these words following:*

Dearly beloved, we have called you hither that ye may understand how it cometh to pass that this house, which by our Episcopal Authority we did consecrate and separate for ever from all worldly uses, is now to be abandoned and again returned to the world from which it was taken. We grieve that such should be the case, but ye must ever remember that to this step we are moved through no worldly nor other unworthy motive, but solely from necessity, and from circumstances over which we have no control and in which we must recognise the hand of God. We read that while our fathers, the children of Israel, were wandering in the wilderness, from time to time God called them to move the place of his rest; that when the ark of God rested, the tabernacle was set up and the people cried out, Return, O Lord, unto the many thousands of Israel; and again, when the ark moved forward, and its former place returned again to its wildness, Moses, the servant of God, said, Arise, O Lord, and let thine enemies be scattered, and let them also that hate thee flee before thee. And so at the bidding of the Lord they stood still, and at the bidding of the Lord they moved forward. Doubt ye not, therefore, that it is at the bidding of

the Lord that we have removed the Altar of God out of his place in this Church and have gone forward to a new resting place. In this matter we have acted with due care and deliberation, nor have we trusted to our own judgment alone, but have summoned our council of advice and have obtained their consent in accordance with the Canons of the Church in this particular provided. Now, therefore, we, *N.*, by divine permission Bishop of *N.*, do declare that this Church of *N.*, once duly dedicated and consecrated to the divine worship of Almighty God, has by virtue of the removal of the Altar of God therefrom, and of this our sentence, lost said dedication and consecration; and moreover, that it is deprived and we do hereby deprive it by this our sentence, of all rights, privileges and immunities, attached to a consecrated building. And this our sentence, we do solemnly deliver and promulgate this ——— day of ———, in the year of our Lord one thousand ———: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall be said or sung Exsurgat Deus (Psalm 68):*

Let God arise, and let his enemies be scattered: let them also that hate him flee before him.

Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse: praise him in his Name JAH, and rejoice before him.

He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

O God, when thou wentest forth before the people: when thou wentest through the wilderness,

The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

The Lord gave the word: great was the company of the preachers.

Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

Though ye have been among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

When the Almighty scattered kings for their sake then were they as white as snow in Salmon.

As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them as in the holy place of Sinai.

Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

When the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;

Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God.

Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord;

Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice; yea, and that a mighty voice.

Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall the Bishop, or some Priest appointed by him, say:*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Here all shall kneel, the Bishop facing the people.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Bishop. O Lord, save thy servants.

Answer. That put their trust in thee.

Bishop. Send unto them help from above.

Answer. And evermore mightily defend them.

Bishop. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Bishop. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop.

Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O most mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved;

Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then shall the Bishop (still kneeling) say:*

The Lord bless and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.

A FORM AND MANNER OF ADMITTING LAY READERS.

¶ *When the day appointed is come (Morning Prayer having been already said), there shall be presented unto the Bishop, sitting in his chair in front of the Holy Table, such as he shall desire to admit as Readers, each of them being habited in a Cassock and Surplice, and the Bishop shall examine every one of them, in the presence of the people, after this manner following, both they and all the people standing.*

The Bishop. Do you unfeignedly believe that the Holy Scriptures of the Old and New Testaments are the Word of God, and that the same God is the author of both?

Answer. I do believe so.

The Bishop. Do you believe all that the Church of God teaches as touching the Blessed Trinity, and the Incarnation of our Lord Jesus Christ by the operation of the Holy Ghost and of the Virgin Mary, as well as touching the Divine Spirit, and his Grace given in the Holy Sacraments?

Answer. I do believe it.

The Bishop. Do you believe in the resurrection of the flesh, and that the endless joy or misery of all men will be according to the works done in the body during the time of this life?

Answer. I do believe so.

The Bishop. Will you diligently read the Book of Common Prayer unto the people assembled in the Church, as you shall receive direction from us?

Answer. I will.

The Bishop. Will you reverently obey us, your Bishop, and other chief ministers, who by our appointment may have the rule over you?

Answer. I will endeavour so to do, the Lord being my helper.

¶ *Then the Bishop shall say unto them as followeth:*

Dearly beloved, who are to be admitted as Readers in the House of our God, we call upon you to know the holiness of that office, and to fulfil it with all reverence and godly fear. For our God is a mighty God, who will pour down upon you his grace that ye may go on to perfection.

It appertaineth to a Reader to say in the Church the offices of Daily Morning and Evening Prayer, and the Litany; to exhort or read Sermons subject to the direction of the Bishop, and (as any other Christian) in cases of necessity, when no clergyman may be had, to baptize, and to bury the dead. Study, therefore, beloved, the Word of God, especially the holy Lessons which ye shall be called upon to read to the faithful, that ye may do so distinctly and clearly, that your ministry may be to edification; and take good heed, lest from your haste or lack of care, the truth of the Divine Lessons should fail to nourish them that hear you. Moreover, what ye shall read with the mouth, that also believe in the heart and show forth in the life; that your hearers may be taught as well by your example as by your reading.

