

# The Episcopal Prayer Book

DS534 1

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# Course Outline

- 9/12: The History of Christian Liturgy and the Development of the Book of Common Prayer
- 9/19: Opening Items and the Calendar of the Church Year
- 9/26: The Daily Office: Morning Prayer, Part I
- 10/3: The Daily Office: Morning Prayer, Part II
- 10/10: The Daily Office: Noonday Prayer, An Order for Evening, and Evening Prayer
- 10/17: Compline, Daily Devotions and The Great Litany
- 10/26: *Trunk or Treat*
- 10/31: Proper Liturgies for Ash Wednesday and Palm Sunday
- 11/7: Proper Liturgies for Holy Week
- 11/14: Holy Baptism
- 11/21: *Thanksgiving*
- 11/28: The Holy Eucharist: the History of the Eucharist
- 12/5: The Holy Eucharist: Rite II: The Liturgy of the Word
- 12/12: The Holy Eucharist, Rite II: The Eucharistic Prayer
- 12/19: The Holy Eucharist, Rite II: The Prayers of the People and Additional Practices
- 1/16: Pastoral Offices: Confirmation and Marriage
- 1/23: Pastoral Offices: Ministration to the Sick and Reconciliation of a Penitent
- 1/30: Pastoral Offices: Ministration at the Time of Death and Burial of the Dead
- 2/6: Episcopal Services: Ordination
- 2/13: Episcopal Services: New Ministry, The Consecration of a Church, the Psalter**
- 2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.
- 2/27: The extra liturgical books: The Book of Occasional Services 2003; Contemporary Office Book, A Great Cloud of Witnesses.

# Celebration of a New Ministry

In the early church ordination alone prepared a priest for ministry, and no other rites followed

However in late medieval England, where landowners desired a priest for their manor parishes, and bishops were anxious for episcopal loyalty, a new rite was needed

The landowner would select the priest, who would then swear fealty to the bishop and a rite of induction would follow led by an archdeacon

The earliest American Prayer Books included full induction rites for new ministries

The rite was edifying rather than legal, and can be used for a variety of ministries besides that of a new rector

In the rite the minister promises commitment and the congregation promises support

Signs and symbols of new ministry are presented: a Bible, water for baptising, a stole, a prayer book, olive oil, keys to the church, bread and wine, by-laws of the church

The liturgy was written by Otis Charles



## Letter of Institution of a Minister

*N.N.*, Presbyter of the Church of God, you have been called to work together with your Bishop and fellow-Presbyters as a pastor, priest, and teacher, and to take your share in the councils of the Church.

Now, in accordance with the Canons, you have been selected to serve God in \_\_\_\_\_ Church [of]\_\_\_\_\_.

This letter is a sign that you are fully empowered and authorized to exercise this ministry, accepting its privileges and responsibilities as a priest of this Diocese, in communion with your Bishop.

Having committed yourself to this work, do not forget the trust of those who have chosen you. Care alike for young and old, strong and weak, rich and poor. By your words, and in your life, proclaim the Gospel. Love and serve Christ's people. Nourish them, and strengthen them to glorify God in this life and in the life to come.

May the Lord, who has given you the will to do these things, give you the grace and power to perform them.

Given under my hand and seal, in the city of \_\_\_\_\_, on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_\_, and in the \_\_\_\_\_ year of my consecration.

(Signed) \_\_\_\_\_  
Bishop of \_\_\_\_\_.

This Letter of Institution, new in the 1979 BCP, was written by Otis Charles

Roles in the liturgy for all four orders are set forth in the rubrics

Ministers from other denominations should be invited to participate, as a sign of shared ministry

## *Concerning the Service*

This order is for use when a priest is being instituted and inducted as the rector of a parish. It may also be used for the installation of deans and canons of cathedrals, or the inauguration of other ministries, diocesan or parochial, including vicars of missions and assistant ministers. Alterations in the service are then made according to circumstances.

The chief minister is normally the bishop; but, if necessary, a deputy may be appointed. The bishop, when present, is the chief celebrant of the Eucharist. In the bishop's absence, a priest being inducted is the chief celebrant.

