

PRAYER BOOK
STUDIES

XIII
THE ORDER FOR
THE BURIAL OF THE DEAD

XIV
AN OFFICE OF
INSTITUTION OF RECTORS
INTO PARISHES

Prayer Book Studies

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THE ORDER FOR THE BURIAL OF THE DEAD

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AN OFFICE OF INSTITUTION OF RECTORS INTO PARISHES

THE STANDING LITURGICAL COMMISSION
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

THE CHURCH PENSION FUND

NEW YORK

1959

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Preface

The last revision of our Prayer Book was brought to a rather abrupt conclusion in 1928. Consideration of it had preoccupied the time of General Convention ever since 1913. Everyone was weary of the long and ponderous legislative process, and desired to make the new Prayer Book available as soon as possible for the use of the Church.

But the work of revision, which sometimes has seemed difficult to start, in this case proved hard to stop. The years of debate had aroused widespread interest in the whole subject; and the mind of the Church was more receptive of suggestions for revision when the work was brought to an end than when it began. Moreover, the revision was actually closed to new action in 1925, in order that it might receive final adoption in 1928: so that it was not possible to give the consideration to a number of very desirable features in the English and Scottish revisions, which appeared simultaneously with our own. It was further realized that there were some rough edges in what had been done, as well as an unsatisfied demand for still further alterations.

The problems of defects in detail were met by continuing the Revision Commission, and giving it rather large 'editorial' powers (subject only to review by General Convention) to correct obvious errors in the text as adopted, in the publication of the new Prayer Book. Then, to deal with the constructive proposals for other changes which continued to be brought up in every General Convention, the Revision Commission was reconstituted as a Standing Liturgical Commission. To this body all matters concerning the Prayer Book were to be referred, for preservation in permanent files, and for continuing consideration, until such time as the accumulated matter was sufficient in amount and importance to justify proposing another Revision.

The number of such referrals by General Convention, of Memorials from Dioceses, and of suggestions made directly to

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the Commission from all regions and schools and parties in the Church, has now reached such a total that it is evident that there is a widespread and insistent demand for a general revision of the Prayer Book.

The Standing Liturgical Commission is not, however, proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signaled the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

It must be emphasized that the liturgical forms presented in these *Studies* are not — and under our Constitution, cannot be — sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies or articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

In this undertaking, we have endeavored to be objective and impartial. It is not possible to avoid every matter which may be thought by some to be controversial. Ideas which seem to be constructively valuable will be brought to the attention of the Church, without too much regard as to whether they may ultimately be judged to be expedient. We cannot undertake to eliminate every proposal to which anyone might conceivably object: to do so would be to admit that any constructive progress is impossible. What we can do is to be alert not to alter the present *balance* of expressed or implied doctrine of the Church. We can seek to counterbalance every proposal which might seem to favor some one party of opinion by some other change in the opposite direction. The goal we have constantly had in mind — however imperfectly we may have succeeded

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in attaining it — is the shaping of a future Prayer Book which every party might embrace with the well-founded conviction that therein its own position had been strengthened, its witness enhanced, and its devotions enriched.

The objective we have pursued is the same as that expressed by the Commission for the Revision of 1892: “*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.”

* * *

THE STANDING LITURGICAL COMMISSION

GOODRICH R. FENNER, *Chairman*

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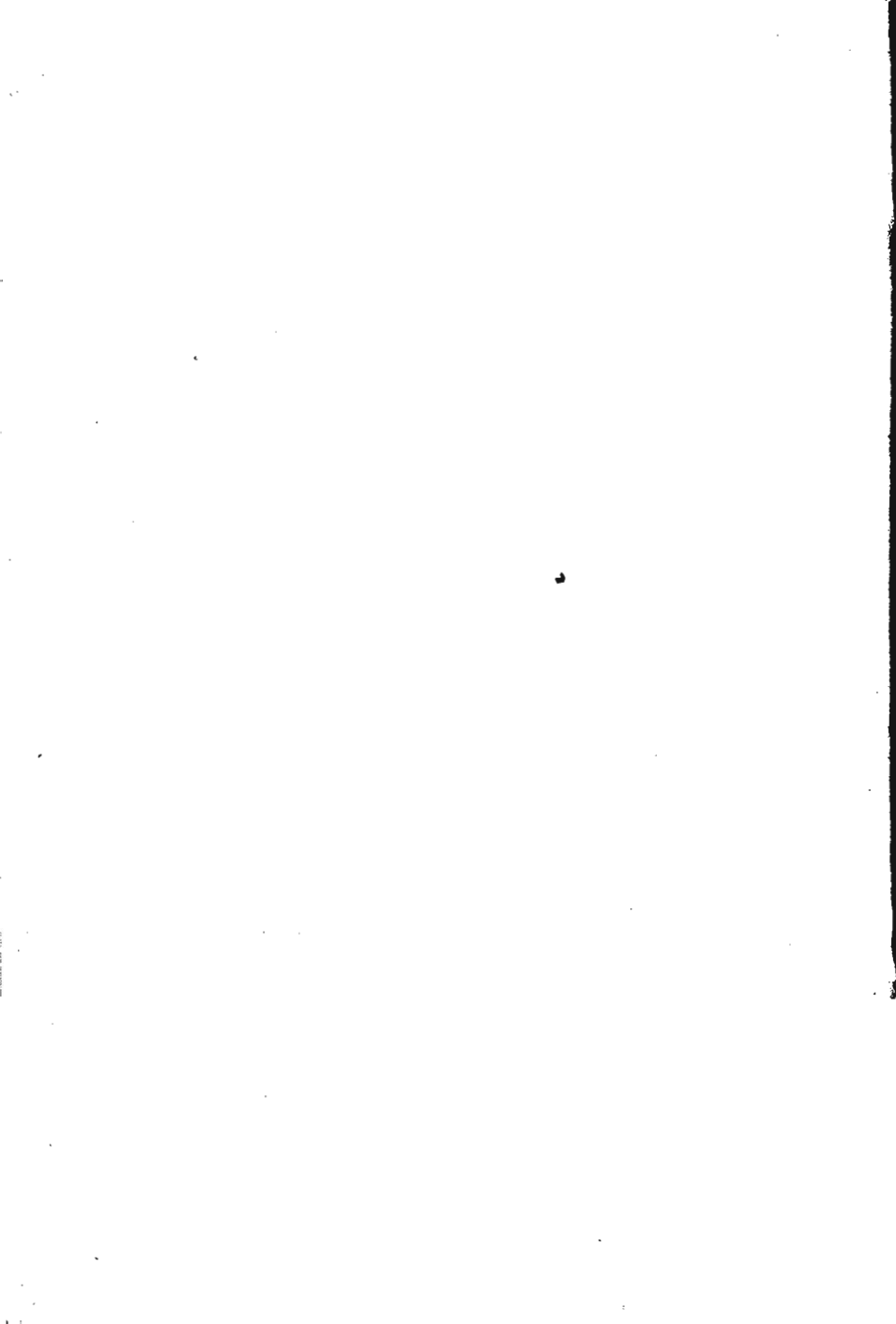
SPENCER ERVIN, *Secretary*

JOHN W. ASHTON

FRANK STEPHEN CELLIER

The sub-committee for drafting the Study on the Burial Office has been in charge of Dr. Ashton. The Commission gratefully records the assistance, in preparing the first materials of this Study, of the late Reverend Dr. Bayard H. Jones. Bishop Fenner has been in charge of the sub-committee on the Office of Institution.