And as ye are set in an high place in the Church, that your voice may be heard of all men, so ought ye to study to hold an high place likewise in all godly conversation, that ye may be models of holy living; to the attaining of which may God bestow upon you his heavenly grace.

¶ *Then shall the Bishop deliver to every one of them, kneeling before him, the Book of Common Prayer (which each of them shall touch with the right hand), saying:*

Take thou authority to execute the office of a Reader of the Word of God and of the prayers of his Church, to his greater glory and to the edifying of his faithful children.

¶ *When all have been admitted, the Bishop shall stand up and say to the people:*

Dearly beloved brethren, let us pray Almighty God, our heavenly Father, that of his great mercy he will pour his blessing upon these his servants, whom he has called to the office of Readers, that both by their life and reading they may glorify his holy Name; through our Lord Jesus Christ his only Son, who with him liveth and reigneth in the unity of the Holy Spirit ever, one God, world without end. *Amen.*

¶ *Then still facing the kneeling Readers he shall say (the people also kneeling):*

O Lord, Holy Father, Almighty, Everlasting God, vouchsafe to bless these thy servants in their office of Readers, that they may be diligent in their reading to thy people, and may in their lives so set forth the beauty of the things they read, that they may be for examples of holiness in thy Church. Through our Lord Jesus Christ, thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost ever, one God, world without end. *Amen.*

¶ *Then shall follow the Litany and the Holy Communion or else (if the Bishop so elect) he shall simply add the Lord's Prayer and give them his blessing.*

¶ *The foregoing Service shall not be used more than once for the same person, but should any Reader be deprived of or cease from his office, and afterwards wish to be restored, he shall apply to the Bishop for a fresh license.*

¶ *The Bishop shall instruct the Readers that the continuance of their office depends upon his pleasure alone, and shall give to each of them a license, in the following words, which needs renewal at the end of each year:*

N., by divine permission Bishop of *N.*, to our beloved and approved in Christ, *N.*, greeting:

Whereas you, the said *N.*, were this day admitted by us to the office of a Reader in the Church of God. Now, we do, by these presents, give and grant unto you our commission to perform the

office of a Diocesan Reader on the conditions and for the purposes set forth in the Canons and in our regulations as to Readers in this diocese, endorsed hereon. And so we commend you to Almighty God, whose blessing we humbly pray may rest upon you and your work.

Given under our hand and seal this _____ day of _____, in the year of our Lord one thousand _____, and the _____ year of our Episcopate.

On the reverse will be printed the following:

This commission entitles the holder to deliver in schools and other rooms _____ [and in consecrated and other Churches] _____ such addresses and to take such part in Divine Service (not being contrary to the Canon Law of the Church) as the Incumbent may wish and as the Bishop may approve.

In the administration of Holy Baptism the Office in the Book of Common Prayer shall not be used, but, after the Lord's Prayer, water shall immediately be poured upon the head of the person to be baptized, while the words are said: *N.*, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

This commission is recoverable at the will of the Bishop, and must be renewed at the expiration of every year, or it becomes void.

A FORM FOR THE
INAUGURATION OF A NEW ORGAN.

¶ *This form shall not be used for any instrument which has been already in use.*

¶ *The Officiant, standing and facing the organ, shall say:*

Our help is in the Name of the Lord;
Answer. Who hath made heaven and earth.

¶ *Then shall be said or sung (without the organ) Laudate Dominum (Psalm 150):*

O praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let everything that hath breath: praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

O Praise the Lord with timbrel and pipe.

Answer. O praise him upon the strings and organs.

Priest. The Lord be with you.

Answer. And with thy spirit.

Priest.
Let us pray.

O God, who by thy servant Moses didst bid thy people make trumpets and blow therewith over the sacrifices offered to thy Name; and also didst will that the children of Israel should praise thee with pipes and cymbals. Bless, we beseech thee, this organ dedicated to thy worship, and grant that as thy faithful on earth rejoice in spiritual songs, so likewise they may attain a share in the joys of heaven. Through our Lord Jesus Christ, thy Son, who with thee in the unity of the Holy Ghost, liveth and reigneth ever, one God, world without end. *Amen.*

¶ *Then shall the organ sound for the first time, and Te Deum or some other fit Hymn shall be sung.*

A PROPER
COLLECT, EPISTLE AND GOSPEL

¶ *Licensed for use on the Yearly Festival of such Churches and Chapels as have dedications for which no proper Service is appointed.*

The Collect.

This prayer was ordered to be used throughout England in 1661, on January 30th.

O Almighty God, we beseech thee to give us all grace to remember and provide for our latter end, by a careful, studious imitation of thy blessed saint (and martyr) *N.*, and all other thy saints and martyrs that have gone before us; That we may be made worthy to receive benefit by their prayers, which they in common with thy Church Catholic offer up unto thee, for that part of it here militant, and yet in fight with and danger from the flesh. Through Jesus Christ our Lord, to whom with thee and the Holy Spirit be all honour and glory, world without end. *Amen.*

For the Epistle. Wisdom iii. 1.

But the souls of the righteous are in the hand of God and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace, for though they be punished in the sight of men, yet is their hope full of immortality, and having been a little chastised, they shall be greatly rewarded; for God proved them and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation, they shall shine and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever.