Other priests, if any, who serve in the same congregation also stand with the chief celebrant at the Altar, and deacons assist according to their order.

Lay persons from the congregation read the Old Testament Lesson and the Epistle, and perform other actions as indicated in the rubrics. A deacon or priest reads the Gospel. Other clergy of the diocese participate in this celebration as an expression of the collegiality of the ministry in which they share.

Ministers of other Churches may appropriately be invited to participate.

The new minister, if a deacon, should read the Gospel, prepare the elements at the Offertory, assist the celebrant at the Altar, and dismiss the congregation.

A lay person being instituted should read one of the Lessons and assist where appropriate.

**Additional Directions are on page 564.**

*A hymn, psalm, or anthem may be sung.*

## **The Institution**

*The Wardens, standing before the bishop with the new minister, say these or similar words*

**Bishop N., we have come together today to welcome N.N., who has been chosen to serve as Rector of (name of church). We believe that he is well qualified, and that he has been prayerfully and lawfully selected.**

*The Bishop may read the Letter of Institution, or else may state the purpose of the new ministry.*

*The Bishop then says*

**N., do you, in the presence of this congregation, commit yourself to this new trust and responsibility?**

*New minister* **I do.**

*The Bishop then addresses the congregation*

**Will you who witness this new beginning support and uphold N. in this ministry?**

*People* **We will.**

*The Bishop, standing, says*

**Let us then offer our prayers to God for all his people, for this congregation, and for N. their Rector.**

*The Litany for Ordinations, or some other appropriate litany, is led by a person appointed. At the end of the litany, the Bishop, standing, says the following or some other Collect, first saying*

*People* **The Lord be with you.**  
**And also with you.**  
*Bishop* **Let us pray.**

**Everliving God, strengthen and sustain N., that with patience and understanding he may love and care for your people; and grant that together they may follow Jesus Christ, offering to you their gifts and talents; though him who lives and reigns with you and the Holy Spirit, one God, for ever and ever.**  
**Amen.**

## **At the Liturgy of the Word**

*The Readings are selected from the following list, or in accordance with the directions on page 565.*

*Old Testament* Joshua 1:7-9, or Numbers 11:16-17,24-25a  
*Psalm* 43, or 132:1-9, or 146, or 133 and 134 (especially suitable for use in the evening)  
*Epistle* Romans 12:1-18, or Ephesians 4:7,11-16  
*Gospel* John 15:9-16, or Luke 10:1-2, or John 14:11-15

*The Sermon*

*After the Sermon, and any responses to it, the congregation sings a hymn.*

The presentation is made by the wardens

There are declarations of mutual support

A full liturgy of the word is provided, with  
propers given for the lections

It is appropriate that the sermon reflect the  
responsibilities of new ministry

# The Induction

*Representatives of the congregation and of the clergy of the diocese stand before the bishop with the new minister. Any of the presentations that follow may be added to, omitted, or adapted, as appropriate to the nature of the new ministry, and to the order of the minister. In the absence of the bishop, the deputy substitutes the words given in parentheses.*

*Representatives of the congregation present a Bible, saying*

**N., accept this Bible, and be among us (or be in this place) as one who proclaims the Word.**

**People Amen.**

*The Bishop presents a vessel of water, saying*

**N., take this water, and help me (help the bishop) baptize in obedience to our Lord.**

**People Amen.**

*Others present a stole or other symbol, saying*

**N., receive this stole, and be among us as a pastor and priest.**

**People Amen.**

*Others present a book of prayers or other symbol, saying*

**N., receive this book, and be among us as a man of prayer.**

**People Amen.**

*Others present olive oil or some other symbol, saying*

**N., use this oil, and be among us as a healer and reconciler.**

**People Amen.**

Historically, the rite of induction enabled the new priest to take charge of a parish, and be recognised as the incumbent, symbolised in receiving the keys

*If the new minister is the rector or vicar of the parish, a Warden may now present the keys of the church, saying*

**N., receive these keys, and let the doors of this place be open to all people.**

**People Amen.**

*Representative clergy of the diocese present the Constitution and Canons of this Church, saying*