MASSEY H. SHEPHERD, JR.
Editor, for the Commission



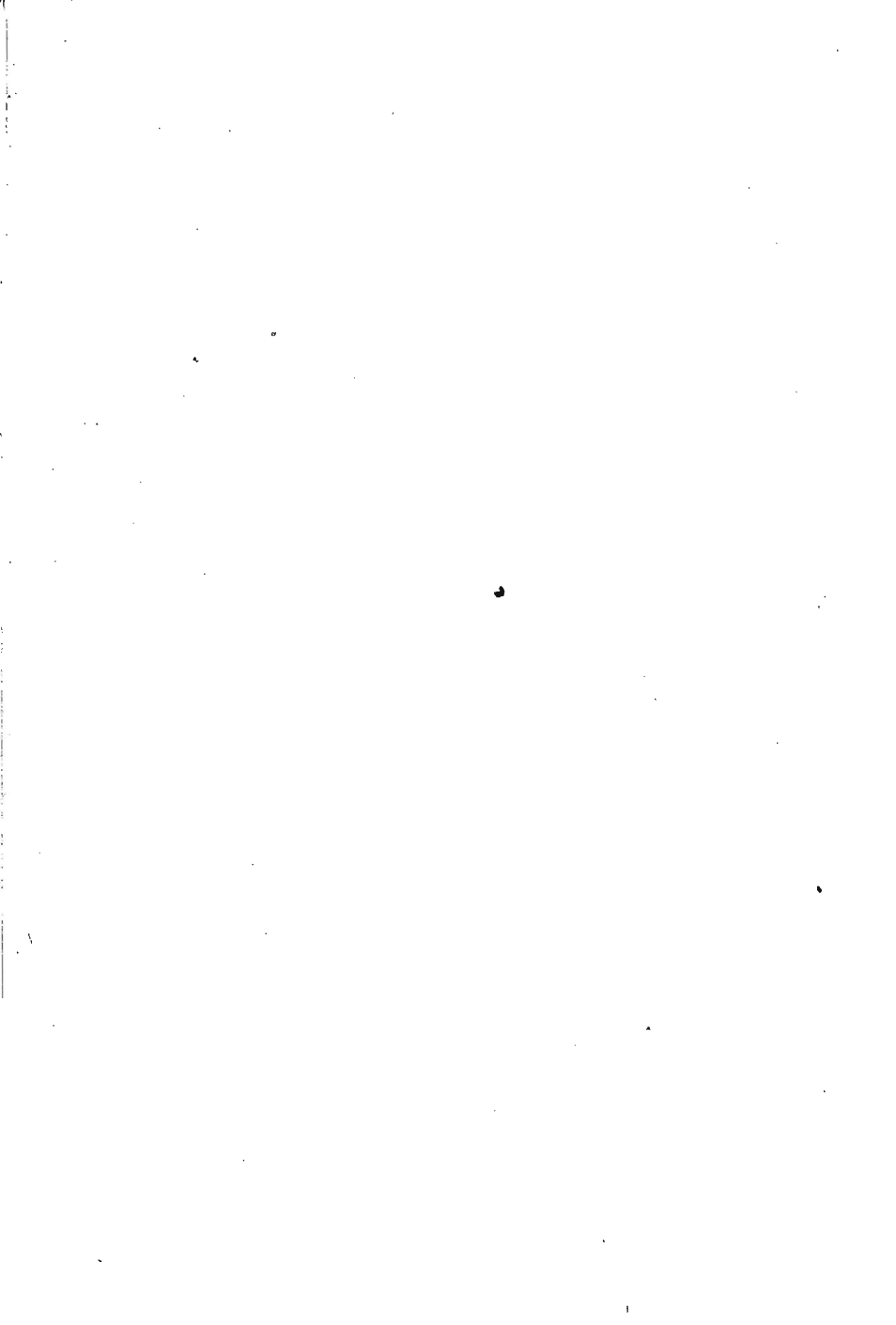
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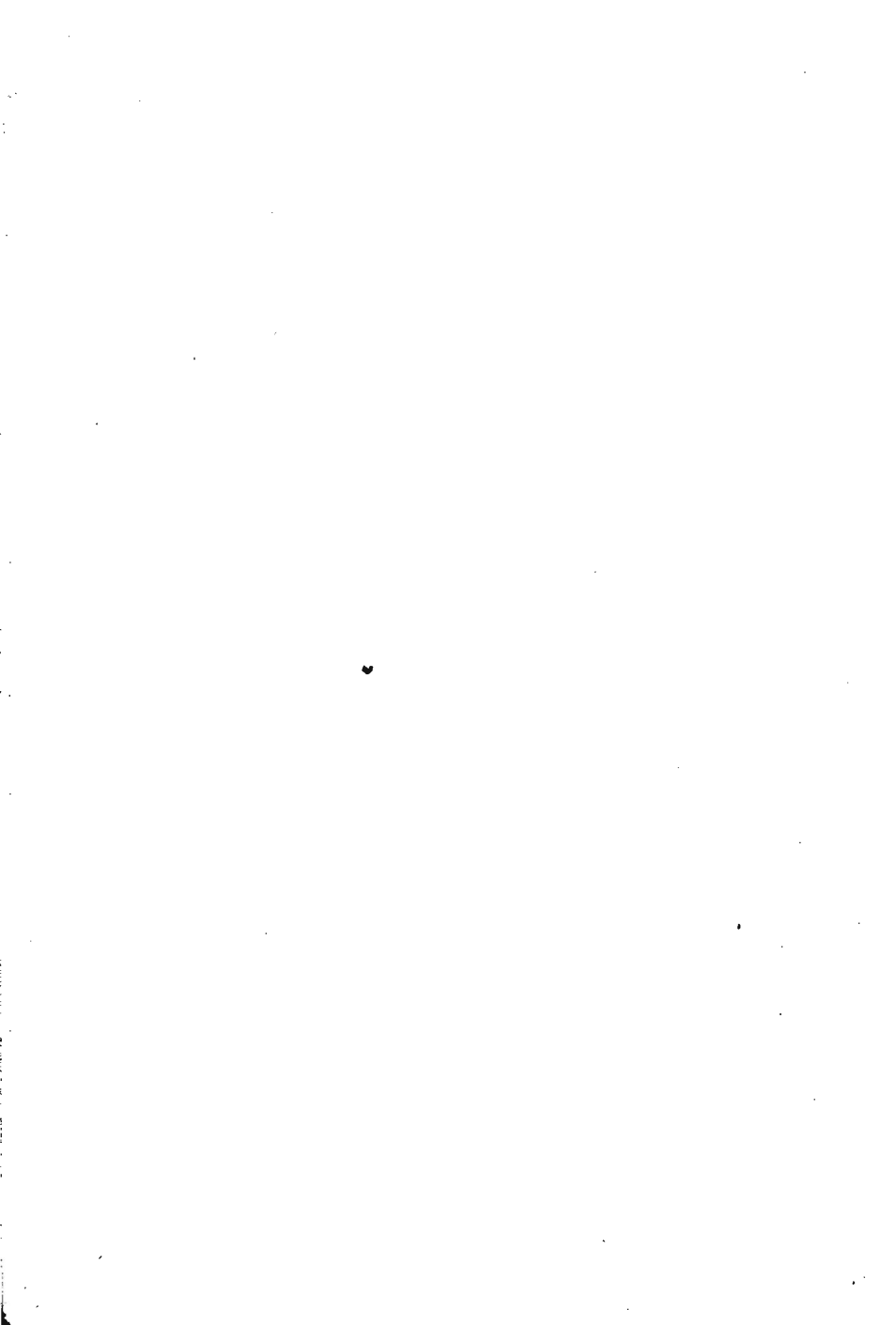
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THE ORDER FOR
THE BURIAL OF THE DEAD



The Order for the Burial of the Dead

I

GENERAL COMMENTS

From very early times the Church has provided a service for the dead. Over the course of the centuries, however, the nature and intent of the service have changed in accord with changing concepts of the nature of death to the Christian. In the early days the dominant note was joy at the release of the soul from the vicissitude of the earth and its attaining to full happiness in heaven. With the development of the doctrine of Purgatory in the Middle Ages the emphasis changed to prayers for the release of the soul from punishment. In turn, in the Prayer Book of 1549 — since the doctrine of Purgatory was rejected — there was a return to the early sense of rejoicing, and at the same time a considerable shortening of the service, which had become crowded with prayers, processions, selections from Scripture, etc., over the course of centuries.

It was further shortened in the 1552 Book by combining the services in the church and at the grave, and by omitting the Psalms and the Requiem. Indicative of the state of the theological discussion was the exclusion of any passages in the prayers that might be construed as intercession for the departed, and hence suggestive of a belief in Purgatory. It was not until the revisions of the 1920's that this last was restored. The 1662 Book had already restored the Psalms, and the distinction of services in the church and at the grave.