The Gospel. St. Luke vi. 20.

And he lifted up his eyes on his disciples, and said: Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

FORMS FOR THE
BLESSING OF DIVERS OBJECTS.

¶ *If any Chalice, Paten, Font, or any other Oblation of Utensil for the Church be at any time newly to be presented, the Bishop may use these forms following at the Offertory in the Communion Service, or at such other time as he shall deem convenient.*

¶ *Before each form the Bishop shall say:*

Our help is in the Name of the Lord.
Answer. Who hath made heaven and earth.
Bishop. The Lord be with you.
Answer. And with thy spirit.

Bishop.
Let us pray.

FOR THE BLESSING OF A FONT.

O Eternal God, fountain of all purity, bless and sanctify this fountain of waters which thou hast ordained and constituted for the mystical washing away of sin; and grant unto all them who shall come hither to be presented unto thee and to be washed in this Lavatory, that they may receive the baptism of the Spirit, and may have a title and portion in repentance, remission of sins and all the promises of the Gospel, that they may not only have the washing of the filth of the flesh, but the answer of a good conscience towards God; that they, dying unto sin and being buried with Christ in his death, may live unto righteousness and become thy disciples in an unreprouable faith and a perfect obedience, and at last may partake of the Resurrection of thy Son to eternal life, through the same Jesus Christ our Lord. *Amen.*

FOR THE CONSECRATION OF AN ALTAR.

¶ *This Prayer following can be said only by the Bishop himself.*

O Eternal God, who in an infinite mercy to mankind didst send thy holy Son to be a sacrifice for our sins and the food of our souls, the author and finisher of our faith and the great Minister of eternal glory; who also sitteth at thy right hand, and upon the heavenly altar perpetually presents to thee the eternal Sacrifice once for all finished upon the cross; Be present now, we pray thee, with thy servants. Bless, sanctify and consecrate this altar which we humbly have provided for the performance of this great Ministry, according to our duty and our Lord's commandment. Grant that the oblations which shall be presented on this Table may indeed hunger after the bread of life, and thirst for the wine of elect souls. Let no hand of any that shall betray thee be ever upon this Table; let no impure tongue ever taste of the holy Body and blood of thy dear Son; but let all that come hither to receive these mysteries come with prepared hearts, and with penitent souls, and loving desires, and partaking of the Lord Jesus receive all the benefits of his Passion. Grant this for his sake, who is the Priest and the Sacrifice, the Feeder and the Food, the Physician and the Physic of our souls, our most blessed Lord and Saviour Jesus Christ. *Amen.*

FOR THE BLESSING OF THE CHALICE, PATEN,
AND OTHER VESSELS AND UTENSILS.

O most glorious and eternal God, who makest all things by thy power and adornest all things with thy bounty, and fillest all things by thy goodness, and sanctifiest the hearts and gifts of thy servants by thy Spirit, we worship and adore thy glories, who fillest all the world by thy Presence and sustainest it by thy Almightyness. We love and magnify thy mercies, that thou hast been pleased to enable and admit thy servants to offer unto thee these ————— and out of thine own store to give gifts to thee who

givest all that we possess. We humbly pray thee by the Death and Passion, by the Resurrection and Ascension, and by the glorious Intercession of our Lord, that thou wouldest vouchsafe to sanctify these gifts to thy service. That which we have blessed, do thou bless; that which we offer, do thou accept; that which we place here, do thou visit graciously and for ever, through Jesus Christ our Lord. *Amen.*

FOR THE BLESSING OF A GRAVE.

¶ *To be used by a Priest in such case as the dead are to be buried in unconsecrated ground.*

O Almighty God, who art the guardian of souls, the keeper of health and the faith of them that believe, look mercifully upon the work of our ministry and grant that this grave may be cleansed, blessed, and sanctified by thee, that the body now to be laid therein may rest undisturbed until called to enter into eternal joy at the Resurrection at the last day; through Jesus Christ our Lord. *Amen.*

These forms are chiefly taken from the Irish Prayer Book of 1736.

A FORM FOR A
SENTENCE OF DEGRADATION OF A
PRIEST OR DEACON.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, *N.*, by Divine permission Bishop of *N.*, having taken cognisance in accordance with the Canons, of the crime of *n.*, charged against *N.*, a Presbyter [*or* Deacon] under our jurisdiction, have found him by legitimate proofs [*or* his own confession] guilty of the crime so charged against him; which crime is both great in itself and also injurious to others, and so enormous that not only is the Divine Majesty offended thereby, but also the whole community scandalized. As, therefore, he is unworthy of office or of any ecclesiastical benefice, We, by the authority of Almighty God, the Father, the Son, and the Holy Ghost, as well as by our own authority, do, by these presents, deprive him by a perpetual decree of all office and of every ecclesiastical benefice, and do depose him from his office of Presbyter [*or* Deacon] in the Church of God, and do pronounce him in fact and in deed deposed and degraded according to the Canons in this case provided.

Witness our hand and episcopal seal this _____
day of _____, in the year of our Lord one thousand and of
our consecration the _____.