**N., obey these Canons, and be among us to share in the councils of this diocese.**

**People Amen.**

*Other Representatives of the congregation present bread and wine, saying*

**N., take this bread and wine, and be among us to break the Bread and bless the Cup.**

**People Amen.**

*The Bishop then says*

**N., let all these be signs of the ministry which is mine and yours (the Bishop's and yours) in this place.**

**People Amen.**



## At the Eucharist

*The service continues with the Offertory.*

*The Bishop, or in the Bishop's absence a Priest beginning a new ministry, standing at the Lord's Table as chief celebrant, and joined by the other clergy, proceeds with the Great Thanksgiving of the Eucharist.*

*Except on Major Feasts, the Preface may be that for Apostles and Ordinations.*

## After Communion

*At the Induction of a priest or deacon, in place of the usual post-communion prayer, the Bishop leads the people in the following prayer; but if the new minister is a lay person, the usual postcommunion prayer is used.*

**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 N. may be to us an effective example in word and action, in love and patience, and in holiness of life. Grant that we, with *him*, may serve you now, and always rejoice in your glory; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

*A newly inducted Priest may, at the bishop's request, pronounce a blessing.*

*A Deacon, or a Priest if no deacon is present, dismisses the assembly.*





A prayer of self-dedication focuses on the duties of a priest as a minister of word and sacrament, as a teacher, and a person of prayer



*The new Minister, if a priest, may then kneel in the midst of the church, and say*

**O Lord my God, I am not worthy to have you come under my roof; yet you have called your servant to stand in your house, and to serve at your altar. To you and to your service I devote myself, body, soul, and spirit. Fill my memory with the record of your mighty works; enlighten my understanding with the light of your Holy Spirit; and may all the desires of my heart and will center in what you would have me do. Make me an instrument of your salvation for the people entrusted to my care, and grant that I may faithfully administer your holy Sacraments, and by my life and teaching set forth your true and living Word. Be always with me in carrying out the duties of my ministry. In prayer, quicken my devotion; in praises, heighten my love and gratitude; in preaching, give me readiness of thought and expression; and grant that, by the clearness and brightness of your holy Word, all the world may be drawn into your blessed kingdom. All this I ask for the sake of your Son our Savior Jesus Christ. *Amen.***

*The Bishop then presents the new minister to the congregation, saying*

**Greet your new *Rector.***

*When appropriate, the family of the new minister may also be presented at this time.*

*The Congregation expresses its approval. Applause is appropriate.*

*The Bishop greets the new minister.*

*The new Minister then says to the people*

**The peace of the Lord be always with you.  
*People* And also with you.**

*The new Minister then greets other members of the clergy, family members, and the congregation. The People greet one another.*

## *Additional Directions*

**The Institution, the Ministry of the Word, and the Induction should occur at the entrance of the chancel, or in some other place where the bishop and other ministers may be clearly seen and heard by the people.**

**The Letter of Institution is appropriate for the induction of a rector of a parish, the dean of a cathedral, and others having similar tenure of office.**

**Its wording may be altered by the bishop when circumstances require. In other cases, the bishop may state briefly the nature of the person's office and the authority being conferred.**

**The new minister is normally presented to the bishop by the wardens of the parish, but additional, or other, persons may do this when desired.**

**The Litany may be sung or said standing or kneeling, but the bishop always stands for the salutation and Collect at the end of it. The Collect of the Day, or a Collect of the season, or another prayer suitable to the occasion, may be used instead.**

**Before the Gospel, there may be one or two Readings from Scripture. Any of the Readings, including the Gospel, may be selected from the Proper of the Day, or from the passages cited in the service. Other passages suitable to the circumstances may be substituted. Appropriate selections may be found in the service for the Ordination of a Deacon or in the Lectionary for Various Occasions.**

**The sermon may be preached by the bishop, the new minister, or some other person; or an address about the work of the congregation and of the new minister may be made. Representatives of the congregation or of the community, the bishop, or other persons present, may speak in response to the address or sermon.**

**The symbols presented should be large enough to be visible to all and should remain in the sight of the congregation during the Induction. The vestments and bread and wine may be used in the Eucharist which follows.**