The present study for revision presents no radical changes in the text of the Office, but attempts to clarify and make more effective certain parts by some rearrangement and by a few additions and small deletions. In its totality it attempts to pro-

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vide appropriately for the departed, for the bereaved, and for the total congregation. We have tried to follow the principle that the Office should be designed for the comfort of the living rather than for the benefit of the dead. The revisions proposed also take into account the needs recognized from pastoral experience. Since often many of those attending burial services are not Christians, it is important that a proper concept of the nature of life and death be inculcated. We have also attempted to revise such passages as have been misinterpreted by the laity, such as references to the angels in the Office for a Child, where experience has shown that this has sometimes been understood as meaning that the children become angels.

II

THE REVISIONS

The initial rubrics reflect the concern of the Commission with the tendency sometimes found to secularize the Burial service and to focus attention on the body of the departed. It is hoped that frequent admonitions from the Minister may counteract the suggestions of undertakers that the service be held in funeral parlors or elsewhere than in the church. The closing of the coffin and the use of only a pall (which is preferred) or "some other proper covering" is designed to diminish a curious or morbid or sentimental concern with the body. The use of a pall is also designed to prevent the use of flowers or other inappropriate covering.

Of the Sentences, the present third one (from Job 1:21) has been omitted as being essentially negative in its statement and is replaced by two: one from Romans 14:7-8, the second a revision of the committal anthem (Rev. 14:13) on page 333 of the Prayer Book.

The Psalms have been rearranged in numerical order as a matter of simple logic, and Psalm 23 has been added to the

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group as one obviously appropriate to such a service and occasion.

In the Lessons, the only significant change is the deletion of the last three sentences in the first paragraph of the selection from 1 Corinthians, on the grounds that it is likely to be confusing to the laity and it is not pertinent to the occasion. The verse numbers have been omitted from the selections, since they are misleading. A minor alteration in the King James translation of the lesson from Romans has been made to improve the sense.

To make clear the limits of choice of the Minister, the rubric immediately following the Lessons has been broken into two: one providing for a hymn or anthem and the discretionary saying of the Creed; the second requiring the Sentences, Lord's Prayer, and the prayers following. The Thanksgiving is moved from the service at the grave, and a choice of forms is offered. This seems to the Commission a more appropriate place for a thanksgiving than is the grave-side. It serves also to shorten the service at the grave, often necessary in inclement weather.

At the Grave

In addition to the verses which serve as an introduction here, we suggest the inclusion of verses 13-17 of Psalm 103. They strike a most felicitous note of faith and comfort not quite provided by the other two selections.

The phrase "by some standing by" is omitted from the following rubric as unnecessary. In the committal prayer, the phrase "the soul of" has been omitted, as implying a division of the soul and the body. Likewise, in the prayer following the Lord's Prayer, the same phrase is omitted. Similarly, the phrase in the committal prayer, "the earth and the sea shall give up their dead," is omitted, since to some it implies the resurrection of the earthly, physical body.

The transfer of the revised anthem to the beginning of the service has already been noted. Provision is made here, by re-

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vision of the rubric, for the omission of the Versicles, the Lord's Prayer, and the prayer beginning "O God, whose mercies cannot be numbered," if a Requiem has been said at the church.

The prayers that follow represent an attempt to broaden the base of comfort and faith offered to the mourners. The suggested additions are offered out of the experience of pastoral needs. The first of the additions, "Almighty and everlasting God," etc., is an old Roman Collect *Pro vivis et defunctis* with Bishop Lancelot Andrewes' ending (see F. E. Brightman's edition of the *Preces Privatae*, page 273). The text, "O Father of all," etc., is taken from the English 1928 Prayer Book, and occurs also in the Scottish and Indian Books. The third prayer, "O God, whose days are without end," is Jeremy Taylor's, and transferred here from its place in the Visitation of the Sick (Prayer Book, pages 316-17). "Grant, O Lord, to all who are bereaved," etc. is drawn from the Irish Prayer Book (and also occurs in the new Indian Book), but we have made a slight alteration in the ending. Finally, the prayer, "O heavenly Father," etc., is a slightly altered form of a prayer occurring in the English 1928, the South African, and the Indian Prayer Books. Before the Benediction, the versicle and response, long familiar in supplications for the dead, are inserted as being appropriate.

All these prayers are placed before the Benediction in order that they may be convenient for the Minister and duly recognized as part of the service. The Commission feels strongly that the addition of prayers not provided by the Prayer Book in this way, or of passages from literature, either great, or as often happens inferior, not only is often sentimental and in poor taste, but is likely to be theologically unsound.

In keeping with the feeling that pertinent services should be together in the Prayer Book, we have moved the Collect, Epistle and Gospel from their present position on pages 268-69, to follow immediately after the prayer for the Burial of the Dead at Sea. In like manner, after the service for the Burial of

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a Child, we have supplied Propers for a Communion if it is desired.

At the Burial of a Child

The same principles have been followed in revising this service as for the preceding one. Only relatively slight changes are suggested. One has already been mentioned — the omission of the last sentence in the Lesson to avoid the mistaken interpretation sometimes given to the passage, that the souls of children become angels. The first prayer after the Lord's Prayer is a revision of the first in the present Office; the second is brought forward from the prayers at the grave. A new Blessing is provided from page 332 of the Prayer Book. A new prayer, "O Father of all," etc., replaces the one moved forward; we have noted its source in the English 1928 Prayer Book.

Since the Collect and Epistle for an adult are not appropriate for a child, we have used as Collect the prayer presently in the body of the service (page 340), and supplied as Epistle the passage from I John 2:28 ff. The Propers are put with the service for the convenience of both Minister and people.

* * *

One or two general comments may be added. From time to time it is suggested that a special form of the Office be provided for a service of cremation. It is the considered judgment of the Commission that the present service is completely adequate to such a situation and that no special provision need be made.

It has also been suggested from time to time that since burial is not always in consecrated ground, there should be some provision for blessing the grave. The tradition of the Prayer Book is one of blessing persons, *not* blessing things, except in Baptism and the Eucharist. A form for blessing a grave might better appear in the supplemental Book of Offices for Special Occasions.

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Finally, the Commission feels strongly that departures from the service by the inclusion of extraneous materials are neither wise nor justifiable. The present draft attempts through Psalms and prayers to make provision for those ideas essential to the purposes of the service outlined at the beginning of this Introduction. Suggestions as to omissions or as to supplements will be welcomed by the Commission. But we believe that the free and easy departure from the stated service so often heard should be discouraged.

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(Proposed)

The Order for The Burial of the Dead

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

We brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

¶ *After they are come into the Church, shall be said one or more of the following Selections, taken from the Psalms. The Gloria Patri may be omitted except at the end of the whole portion or selection from the Psalter.*

Dixi, custodiam. Psalm xxxix.

LORD, let me know mine end, and the number of my days; * that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; * and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; * he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? * truly my hope is even in thee.

Deliver me from all mine offences; * and make me not a rebuke unto the foolish.

(Proposed)

III

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¶ *The Minister shall from time to time advise the people that members of the Church are properly buried from the Church, except for urgent cause.*

¶ *Before the service begins, the coffin shall be closed and covered with a pall or some other proper covering.*

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours, and their works do follow them.

¶ *After they are come into the Church, shall be said one or more of the following Selections, taken from the Psalms. The Gloria Patri may be omitted except at the end of the whole portion or selection from the Psalter.*

Psalm 23.

THE LORD is my shepherd; * therefore can I lack nothing.

He shall feed me in a green pasture, * and lead me forth beside the waters of comfort.

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When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: * every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling; * hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, * as all my fathers were.

O spare me a little, that I may recover my strength, * before I go hence, and be no more seen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge, * from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, * thou art God from everlasting, and world without end.

Thou turnest man to destruction; * again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday, when it is past, * and as a watch in the night.

As soon as thou scatterest them they are even as a sleep; * and fade away suddenly like the grass.