**The priest's prayer on page 562 is appropriate only for rectors of parishes, vicars of missions, hospital chaplains, and other priests having similar canonical charge.**

**For the Great Thanksgiving, any of the authorized eucharistic prayers may be used.**



# The Dedication and Consecration of a Church



Before the 4th century the first Eucharist in a new or renovated building functioned as the consecration

Complicated medieval rites developed in both the East and West, with the bishop perambulating through the building with an asperges and chrism blessing the altar, linens and vestments, and all else

The first English Prayer Books contained no special rites, but separate elaborate forms were widely used

An American form in use for over a century was included in the 1892 BCP

In the 19th century a canon prohibited consecration of an encumbered building, so a dedication preceded the consecration

The 1928 BCP provided propers for the rite, and contained an elaborate rite of dedication that made consecration redundant

The 1979 BCP restores many of the old traditions and recognises other uses than only worship

## *Concerning the Service*

**This service provides for the dedication and consecration of a church and its furnishings. Portions of the service may be used, or adapted when necessary, for dedicating parts of a building, or furnishings, that have been added, altered, or renovated. Likewise, suitable parts of this rite may be used for dedicating a chapel or an oratory within another building. Provisions for adapting the rite to special circumstances are given on page 576.**

**This service may be used to dedicate and consecrate a church at any time after the building is ready for regular use as a place of worship.**

**The service does not preclude the use of the building for educational or social purposes, or for other suitable activities.**

**The bishop presides. The rector or minister in charge takes part as indicated. Neighboring ministers should be invited to participate, and may be assigned appropriate parts in the service.**

**It is desirable that all members of the congregation, young and old, have some individual or collective part in the celebration, as well as the architect, builders, musicians, artists, benefactors, and friends.**

**For a church or chapel long in use, a special order is provided on page 577.**

**Additional Directions are on page 575.**

It is designed for a time when the building is ready for use as a place of worship

There are roles in the rite for the bishop, the rector, wardens, other lay congregants, musicians, neighbouring ministers, and those responsible for the funding, building and decoration of the church

The rite provides a special order for thanksgiving and recommitment of buildings long in use without having previously received a dedication or consecration



*On the day appointed, the clergy and people gather with the bishop in a place apart from the church or chapel.*

*When all are ready, the Bishop says the following or similar words*

**Through the ages, Almighty God has moved his people to build houses of prayer and praise, and to set apart places for the ministry of his holy Word and Sacraments. With gratitude for the building (rebuilding, or adornment) of (*name of church*), we are now gathered to dedicate and consecrate it in God's Name.**

**Let us pray.**

**Almighty God, we thank you for making us in your image, to share in the ordering of your world. Receive the work of our hands in this place, now to be set apart for your worship, the building up of the living, and the remembrance of the dead, to the praise and glory of your Name; through Jesus Christ our Lord. Amen.**

*Necessary announcements may now be made.*

*As the procession approaches the door of the church, singing and instrumental music are appropriate.*

*Standing at the door of the church, the Bishop says*

**Let the door(s) be opened.**

*The door is opened. With the pastoral staff the Bishop marks the threshold with the sign of the cross saying*

**Peace be to this house, and to all who enter here: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.**

The bishop and people gather apart from the building in order to process to it

The exhortation states the purpose of the assembly

The prayer is a reminder of the three purposes of sacred buildings: the worship of God, the 'building up of the living, and the remembrance of the dead



*As the procession moves into the church, Psalm 122 or some other appropriate psalm is sung. Hymns and anthems may also be sung.*

*The congregation standing, the Bishop begins the Prayer for the Consecration of the Church*

**Our help is in the Name of the Lord;  
The maker of heaven and earth.  
Let us pray.**

**Everliving Father, watchful and caring, our source and our end:  
All that we are and all that we have is yours. Accept us now, as  
we dedicate this place to which we come to praise your Name, to  
ask your forgiveness, to know your healing power, to hear your  
Word, and to be nourished by the Body and Blood of your Son.  
Be present always to guide and to judge, to illumine and to bless  
your people.**

*A Warden or other representative of the congregation continues*

**Lord Jesus Christ, make this a temple of your presence and a house  
of prayer. Be always near us when we seek you in this place. Draw  
us to you, when we come alone and when we come with others, to  
find comfort and wisdom, to be supported and strengthened, to  
rejoice and give thanks. May it be here, Lord Christ, that we are  
made one with you and with one another, so that our lives are  
sustained and sanctified for your service.**

*The Rector or Minister in charge continues*

**Holy Spirit, open our eyes, our ears, and our hearts, that we may  
grow closer to you through joy and through suffering. Be with us  
in the fullness of your power as new members are added to your  
household, as we grow in grace through the years, when we are  
joined in marriage, when we turn to you in sickness or special  
need, and, at the last, when we are committed into the Father's  
hands.**

*The Bishop concludes*

**Now, O Father, Son, and Holy Spirit  
sanctify this place;  
People For everything in heaven and on earth is yours.  
Bishop Yours, O Lord, is the kingdom;  
People And you are exalted as head over all. Amen.**

The congregation should circle the building in procession before entering the church

Sacred vessels, ornaments, decorations, the deed, keys and tools used in construction should be carried

Historically, Psalm 122 was sung, but alternative hymns and psalms and anthems are allowed

The prayer of consecration begins with Psalm 124:8 as a versicle and response

The bishop's prayer reiterates what will happen in the space: praise, forgiveness, healing, proclamation and sacrament

The warden's prayer is a petition for being drawn into intimacy with God

The rector's prayer is a petition for God's grace through the vagaries of life



*The Bishop proceeds to the Lectern, lays a hand upon it, and says*

**Father, your eternal Word speaks to us through the words of Holy Scripture. Here we read about your mighty acts and purposes in history, and about those whom you chose as the agents of your will. Inspired by the revelation of your Son, we seek your present purposes. Give us ears to hear and hearts to obey.**

**V. May the words of our mouth, and the meditation of our heart,  
R. Be acceptable to you, O Lord our God.**

**We dedicate this Lectern in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.**

*The Bishop goes to the Pulpit, lays a hand upon it, and says*

**Father, in every age you have spoken through the voices of prophets, pastors, and teachers. Purify the lives and the lips of those who speak here, that your word only may be proclaimed, and your word only may be heard.**

**V. Your word is a lantern to our feet,  
R. And a light upon our path.**

**We dedicate this Pulpit in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.**

Following the consecration of the lectern, a donor or lay reader places a Bible on the lectern.

Although most parishes have a separate lectern and pulpit, earlier Anglican custom and current Roman legislation call for one item of furniture for both the lessons and the sermon, symbolising the presence of Christ in his word, as the altar symbolises his presence in the Eucharist

If the lectern and pulpit are one, there is only one prayer of consecration

## At the Liturgy of the Word

*Three Lessons are read. Lay persons read the Old Testament Lesson and the Epistle. The Deacon (or a Priest) reads the Gospel. Selections are ordinarily made from the following list; but on a Major Feast, Sunday, or Patronal Feast, selections may be made from the Proper of the Day.*

Old Testament 1 Kings 8:22-23, 27b-30, or 2 Samuel 6:12-15,17-19

Psalm 84, or 48

Epistle Revelation 21:2-7, or 1 Corinthians 3:1-11,16-17 or  
1 Peter 2:1-9

*When an instrument of music is to be dedicated, after the Epistle the Bishop proceeds to an appropriate place, and says*

**Father, your people worship you with many voices and sounds, in times of joy and sorrow. Move us to express the wonder, the power, and the glory of your creation in the music we make and in the songs we sing.**

**V. Praise him with the sound of the trumpet;**

**R. Praise him with strings and pipe.**

**We dedicate this (*name of instrument*) in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.**

*Instrumental music is now played, or a hymn or anthem sung.*

*All then stand for the Gospel, which may be the following*

Matthew 7:13-14,24-25, or Matthew 21:10-14

*Sermon or Address*

*Other Pastoral Offices may follow.*

*If the Apostles' Creed has not already been said, the Nicene Creed is now said or sung.*



A full liturgy of the word with three lessons is required

The lections are those used in previous rites going back to the medieval period

The 1979 BCP is the first with the dedication of musical instruments, followed by music