In the morning it is green, and groweth up; * but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, * and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; * and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: * we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, * yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

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He shall convert my soul, * and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; * for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them that trouble me; * thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; * and I will dwell in the house of the LORD for ever.

Psalm 27.

THE LORD is my light and my salvation; whom then shall I fear? * the LORD is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the LORD, which I will require; * even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle; * yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head * above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: * I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee; * have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: * Thy face, LORD, will I seek.

O hide not thou thy face from me, * nor cast thy servant away in displeasure.

Thou hast been my succour; * leave me not, neither forsake me, O God of my salvation.

Burial of the Dead

So teach us to number our days, * that we may apply our hearts unto wisdom.

Dominus illuminatio. Psalm xxvii.

THE LORD is my light and my salvation; whom then shall I fear? * the LORD is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the LORD, which I will require; * even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle; * yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head * above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: * I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee; * have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: * Thy face, LORD, will I seek.

O hide not thou thy face from me, * nor cast thy servant away in displeasure.

Thou hast been my succour; * leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted, * but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure; * be strong, and he shall comfort thine heart; and put thou thy trust in the LORD.

The Order for the Burial of the Dead (*Proposed*)

I should utterly have fainted, * but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure; * be strong, and he shall comfort thine heart; and put thou thy trust in the LORD.

Psalm 39.

LORD, let me know mine end, and the number of my days; * that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; * and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; * he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? * truly my hope is even in thee.

Deliver me from all mine offences; * and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: * every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling; * hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, * as all my fathers were.

O spare me a little, that I may recover my strength, * before I go hence, and be no more seen.

Psalm 46.

GOD is our hope and strength, * a very present help in trouble.

Therefore will we not fear, though the earth be moved, * and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell, * and though the mountains shake at the tempest of the same.

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Deus noster refugium. Psalm xlvii.

GOD is our hope and strength, * a very present help in trouble.

Therefore will we not fear, though the earth be moved, * and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell, * and though the mountains shake at the tempest of the same.

There is a river, the streams whereof make glad the city of God; * the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed; * God shall help her, and that right early.

Be still then, and know that I am God: * I will be exalted among the nations, and I will be exalted in the earth.

The LORD of hosts is with us; * the God of Jacob is our refuge.

Levavi oculos. Psalm cxxi.

I WILL lift up 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.

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There is a river, the streams whereof make glad the city of God; * the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed; * God shall help her, and that right early.

Be still then, and know that I am God: * I will be exalted among the nations, and I will be exalted in the earth.

The LORD of hosts is with us; * the God of Jacob is our refuge.

Psalm 90.

LORD, thou has been our refuge, * from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, * thou art God from everlasting, and the world without end.

Thou turnest man to destruction; * again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday, when it is past, * and as a watch in the night.

As soon as thou scatterest them they are even as a sleep; * and fade away suddenly like the grass.

In the morning it is green, and groweth up; * but in the evening it is cut down, dried up, and withered.

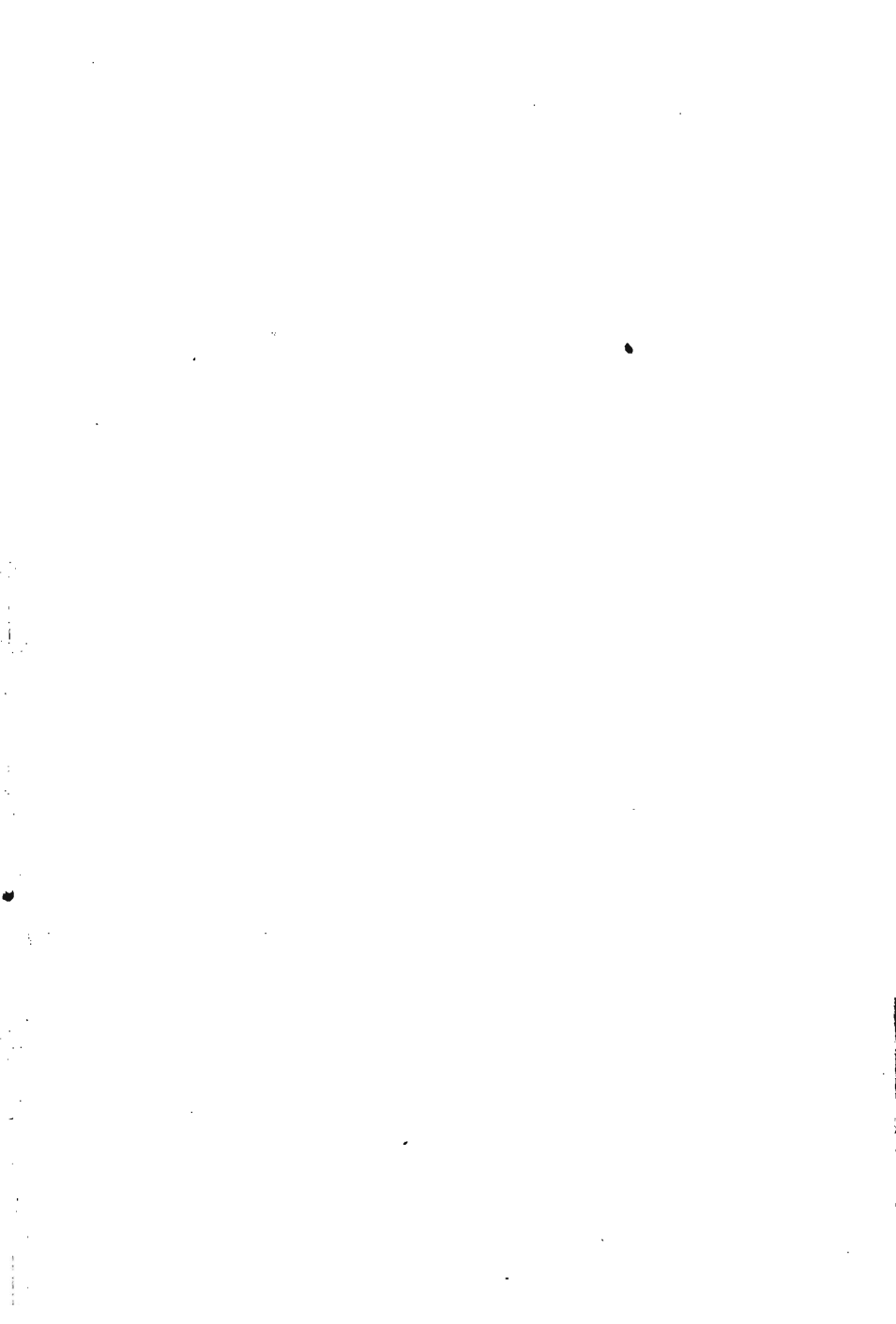
For we consume away in thy displeasure, * and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; * and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: * we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, * yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, * that we may apply our hearts unto wisdom.



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Psalm 121.

I WILL lift up 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 130.

OUT of the deep have I called unto thee, O LORD; * Lord, hear my voice.

O let thine ears consider well * the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss, * O Lord, who may abide it?

For there is mercy with thee; * therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; * in his word is my trust.

My soul fleeth unto the Lord before the morning watch; * I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy, * and with him is plenteous redemption.

And he shall redeem Israel * from all his sins.

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De profundis. Psalm cxxx.

OUT of the deep have I called unto thee, O LORD; *
Lord, hear my voice.

O let thine ears consider well * the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss, * O Lord, who may abide it?

For there is mercy with thee; * therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; * in his word is my trust.

My soul fleeth unto the Lord before the morning watch; * I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy, * and with him is plenteous redemption.

And he shall redeem Israel * from all his sins.

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.*

I Corinthians xv. 20.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued

The Order for the Burial of the Dead (*Proposed*)

¶ *Then shall follow the Lesson.*

¶ *But NOTE, that when this Office is used as a Memorial Service, and there is no Communion, the Epistle and Gospel for At the Burial of the Dead may be substituted for the Lesson.*

1 Corinthians xv.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was

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unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

But some man will say, How are the dead raised up? and with what body do they come? Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption: Behold, I shew you a mystery; We shall not

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made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Or this.*

Romans viii.

AS many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-

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all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Or this.*

Romans viii. 14.

AS many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. We know that all things work together for good to them that love God, to them who are the called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered

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heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. We know that all things work together for good to them that love God, to them who are the called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¶ *Or this.*

St. John xiv.

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

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him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¶ *Or this.*

St. John xiv. 1.

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

¶ *Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, the Creed, the Lord's Prayer, the Prayer which followeth, and such other fitting Prayers as are elsewhere provided in this Book, ending with the Blessing; the Minister, before the Prayers, first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

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¶ *Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, may be said the Creed following.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Then shall be said the Prayers which follow, and such other fitting Prayers as are elsewhere provided in this Book, ending with the Blessing; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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.

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who

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liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant (*or* this thy child); Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of mercies and giver of all comfort; Deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

A Thanksgiving

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseech-

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ing thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same, thy Son Jesus Christ, our only Mediator and Advocate. *Amen.*

UNTO God's gracious mercy and protection we commit you. The LORD bless you and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

AT THE GRAVE.

¶ *When they come to the Grave, while the Body is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal suffer us not, at our last hour, because of any pains of death, to fall from thee.

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Let us pray.

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

UNTO God's gracious mercy and protection we commit you. The LORD bless you and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

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Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

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¶ *Or this.*

LIKE as a father pitieth his own children, even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made; he remembereth that we are but dust.

The days of man are but as grass; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children.

¶ *Or this.*

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us.

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Thou shalt show me the path of life; in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

¶ *Then, while the earth shall be cast upon the Body, the Minister shall say,*

UNTO Almighty God we commend our *brother* departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then, if the Kyrie and Lord's Prayer have not already been said, the Minister shall say,*

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¶ *Or this.*

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us.

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Thou shalt show me the path of life; in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Minister shall say,*

The Lord be with you.

Answer. And with thy spirit.

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The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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.

O GOD, whose mercies cannot be numbered: Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister may say one or more of the following Prayers, at his discretion.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him: We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children

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Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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 Minister shall say one or more of the following Prayers, at his discretion.*

GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

MERCIFUL God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die; and

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of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death: Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and everlasting God, who art Lord alike of the living and the dead: Regard all those for whom we now pour out our supplications, whether the present world yet holdeth them in the flesh, or whether, released from the body, the world to come hath even now received them; Give to the living mercy and grace; to the dead, rest and light perpetual; Give to thy Church truth and peace; to us sinners, penitence and pardon; through Jesus Christ our Lord. *Amen.*

O FATHER of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *Amen.*

O GOD, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days: that, when we shall have served thee in our generation, we may be gathered unto our fathers,

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whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *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; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *The Minister, at his discretion, may also use any of the following Prayers before the final Blessing.*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of

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having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, to all who are bereaved the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience; not sorrowing as those without hope, but in thankful remembrance of all the manifestations of thy great goodness, and in the joyful certainty of eternal life with those they love. And this we ask in the Name of Jesus Christ our Saviour. *Amen.*

O HEAVENLY Father, who hast given us a true faith and a sure hope: Help us, we pray thee, amidst all the things that pass our understanding, to live as those who believe and trust in thy fatherly care, in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting; and strengthen, we beseech thee, this faith and hope in us all the days of our life; through the love of thy Son, our Saviour Jesus Christ. *Amen.*

V. May the souls of the faithful departed through the mercy of God rest in peace.

R. And may light perpetual shine upon them.

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; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

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the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant (*or* this thy child); Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same, thy Son Jesus Christ, our only Mediator and Advocate. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

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¶ *It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting.*

At the Burial of the Dead at Sea.

¶ *The same Office may be used; but instead of the Sentence of Committal, the Minister shall say,*

UNTO Almighty God we commend our *brother* departed, and we commit *his* body to the deep; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

AT THE COMMUNION

¶ *When the Holy Communion is celebrated as a part of the Burial Office, the following Collect, Epistle, and Gospel shall be read:*

The Collect.

O ETERNAL Lord God, who holdest all souls in life: Vouchsafe, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O GOD, whose mercies cannot be numbered: Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

Burial of the Dead

¶ *It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting.*

At the Burial of the Dead at Sea.

¶ *The same Office may be used; but instead of the Sentence of Committal, the Minister shall say,*

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the deep; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

The Order for the Burial of the Dead (*Proposed*)

The Epistle. 1 Thessalonians iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John vi. 37.

JESUS said unto them, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Burial of a Child

AT THE BURIAL OF A CHILD.

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

JESUS called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

HE shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom.

¶ *When they are come into the Church, shall be said the following Psalms; and at the end of each Psalm shall be said the Gloria Patri.*

Dominus regit me. Psalm xxiii.

THE LORD is my shepherd; * therefore can I lack nothing.

He shall feed me in a green pasture, * and lead me forth beside the waters of comfort.

He shall convert my soul, * and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; * for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them that trouble me; * thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; * and I will dwell in the house of the LORD for ever.

(Proposed)

IV

At the Burial of a Child

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

JESUS called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

HE shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom.

¶ *When they are come into the Church, shall be said the following Psalms; and at the end of each Psalm shall be said the Gloria Patri.*

Psalm 23.

THE Lord is my shepherd; * therefore can I lack nothing.

He shall feed me in a green pasture, * and lead me forth beside the waters of comfort.

He shall convert my soul, * and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; * for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them that trouble me; * thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; * and I will dwell in the house of the LORD for ever.

Burial of a Child

Levavi oculos. Psalm cxxi.

I WILL lift up 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.

¶ *Then shall follow the Lesson taken out of the eighteenth Chapter of the Gospel according to St. Matthew.*

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

At the Burial of a Child (*Proposed*)

Psalm 121.

I WILL lift up 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.

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AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

¶ *Here may be sung a Hymn or an Anthem; then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Burial of a Child

¶ *Here may be sung a Hymn or an Anthem; then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be said by the Minister 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.

Minister. Blessed are the pure in heart;

Answer. For they shall see God.

Minister. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *Here shall be said the following Prayers, or other fitting Prayers from this Book.*

OMERCIFUL Father, whose face the angels of thy little ones do always behold in heaven; Grant us stedfastly to believe that this thy child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and merciful Father, who dost grant to children an abundant entrance into thy kingdom; Grant us grace so to conform our lives to their innocency

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Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be said by the Minister 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.

Minister. Blessed are the pure in heart;

Answer. For they shall see God.

Minister. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *Here shall be said the following Prayers, or other fitting Prayers from this Book.*

OMERCIFUL Father, comfort us, we beseech thee, with the knowledge that this thy child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of mercies and giver of all comfort: Deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

UNTO God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

Burial of a Child

and perfect faith, that at length, united with them, we may stand in thy presence in fulness of joy; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *When they are come to the Grave shall be said or sung,*

JESUS saith to his disciples, Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

¶ *While the earth is being cast upon the Body, the Minister shall say,*

IN sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ, we commit the body of this child to the ground. The LORD bless *him* and keep *him*, the LORD make his face to shine upon *him* and be gracious unto *him*, the LORD lift up his countenance upon *him*, and give *him* peace, both now and evermore.

¶ *Then shall be said or sung,*

THEREFORE are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¶ *Then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

At the Burial of a Child (*Proposed*)

¶ *When they are come to the Grave shall be said or sung,*

JESUS saith to his disciples, Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

¶ *While the earth is being cast upon the Body, the Minister shall say,*

IN sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ, we commit the body of this child to the ground. The LORD bless *him* and keep *him*, the LORD make his face to shine upon *him* and be gracious unto *him*, the LORD lift up his countenance upon *him*, and give *him* peace, both now and evermore.

¶ *Then shall be said or sung,*

THEREFORE are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¶ *Then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O God, whose most dear Son did take little children into his arms and bless them: Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*

O FATHER of all, we pray thee for those whom we love, but see no longer. Grant them thy peace; let

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Let us pray.