Provision is made for either a sermon or an address, perhaps by a warden on plans for the use of the church

The bishop may respond with an address on the place of the congregation in the life of the diocese

*Other Pastoral Offices may follow.*

*If the Apostles' Creed has not already been said, the Nicene Creed is now said or sung.*

*The Deacon or a member of the congregation leads the Prayers of the People.*

*After a period of silence, the Bishop concludes with the following prayers*

**Almighty God, all times are your seasons, and all occasions invite your tender mercies: Accept our prayers and intercessions offered in this place today and in the days to come; through Jesus Christ, our Mediator and Advocate. Amen.**

**We give you thanks, O God, for the gifts of your people, and for the work of many hands, which have beautified this place and furnished it for the celebration of your holy mysteries. Accept and bless all we have done, and grant that in these earthly things we may behold the order and beauty of things heavenly; through Jesus Christ our Lord. Amen.**

*The Bishop then says*

**Let us now pray for the setting apart of the Altar.**

*The Bishop goes to the Table and, with arms extended, says*

**We praise you, Almighty and eternal God, that for us and for our salvation, you sent your Son Jesus Christ to be born among us, that through him we might become your sons and daughters.**

*Blessed be your Name, Lord God.*

**We praise you for his life on earth, and for his death upon the cross, through which he offered himself as a perfect sacrifice.**

*Blessed be your Name, Lord God*

**We praise you for raising him from the dead, and for exalting him to be our great High Priest.**

*Blessed be your Name, Lord God.*

**We praise you for sending your Holy Spirit to make us holy, and to unite us in your holy Church.**

*Blessed be your Name, Lord God.*

*The Bishop lays a hand upon the Table, and continues*

**Lord God, hear us. Sanctify this Table dedicated to you. Let it be to us a sign of the heavenly Altar where your saints and angels praise you for ever. Accept here the continual recalling of the sacrifice of your Son. Grant that all who eat and drink at this holy Table may be fed and refreshed by his flesh and blood, be forgiven for their sins, united with one another, and strengthened for your service.**

*Blessed be your Name, Father, Son, and Holy Spirit; now and for endless ages. Amen.*

*Bells may now be rung and music played. Members of the congregation vest the Altar, place the vessels on it, and light the candles.*

In Anglican tradition, custom has had other offices celebrated at this point: Thanksgiving for the Birth Adoption of a Child, Commitment to Christian Service, Blessing of Oil, even Marriage

Special Prayers of the People may be composed, with the bishop's collect a petition for all who will pray in that place

The altar dedication, by Boone Porter, stresses the benefits of the sacrament: sustenance and refreshment, forgiveness of sins, unity with one another, strength for service

After, bells may be rung and the altar is dressed

**If Baptism is to be administered, the following order is used: the Gospel from “At Baptism,” page 928; then the service of Holy Baptism, beginning with the**

**Presentation of the Candidates, and concluding with the reception of the newly baptized.**

**As the furnishings in the church are dedicated, they may be decorated by members of the congregation with flowers, candles, hangings, or other ornaments.**

**Selected verses of psalms and hymns, or instrumental music may be used as the ministers move from one part of the church to another.**

**If one reading stand is to serve as both lectern and pulpit, only one of the prayers, and one of the versicles and responses, are used, followed by the words of dedication.**

**At the dedication of the lectern, the Bible is brought forward and put into place by a donor, or a lay reader, or another suitable person.**

**If there is an address instead of a sermon, it is suitable that a warden or other lay person outline the plans of the congregation for witness to the Gospel. The bishop may respond, indicating the place of this congregation within the life of the Diocese.**

**The sermon or address may be followed by an appropriate Pastoral Office, such as Thanksgiving for the Birth or Adoption of a Child, Commitment to Christian Service, or Blessing of Oil for the Sick.**

**Any of the usual forms of the Prayers of the People may be used; or some other form may be composed for the occasion, having due regard for the distinctive nature of the community, and with commemoration of benefactors, donors, artists, artisans, and others.**

**For the covering and decoration of the Altar, it is suitable that the donors of these furnishings, or other lay persons, bring them forward and put them in place. If incense is to be used, it is appropriate at this time.**

**Instead of the Proper Preface suggested, that of the season may be used, or one appropriate to the name of the church.**



## **A Litany of Thanksgiving for a Church**

**Let us thank God whom we worship here in the beauty of holiness.**

This draws on Old Testament prayers for the Temple's dedication.

**Eternal God, the heaven of heavens cannot contain you, much less the walls of temples made with hands. Graciously receive our thanks for this place, and accept the work of our hands, offered to your honor and glory.**

**For the Church universal, of which these visible buildings are the symbol,  
*We thank you, Lord.***

**For your presence whenever two or three have gathered together in your Name,  
*We thank you, Lord.***

**For this place where we may be still and know that you are God,  
*We thank you, Lord.***

**For making us your children by adoption and grace, and refreshing us day by day with the bread of life.  
*We thank you, Lord.***

**For the knowledge of your will and the grace to perform it,  
*We thank you, Lord.***

**For the fulfilling of our desires and petitions as you see best for us,  
*We thank you, Lord.***

**For the pardon of our sins, which restores us to the company of your faithful people,  
*We thank you, Lord.***

**For the blessing of our vows and the crowning of our years with your goodness,  
*We thank you, Lord.***

**For the faith of those who have gone before us and for our encouragement by their perseverance,  
*We thank you, Lord.***

**For the fellowship of [N., our patron, and of] all your Saints,  
*We thank you, Lord.***

*After a brief silence, the Celebrant concludes with the following Doxology*

**Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty;**

*People* **For everything in heaven and on earth is yours.**

*Celebrant* **Yours, O Lord, is the kingdom;**

*People* **And you are exalted as head over all. Amen.**

*This Litany may also be used on the anniversary of the dedication or consecration of a church, or on other suitable occasions.*

***For the Dedication of Churches and Chapels in Special Cases*** This is for when a building has multiple uses.

If the place of public worship is also to serve as a school or parish hall, or for some other suitable purpose, the service may be adapted to the circumstances.

If the church is also to be used for regular worship by other Christian bodies, it is appropriate that their representatives take part in the service, and that the service be adapted.

Suitable portions of this service may be used by the bishop, or by a priest with the bishop's permission, for dedicating a private chapel or oratory.

### ***For the Dedication of Furnishings, or Parts of a Church or Chapel***

Relevant portions of the service for the Dedication and Consecration of a Church may be used by the bishop or a priest for blessing alterations, additions, or new furnishings in a church or chapel. In each such case, the appropriate prayer may be said, or adapted to the circumstances; and prayers and Bible readings related to the particular occasion may be selected. When possible, the areas or furnishings should be put into use at this time.

The blessing of a new font or baptistry should always be done by a bishop, and should be followed, if possible, by the administration of Holy Baptism.

The blessing of an Altar is also reserved for a bishop, and is always to be followed by the celebration of the Holy Eucharist.

***For a Church or Chapel Long in Use*** A church long in use is consecrated by that use.

When buildings have been used for public worship for an extended period of time without having been consecrated, the following order may provide an opportunity for the congregation to reaffirm its commitment to its mission and ministry, and it will be particularly appropriate when a congregation attains recognition as a parish.

1. Procession
2. Signing of threshold
3. Litany of Thanksgiving for a Church, page 578
4. Te Deum
5. Liturgy of the Word, with sermon or address
6. Renewal of Baptismal Vows
7. Intercessions, including commemoration of benefactors
8. The Peace
9. The Eucharist, beginning with the Offertory



# The Psalter

The psalter of Coverdale's Great Bible of 1535 became the psalter in Cranmer's 1549 BCP

It was a translation from a Latin translation, from a Greek translation, from the Hebrew original

The Authorized Version, or King James Bible, directed by Lancelot Andrews, was from the Hebrew Bible and is considered to be far more accurate

The 1662 BCP used the KJV for the Epistles and Gospel, but sentiment retained the Coverdale psalms

Over the years hundreds of corrections have been made to the psalter from Hebrew texts

The 1979 Psalter is the result of a thorough and systematic re-examination of the Hebrew texts, but the rhythmic cadences of Coverdale are retained

The 1549 BCP directed that the entire psalter be read each month in the daily offices