O GOD, whose most dear Son did take little children into his arms and bless them; Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of mercies and giver of all comfort; Deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

MAY Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you, now and for evermore. *Amen.*

At the Burial of a Child (*Proposed*)

light perpetual shine upon them; and in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *Amen.*

MAY Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you, now and for evermore. *Amen.*

¶ *When the Holy Communion is celebrated at the Burial of a Child, the following Collect, Epistle, and Gospel shall be used:*

The Collect.

ALMIGHTY and merciful Father, who dost grant to children an abundant entrance into thy kingdom: Grant us grace so to conform our lives to their innocency and perfect faith, that at length, united with them, we may stand in thy presence in fulness of joy; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John ii.

AND now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

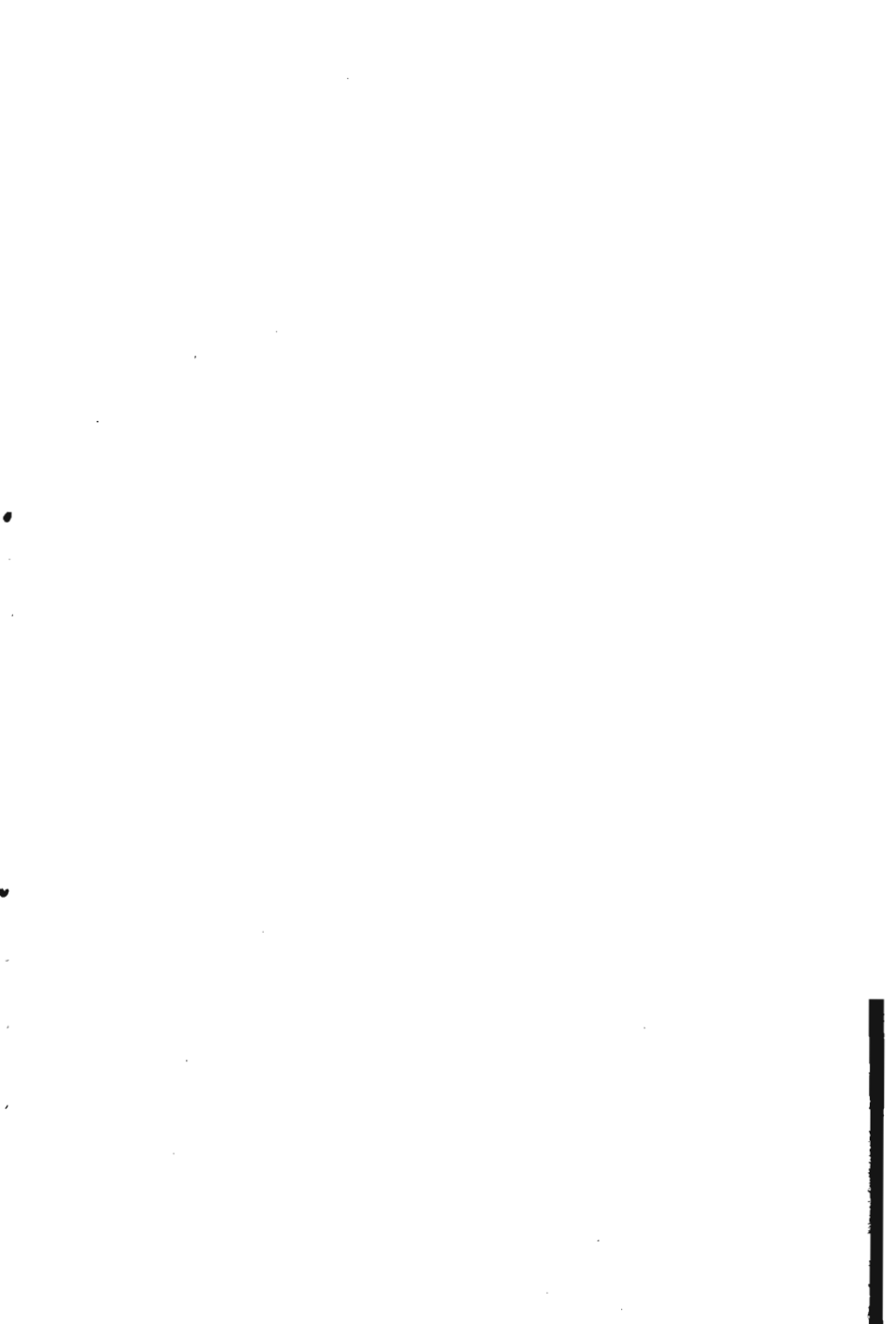
The Gospel. St. John vi.

JESUS said unto them, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do

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mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

AN OFFICE OF
INSTITUTION OF RECTORS
INTO PARISHES



An Office of Institution of Rectors into Parishes

I HISTORY

Origin and Development in Feudalism

The idea for the Institution of Ministers had its roots in the feudal system of the Kingdom of the Franks in the seventh and eighth centuries. When the Frankish conquerors of Gaul settled down, they readily adjusted to the feudal system they found there. It was not widely different from their own system where the chief of the tribe gathered about himself a band of chosen warriors who formed a kind of private military force.

The Church was brought into the system when the early Carolingian princes, and Charles Martel in particular, found that the royal domains had been exhausted and their individual holdings were not sufficient to support an army. Large estates had been given the Church and were under the control of the bishops and abbots. The princes reached for these as a solution to their problem and offered the attractive terms of definite tenure and protection. While bishops and abbots became vassals of overlords, they were ecclesiastical lords in their own right. They were not expected to take up arms themselves, but they parcelled out part of their lands to lay vassals who owed them military service, and this in turn they passed on to their lords.

The relations between the vassal and his lord were expressed in a contract that took the form of the ceremony of "Homage and Investiture." The vassal gave his lord "homage" by placing his hands between the hands of his lord and swearing to be his

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man and to be faithful to him. The lord then responded with the ceremony of "Investiture," presenting to the vassal a spear, flag, or some other symbol representing the fief. The ceremony was defined by custom and constituted a binding agreement.

As the failure of general government to give proper protection, order, and supervision gave rise to feudalism, so its decline was inevitable when, in the 13th century, government finally resumed these functions. Near the end of this century a group of men — (chiefly lawyers and judges) — interested themselves in crystalizing in fixed forms the customs and usages of feudalism and the ceremony of "Homage and Investiture" was one of these forms they preserved.

In England

English feudalism differed greatly from the Continental system, but with all its differences it was well-established in England before the arrival of William the Conqueror. He changed nothing radically except to enforce the essential feudal theory that the land was a gift from the king as the supreme landlord to the subject as tenant of the land. This again meant reaching out for the estates of the Church. The issue was not joined between the Church and the king, however, until the beginning of the 12th Century when Henry I came to the throne. Henry required that the Church give homage to the king — a layman, before it could receive investiture from him. Anselm, the Archbishop of Canterbury, carried on a controversy with Henry for several years before a compromise was reached which gave bishops and abbots their positions by virtue of election by the clergy, and the king was to receive homage for their lands. Henry was content when he was thus acknowledged as temporal lord.

In the Frankish kingdom, the parish priest was a man of his secular lord, but in the ecclesiastical aspect of feudalism as it developed in England after the Norman Conquest the parish priest became the bishop's man. The parish priest gave the bishop the promise of canonical obedience, and the bishop in

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turn inducted him into his cure. The ceremony was still entirely feudal, but the basis for it had shifted from the principle of the lord and man relationship to that of the bishop being the chief pastor and committing one of his parochial holdings to the priest. This was justified by reference to the actual situation as it existed in the early Church metropolitan parishes along the Mediterranean coast. With the growth in the number of parishes, the bishop of necessity delegated some of his ministry to men he had ordained to assist him.

This feudal relationship between bishop and priest as expressed by institution and induction continued in England until the middle of the 19th Century. The priest came to the bishop "at some convenient place" or to someone the bishop had nominated to stand surrogate for him, and after taking the oath of obedience in the presence of witnesses, he was inducted into the parish. The convenient place might be in the bishop's chapel in his manor house or some place along his route as he traveled from one of his houses to another. No uniformity of method prevailed as between bishops and dioceses. Except for royal chapels, however, the institutions to benefices were always in the control of the bishop, and uniformly also, he gave title in "institution" and in "induction" he added possession. The procedure was a legal formality entirely, as it had been from the time of early feudalism, and, moreover, nothing indicates that there was ever any liturgical accompaniment.

The nearest approach to a religious implication in institution and induction was in the procedure prescribed by Lancelot Andrewes in the early 17th Century. His ceremony was held in the porch of the church, with the church itself empty and the door locked. A minister, who had been designated by the bishop, read the bishop's mandate. That done, the priest was to take hold of the key to the church and the institutor read to him the formula that inducted him into the "real actual and corporal possession of this parish. . . ." The inducted priest then unlocked the door and went into the church alone. After locking the door behind him he performed certain pre-

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scribed particulars that related him to his parish. Other practices that arose at about this time prescribed that the priest should ring the church bell as a public signal that he was now the incumbent of the parish. This served also to give notice that the institution was not done clandestinely.

It was not until Warren's *Synodalia* appeared in 1853 that any evidence is to be found that a desire existed for a religious ceremony. This book contains a "Service for the Induction of Ministers to Their Cures." It was composed of Psalms, Lessons, and Collect. No distinction was made between Institution and Induction.

Wilberforce, Bishop of Winchester, issued services for Institution and Induction in 1871, and Selwyn of Lichfield issued a form in 1873. These were followed in 1876 by Lincoln, Peterborough, and Oxford. When Earle was Archdeacon of Totnes, (later Bishop of Marlborough), he used a form that included perambulations. The ritual of perambulations both in Totnes and in later developments was derived from Lancelot Andrewes' Office for the Consecration of a Church. Stations were made at different places in the church and appropriate lections and prayers were said. Pambulations are also included in the office of the 1955 draft *Prayer Book of Canada*. In its form of service the Canadian book also makes a distinction between Institution and Induction. The Lower Houses of Canterbury and York appointed a committee which reported in 1873 on *The Manner of Instituting or Collating to a Benefice with Cure of Souls*. It provided that Institution should always take place in the parish church concerned in order that the laity might thereby be edified. It provides also that Induction shall follow "as soon after as conveniently may be."

The custom in the English Church varies at the present time. In predominantly rural dioceses the bishop institutes in his private chapel and the induction is done by the archdeacon or the rural dean in the parish church. In dioceses of smaller areas, the bishop usually visits the parish church for the institution and the archdeacon or rural dean conducts the service of

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induction immediately afterward. Where the two parts are combined the perambulation of the church is usually omitted.

Induction in the Colonial Church

In the Colonial Church, the manner of inducting a minister into his cure followed the English custom with necessary adaptations. Instead of the bishop or archdeacon, the induction was accomplished on the authority of the royal governor or the vestry. The Church was officially established in Carolina, Virginia, Maryland and in the four counties of New York, and the King gave to the governors the duty of appointing ministers to the parishes of the Anglican Churches and the authority to induct them.

Virginia was an exception to this general practice. While the governors demanded the right to appoint ministers to parishes, the vestries through many years consistently and strenuously opposed their assumption of such a right. The Rev. Dr. G. MacLaren Brydon, the Historiographer of the Diocese of Virginia, in a recent letter stated that the Virginia Code of Laws in 1642-43 gave vestries this right, but it was not until the Code of 1748 that vestries won complete and final victory. Dr. Brydon stated further that there is no evidence at all that the Church ever had any liturgical service of Institution and Induction.

The appointment and induction of a minister into a parish in Maryland was wholly within the gift of the royal governor or proprietor. The Rev. Dr. Nelson Rightmyer, the Historiographer of the Diocese of Maryland, states that induction consisted merely of a letter from the governor to the priest he selected giving him possession of the parish. There seems, also, to have been some resistance in Maryland to appointments by the royal governor. Dr. Rightmyer mentions two cases where the governor had appointed priests that were not acceptable to the people. The people nailed the doors and windows shut that they might prevent the priest from "taking possession" of the church. In one case where this was done the priest sur-

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reptitiously entered through a window with two of his friends and proceeded to read the service. When this was discovered, the people were most unhappy, but no one seems to have doubted that by this act he had become the legal incumbent.

In the situation, moreover, in which the Colonial Church was placed, there were no bishops or archdeacons to induct or institute a minister into a parish. The authority he had in a parish was that conveyed to him in his ordination to the priesthood and the appointment he had received from a vestry or a royal governor.

The American Office

At the annual Convention of the Diocese of Connecticut held at St. John's Church, Stratfield (now Bridgeport) in 1799 the Rev. Dr. William Smith, Rector of St. Paul's Church, Norwalk, was requested "to prepare an office for inducting and recognizing clergymen into vacant parishes and present the same for adoption to the next Convention of the Diocese." The Office submitted by Dr. Smith was first adopted by the Bishop and Clergy of the Diocese of Connecticut in convocation at Derby, November 20, 1799. At the Convention which met in Litchfield, June 6, 1804, The Office of Induction as agreed upon by the Bishop and Clergy in Convocation was adopted.

When the Rev. Dr. Smith undertook to prepare the office, he had only meager precedents of Institution and Induction in England and the Colonial Church, but as has been stated, these were documents of legal form entirely. It has been thought that Lancelot Andrewes' "Manner of Induction" was one resource he had, but except for invoking the Triune Name at the end of the document there is no religious reference in it at all. Services set forth in several dioceses in England in the last quarter of the 19th century were adaptations of Andrewes' "Office for the Consecration of a Church." In the Rev. Dr. Smith's Office, however, there does not appear to be any influence of Andrewes' "Consecration of a Church" upon his work.

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The Convention of the Diocese of New York, meeting October 6, 1802, adopted with slight changes the Office approved by the Connecticut Convocation of 1799.

A comparison of the three forms of 1799, 1802, and 1804 shows that when the General Convention of 1804 adopted the Office, it undoubtedly had before it the New York text of 1802. Moreover, the text of the present Office follows the New York Office closer than the other two, and is therefore the proximate source of our present Office of Institution. A comparison also shows that the slight differences between the three forms are mostly verbal and confined largely to changes in the rubrics.

We are indebted therefore to the Rev. Dr. Smith and the Connecticut Convocation for the provision of this Office for the Church. Dr. Smith's prayer of self-dedication, said by the minister in the second part of the Office is one of great beauty in literary quality and is also most intimate in spiritual expression. The minister kneels before the altar and makes his supplication for humility, devotion, and gratitude in his ministry of prayer, sacrament, in preaching, and in teaching.

There are terms used in this Office that are not in any other Office in the Prayer Book. Such words as "Altar," "Holy Eucharist," and "Ministers of Apostolic Succession," reflect the influence of the Scottish Church upon Bishop Seabury and the clergy of his diocese.

The service adopted by General Convention in 1804 was usually conducted by a presbyter acting as deputy for the bishop. He read the letter of induction that had been transmitted to him by the bishop.

In 1808 the word "induction" was dropped from the Office and "institution" alone was used. The principle of institution and induction is combined in the American Office; but only a vestige of the thought of induction remains. This appears in the beginning of the third paragraph of the letter of institution — "So we authorize you to claim and enjoy all the accustomed

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temporalities appertaining to your cure." The presentation of the keys by the senior warden denotes only that the priest is to have free access to the building where he may perform acts of sacerdotal function among the people. "Induction" was dropped from the title in order that there might not be possible conflict with state laws and the rights of vestries. There must have been the thought also that "induction" was unsuitable for the Church in America, inasmuch as historically it meant induction into a living or benefice that could be bestowed by an individual.

When the Office was first adopted by the diocesan Convention of New York in 1804, a canon was also adopted that made its use obligatory. A priest could not vote in the Convention of the Diocese unless he had been inducted.

A canon of like force was adopted by General Convention in the same year, but it was repealed ten years later when it was found that it worked a hardship in special cases. In Maryland, as an instance, no clergyman had ever been inducted and when Bishop Claggett wanted an assistant bishop it was discovered that all his clergy had been disfranchised. In 1814, immediately after the canon was repealed, Maryland was able to elect James Kemp as Suffragan Bishop.

The Office fell into almost complete disuse after it was made optional, and it was not until the last decade of the 19th century that Henry Codman Potter, the Bishop of New York, used the Office in his diocese and largely promoted its revival in the Church. Although it is used more frequently, it is still not in general use in the Church. It might be assumed that the canonical provisions for the election of a rector with the approval of the bishop and the acceptance of Letters Dimissory to the diocese are regarded as sufficient; but this purely canonical procedure loses the excellent teaching values contained in the Office and the participation of the congregation in the event.

The rubrics now provide that the Office be used with one of

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the Daily Offices or separately, but it hints strongly in its first two and last two rubrics that the instituting minister should be the bishop and that the service should be the Holy Eucharist.

II

PROPOSED REVISION

The changes proposed in this revision of the Office of Institution of Ministers are mainly those of rearrangement and shortening. The rearrangement here suggested makes for an easier following of the service; and in shortening, certain parts of the present service are omitted that, while edifying, are not strictly essential to the purpose of institution. By proposing a shorter Office it makes possible its use with the celebration of the Holy Eucharist and Sermon without the service being carried to undue length.

The rubrical requirement that the Office be used with the Holy Eucharist is derived from the fact that the public institution of a rector into his parish has sacramental character. It is a solemn engagement that is ratified by a rite. The significance of this engagement or mutual pledge between priest and people is thereby deepened by its being integrated with this highest act of corporate worship which they offer together. To this end a Collect, Epistle, and Gospel are supplied at the end of the Office.

The title to the proposed Office has been changed from "Institution of Ministers into Parishes or Churches" to "Institution of Rectors into Parishes." This is done in order that it might be brought into conformity with present-day American Church usage. The word "parish" is accepted by the Church to denominate a congregation that under the Canons has a measure of independence with respect to calling and installing a priest as its rector. What we term a "mission" is also a church,

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but it does not have the independence or the competence that is accorded a parish. The word "rector" is substituted for minister, because used in connection with "parish," the rector is always a priest. A deacon cannot be the rector of a parish. A bishop may be, of course, but he is also a priest and if he should be the rector of a parish, he functions in his priestly capacity.

The charge to the congregation is transferred to the beginning of the Office where it properly belongs. The present order is confusing inasmuch as the Letter of Institution which is quite generally read should follow the charge.

The reasons for omitting the third paragraph of the Letter are first, that it carries the idea of "inducting into a living" or the gift of a benefice at the hands of the bishop. Except for some situations in the Colonial Church, this has never obtained in the Church in the United States. The "temporalities" relationship is uniformly between the rector and the vestry. Secondly, the matter of "dissolution of all sacerdotal relation" is taken care of by canon, and it has no need to be obtruded in the service itself. It would seem inappropriate also to mention the dissolution of a relationship before it has well begun.

The versicles, the prayer beginning "Direct us, O Lord," and the Lord's Prayer are omitted. This is suggested in order that the presentation of the Keys and the Books might come together, and also because they interrupt the flow of the service towards its essential purpose. The prayer, "Direct us, O Lord," is too general in its application, and as the Lord's Prayer must be used in the Liturgy, the use of it here is unnecessary duplication.

The Psalms provided in the present Office following the presentation of the Books are omitted for the reason that the Epistle and Gospel in the Eucharist supply the necessary lessons.

The first and second prayers said by the instituting minister are conflated in this Proposed Office. The prayers as they stand in the present Office overlap one another in thought. The conclusion of the second prayer, "May the words of his mouth,

An Office of Institution of Rectors into Parishes

etc.," and drawn from Psalm 19:14, breaks the orderly progression of petition as developed in the prayers.

The third prayer, "O God, Holy Ghost, Sanctifier of the faithful," is removed from its present position and substituted for the priest's prayer for the congregation at the end of the Office. This last prayer in the present Office is a cento of quotations from eight different sources. It is uneven in expression and appears to recapitulate what has already been said and add other petitions in the event something has been omitted. The prayer that has been transferred is based on the Collect for the Seventh Sunday after Trinity, and in its original form is derived from *The Gelasian Sacramentary*.

A rubric is provided before the Benediction given by the instituting minister that makes it clear that such Benediction is for the priest who has been instituted.

After the concluding prayer has been offered provision is made for the instituted rector to say the precatory blessing found in Numbers 6:24-26.

An Office of Institution of Ministers into Parishes or Churches.

- ¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by Canon, and being satisfied that the Person chosen is a qualified Minister of this Church, may proceed to institute him into the Parish.*
- ¶ *The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*
- ¶ *In any Diocese, the concluding Paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Charters of the Church in the same.*

To our well-beloved in Christ, A. B., Presbyter, Greeting.

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish (or Church) of E. And also hereby do institute you into said Parish, (or Church,) possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us. *Sigillum.
Signat.*

And as a canonically instituted Priest into the Office of Rector of — Parish, (or Church,) you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them; of all which you will give us due notice; and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at —, this — day of —, A. D. —, and in the — year of our consecration.

(Proposed)

III

An Office of Institution of Rectors into Parishes

¶ *The Bishop having received due Notice of the Election of a Rector into a Parish, as prescribed by Canon, and being satisfied that the Person chosen is a qualified Minister of this Church, may proceed to institute him into the Parish.*

¶ *The following Office shall be used with the Order for the Holy Communion.*

¶ *At the time designated for the new Incumbent's Institution, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the Bishop, or the Priest who acts as the Institutor, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, (or Church,) as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution, as followeth.*

Office of Institution

¶ *At the time designated for the new Incumbent's Institution, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the Bishop, or the Priest who acts as the Institutor, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. A. B. into this Parish, (or Church,) as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

IN the name and behalf of — Parish (or Church) I do receive and acknowledge you, the Rev. A. B., as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I A. B., receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd

Office of Institution (*Proposed*)

To our well-beloved in Christ; A. B., Presbyter. Greeting.

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of *Sigillum* a Priest, in the Parish (*or Church*) of *E.* And also hereby do *Signat.* institute you into said Parish, (*or Church,*) possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector of — Parish, (*or Church,*) you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at —, this — day of —, A. D. —, and in the — year of our consecration.

¶ *And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

IN the name and behalf of — Parish (*or Church*) I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I *A. B.*, receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd over you; In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the People, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

Office of Institution

over you; In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the Institutor shall begin the Office.*

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

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,

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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the People, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ *Then shall be said or sung Exsurgat Deus, Psalm lxxviii., or Judica me, Domine, Psalm xxvi.*

Minister. The Law was given by Moses;

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People. But Grace and Truth came by Jesus Christ:
Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

MOST gracious Father, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Office of Institution

Benediction.

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; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

OLORD my God, I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.

Answer. And with thy spirit.

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Minister. The Law was given by Moses;

People. But Grace and Truth came by Jesus Christ:

Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

ALMIGHTY Father, who by thy Son Jesus Christ hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world: Be graciously pleased to bless the ministry and service of him to whom the charge of this Congregation is now committed. So replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through the merits of the same Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, world without end. *Amen.*

¶ *Then shall the Rector, who has been instituted, kneel, and the Institutor shall bless him, saying thus:*

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; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

OLORD my God I am not worthy that thou shouldst come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; en-

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Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

¶ *Then shall follow the Sermon. And after that, if there be a Communion, the Instituted Minister shall proceed to that Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God-speed.*

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address, as prescribed in this Office in the form of a letter.*

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lighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

UNTO God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

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

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¶ *The Instituted Rector, if he has been so appointed by the Bishop, shall proceed to the celebration of the Eucharistic Liturgy, using the Collect, Epistle and Gospel here following:*

The Collect.

ALmighty God, who dost call thy Priests to be ministers of thy grace: Vouchsafe unto them, by the guidance of thy Holy Spirit, so to dispense thy Word and Sacraments to the people committed to their charge, that they may be accounted faithful stewards of thy holy Mysteries; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xii. 3.

FOR I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord.

The Gospel. St. Matthew x. 37.

HE that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He

Office of Institution (*Proposed*)

that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man shall receive a righteous man's reward. And whosoever shall give to drink one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.