The 1979 BCP provides for the entire psalter to be read every seven weeks, but can be said each month by reading both the morning and evening offices



## *Concerning the Psalter*

The Psalter is a body of liturgical poetry. It is designed for vocal, congregational use, whether by singing or reading. There are several traditional methods of psalmody. The exclusive use of a single method makes the recitation of the Psalter needlessly monotonous. The traditional methods, each of which can be elaborate or simple, are the following:

**Direct recitation** denotes the reading or chanting of a whole psalm, or portion of a psalm, in unison. It is particularly appropriate for the psalm verses suggested in the lectionary for use between the Lessons at the Eucharist, when the verses are recited rather than sung, and may often be found a satisfactory method of chanting them.

**Antiphonal recitation** is the verse-by-verse alternation between groups of singers or readers; e.g., between choir and congregation, or between one side of the congregation and the other. The alternate recitation concludes either with the Gloria Patri, or with a refrain (called the antiphon) recited in unison. This is probably the most satisfying method for reciting the psalms in the Daily Office.

**Responsorial recitation** is the name given to a method of psalmody in which the verses of a psalm are sung by a solo voice, with the choir and congregation singing a refrain after each verse or group of verses. This was the traditional method of singing the Venite, and the restoration of Invitatory Antiphons for the Venite makes possible a recovery of this form of sacred song in the Daily Office. It was also a traditional manner of chanting the psalms between the Lessons at the Eucharist, and it is increasingly favored by modern composers.

**Responsive recitation** is the method which has been most frequently used in Episcopal churches, the minister alternating with the congregation, verse by verse.

The version of the Psalms which follows is set out in lines of poetry. The lines correspond to Hebrew versification, which is not based on meter or rhyme, but on parallelism of clauses, a symmetry of form and sense. The parallelism can take the form of similarity (The waters have lifted up, O Lord / the waters have lifted up their voice; / the waters have lifted up their pounding waves. *Psalms 93:4*), or of contrast (The Lord knows the ways of the righteous; / but the way of the wicked is doomed. *Psalms 1:6*), or of logical expansion (Our eyes look to the Lord our God, / until he show us his mercy. *Psalms 123:3*).

The most common verse is a couplet, but triplets are very frequent, and quatrains are not unknown; although quatrains are usually distributed over two verses.

An asterisk divides each verse into two parts for reading or chanting. In reading, a distinct pause should be made at the asterisk.

Three terms are used in the Psalms with reference to God: *Elohim* (“God”), *Adonai* (“Lord”) and the personal name *YHWH*. The “Four-letter Name” (Tetragrammaton) is probably to be vocalized Yahweh; but this is by no means certain, because from very ancient times it has been considered too sacred to be pronounced; and, whenever it occurred, *Adonai* was substituted for it. In the oldest manuscripts, the Divine Name was written in antique and obsolete letters; in more recent manuscripts and in printed Bibles, after the invention of vowel points, the Name was provided with the vowels of the word *Adonai*. This produced a hybrid form which has been transliterated “Jehovah.”

The Hebrew reverence and reticence with regard to the Name of God has been carried over into the classical English versions, the Prayer Book Psalter and the King James Old Testament, where it is regularly rendered “Lord”. In order to distinguish it, however, from “Lord” as a translation of *Adonai*, *YHWH* is represented in capital and small capital letters: Lord.

From time to time, the Hebrew text has *Adonai* and *YHWH* in conjunction. Then, the Hebrew custom is to substitute *Elohim* for *YHWH*, and our English tradition follows suit, rendering the combined title as “Lord God.”

In two passages (*Psalms 68:4* and *Psalms 83:18*), the context requires that the Divine Name be spelled out, and it appears as Yahweh. A similar construction occurs in the Canticle, “The Song of Moses.”

The ancient praise-shout, “Hallelujah,” has been restored, in place of its English equivalent, “Praise the Lord.” The Hebrew form has been used, rather than the Latin form “Alleluia,” as being more appropriate to this context; but also to regain for our liturgy a form of the word that is familiar from its use in many well-known anthems. The word may, if desired, be omitted during the season of Lent.

# Next Week: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary

