

CONCERNING THE
CONSECRATION AND DEDICATION
OF A PLACE OF WORSHIP

The Bishop presides at this liturgy, and the Rector (or Minister in charge) takes part as indicated. At the discretion of the Bishop, other clergy and leaders from the community may be invited to participate and may be assigned appropriate parts in the liturgy.

This liturgy provides for the consecration and dedication of a Place of Worship and its furnishings. Places that may be set apart include purpose-built church structures, as well as facilities acquired and renovated for long-term use by a worshiping community. A Place of Worship may be consecrated and dedicated, even if the building is leased or mortgaged, provided the Congregation has exclusive control of the facility and to the extent the Ordinary and local canons allow.

Shared-use facilities like school auditoriums or community centers are not consecrated and dedicated, but weekly preparation for worship should include spiritual cleansing (exorcising) of any forces of darkness that may have entered, invited or uninvited.

Portions of the liturgy may be used, or adapted when necessary, for dedicating parts of a building, or furnishings that have been

added, altered, or renovated. Likewise, suitable parts of this rite may be used for dedicating a chapel or an oratory within another building.

This liturgy does not preclude the use of the Place of Worship for educational, missional, or social purposes, or for other activities that give glory to God and build up the Church.

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

Instructions for the setting apart of a church or chapel long in use, and for other special cases, are provided in Additional Directions (page 537). Also provided is a form for secularizing a facility previously used as a Place of Worship, when the use of the building for worship, or for the ministry of the Congregation, has ended (page 538).

THE
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On the day appointed, the clergy and people gather with the Bishop in a place apart from the church, chapel, or place of worship to be consecrated.

When all are ready, the Bishop says

Through the ages, Almighty God hath moved his people to build houses of prayer and praise, and to set apart places for the ministry of his holy Word and Sacraments. With gratitude for the building [*or rebuilding, or acquisition, or adornment*] of _____ (*name of church*), we are now gathered to consecrate and dedicate it unto the glory of God Almighty.

Let us pray.

O eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence in whatsoever place even two or three of thy faithful servants shall assemble in thy Name: Vouchsafe, O Lord, to be present with us, who are now gathered together to consecrate this place, with

all humility and readiness of heart, to the honor of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it entirely to thy service, for reading therein thy most holy Word, for celebrating thy holy Sacraments, for offering to thy glorious majesty the sacrifice of prayer and thanksgiving, for blessing thy people in thy Name, and for the mission of thy Church: Accept, O Lord, this service at our hands, and fill this place with thy glory; through Jesus Christ, our blessed Lord and Savior. **Amen.**

The clergy and people enter the Church. Standing at the door of the church, the Bishop knocks three times on the door with his pastoral staff, saying

Lift up your heads, O ye gates, and be lift up, ye everlasting doors, and the King of glory shall come in.

People **Who is this King of glory? It is the LORD strong and mighty, even the LORD mighty in battle. The LORD of hosts, he is the King of glory.** PSALM 24:7-8, IOB

The doors are opened by the Rector and Wardens.

With the pastoral staff, the Bishop marks the threshold with the sign of the Cross of Christ, saying

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

Here the Bishop may use the Oil of Exorcism.

May our Lord Jesus Christ put his seal upon this place and protect it from all evil and darkness, that it may be a beacon of his truth and love.

If the Font is at the entrance, the blessing may occur here, followed by the procession and the Prayer for the Consecration of the Church; if not, the procession moves into the midst of the church.

During the procession, a hymn may be sung, or Psalm 122 or some other appropriate psalm may be sung or said.

The Congregation standing, the Bishop begins the Prayer for the Consecration of the Church

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

A Warden or other representative of the Congregation continues

O Lord Jesus Christ, make this a temple of thy presence and a house of prayer. Be always near us when we seek thee in this place. Draw us unto thyself to find comfort and wisdom, to be supported and strengthened, and to rejoice and give thee thanks. Grant, O Lord Christ, that here we may be united with thee and with one another, so that our lives may be sustained and sanctified for thy service.

The Rector or Minister in charge continues

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

The Bishop pronounces the Sentence of Consecration, in this or some other form

In the Name of the Father, and of the Son, and of the Holy Ghost, I, *N.*, by divine grace Bishop of _____, by virtue of the spiritual authority entrusted to me, now therefore consecrate this _____ (*church/chapel/mission/oratory/etc.*), setting it apart from unhallowed and profane use, and dedicating it to Almighty God for the ministration of his holy Word and Sacraments, for building up the Body of Christ, for the mission of the Church, and for public worship according to the rites and ceremonies of the Anglican Church in North America.

All gathered respond, saying

Amen.

INSTRUMENTS AND BELLS

When instruments of music are to be dedicated, the Bishop proceeds to an appropriate place, and says

O Father, whose people worship thee with many voices and sounds, in times of joy and sorrow; move us to express the wonder, the power, and the glory of thy creation and thy salvation in the music we make and in the songs we sing.

Praise him with the sound of the trumpet;
People **Praise him upon the lute and harp.** PSALM 150:3

We dedicate *these* _____ (*names of instruments*) in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Instruments are sounded. Bells may be rung. A hymn or anthem may be sung.

THE FONT OR BASIN

If the Font has not already been set apart, the Bishop moves to the Font, lays a hand upon it, and says

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, figuring thereby the Sacrament of Holy Baptism; we thank thee that by faith and through the waters of Baptism we die to sin and are reborn in Christ. Grant through thy Spirit that those baptized here may enjoy the liberty and splendor of the children of God.

There is one Lord, one Faith, one Baptism;
People **One God and Father of all.** EPHESIANS 4:4-5

We dedicate this Font in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Water may be poured into the Font (and the Paschal Candle lit if it to be used to bless the Font), the Bishop saying

Therefore, O Father, sanctify this water by the power of thy Holy Ghost, and grant that all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior; to whom, with thee, in the unity of the Holy Ghost, be all honor and glory, now and evermore. **Amen.**

If the Paschal Candle was not used to bless the Font, it may now be lit.

THE LECTERN

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

O Father, thy eternal Word speaks to us through the words of Holy Scripture. Here we read about thy mighty acts and purposes in history, and about those who served thee faithfully. Inspired by the revelation of thy Son, we seek to do thy will. Give us ears to hear and hearts to obey.

Thy word is a lantern unto my feet
People **And a light unto my paths.** PSALM 119:105

We dedicate this lectern in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

At the dedication of the lectern, the Bible may be brought forward and put into place.

THE PULPIT

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

O Father, who in every age hath spoken through the voices of prophets, pastors, and teachers: Purify the lives and the lips of those who speak here, that the Gospel of Christ may be boldly and faithfully proclaimed, for the building up of thy Church and the extension of thy kingdom.

Let the words of my mouth and the meditation
of my heart
People **Be always acceptable in thy sight, O LORD, my
strength and my redeemer.** PSALM 119:14

We dedicate this pulpit in the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

THE HOLY TABLE

The Bishop proceeds to the altar, and says

O Father, on the night that he was betrayed, thy Son Jesus Christ didst institute for us the banquet of our salvation. Accept here our sacrifice of praise and thanksgiving, in union with the one perfect sacrifice of thy Son. Grant that all who eat and drink at this Holy Table may be fed and refreshed by the Sacrament of his Body and Blood. May they come with penitent hearts, lively faith, and perfect charity; and, being filled with thy grace and heavenly benediction, obtain remission of their sins, and all other benefits of his passion.

Whoso eateth my flesh, and drinketh my blood,
hath eternal life;

People **And I will raise him up at the last day.** JOHN 6:54

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

We dedicate and consecrate this Table in the Name of the Father, and of the Son, and of the Holy Ghost. May it be unto us a sign of the heavenly Altar where thy saints and angels praise thee for ever. **Amen.**

Members of the Congregation vest the Holy Table, place the vessels on it, and light the candles.

The Bishop concludes the acts of Consecration and Dedication saying

O God, the Father, the Son, and the Holy Ghost,
sanctify this place;

People **For all that is in the heaven and in the earth is thine.**

Bishop Thine is the kingdom, O LORD;

People **And thou art exalted as head above all.**

Amen.

I CHRONICLES 29:11

THE COLLECT OF THE DAY

Bishop The Lord be with you.

People **And with thy spirit.**

Bishop Let us pray.

O God of unchangeable power and eternal light: Look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy providence, carry out the work of man's salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being renewed unto the perfection of him through whom all things were made, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. **Amen.**

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

THE LESSONS

I KINGS 8:22-30 *or* 2 SAMUEL 6:12-19 *or* HAGGAI 2:1-8
PSALM 84 *or* 48

REVELATION 21:2-7 *or* I CORINTHIANS 3:1-17
or I PETER 2:1-9

MATTHEW 7:13-25 *or* MATTHEW 21:10-14

The People sit. One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People **Thanks be to God.**

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according
to _____.

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREEED (*Page 501*)

THE PRAYERS OF THE PEOPLE

The Deacon or a member of the Congregation leads the Prayers of the People, saying

We praise thee, almighty and eternal God, that for us and for our salvation, thou didst send thy Son Jesus Christ to be born among us, that through him we might become thy sons and daughters.

Blessed be thy Name, O Lord God.

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

Blessed be thy Name, O Lord God.

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

Blessed be thy Name, O Lord God.

We praise thee for sending thy Holy Ghost to make us holy, and to unite us in thy holy Church.

Blessed be thy Name, O Lord God.

Other petitions and intercessions may be offered.

After a period of silence, the Bishop concludes with the following prayer

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

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

We pray to thee also for the forgiveness of our sins.

Silence

The Deacon and People kneel as able and pray

Most merciful God,
we confess that we have sinned against thee
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved thee with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of thy Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in thy will, and walk in thy ways,
to the glory of thy Name. Amen.

The Bishop stands and says

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

THE PEACE

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

THE HOLY COMMUNION

The Preface for the Dedication of a Church is used.

After the Post Communion Prayer, the Bishop may pray

Blessed be thy Name, O Lord God, for that it pleaseth thee to make thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth: Bless, we beseech thee, the service of this day, and grant that in this place, now set apart to thy glory, thy holy Name may be worshiped in truth and purity to all generations; through Jesus Christ our Lord. **Amen.**

The Bishop blesses the people and a Deacon or Priest dismisses them.

ADDITIONAL DIRECTIONS

When the clergy and people assemble before the service, they may gather out of doors, in the parish house, in a former or neighboring place of worship, or in some other building. When convenient, the procession may go around the building(s) to be dedicated and then go to the principal door. Hymns or psalms may be used in procession.

The use of portable musical instruments is suitable. When the weather is inclement, or other circumstances make it necessary, the Congregation may assemble inside the church; the Bishop, other clergy, and attendants will enter in procession through the principal door.

When a new church is being consecrated, it may be desirable that sacred vessels, ornaments, and decorations be carried into the building in the procession. Such things as the deed for the property and the blueprint of the building(s), the keys, and the tools used in its construction may also be carried by appropriate persons.

The cross, signed on the threshold by the Bishop, may also be marked in lasting form (incised, painted, inlaid). In place of a pastoral staff, the foot of a processional cross may be used for the signing.

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

At the dedication of the Font, children or other lay persons may be assigned the task of pouring the water.

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

At the dedication and consecration of an altar, the Oil of Chrism may appropriately be used to mark five crosses on the unadorned Altar Table, one each at the four corners and one in the center.

FOR THE DEDICATION OF CHURCHES AND CHAPELS IN SPECIAL CASES

If the place of public worship is also to serve as a school or parish hall, or for some other suitable purpose, the liturgy may be adapted to the circumstances, with the Bishop's permission.

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

When buildings have been used for public worship over many years without having been consecrated, consecration and dedication are appropriate. Furnishings already dedicated are not set apart again.

SECULARIZATION OF A BUILDING PREVIOUSLY
CONSECRATED AND DEDICATED

The altar(s) and all consecrated and dedicated objects that are to be preserved are removed from the building prior to the service.

The Bishop, or a Minister appointed by the Bishop, begins with these or similar words

We who are gathered here know that this building which hath been set apart for the ministry of God's holy Word and Sacraments will no longer be dedicated to this use [*or will be taken down*]. We thank Almighty God for all that he hath accomplished here.

The Declaration of Secularization is now read.

In the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

On the _____ day of _____, in the year of our Lord _____, at the hands of *N.N.*, Bishop of _____, this building was duly consecrated and dedicated [in honor of _____]. The Sentence of Consecration has been in effect until this date.

I, *N.N.*, Bishop of _____, do hereby revoke the said Sentence, and do remit this building, and all the objects remaining in it, for any lawful and reputable use, according to the laws of this land.

This building, having now been declared deconsecrated and secularized, I declare to be no longer subject to my canonical jurisdiction or that of this Church.

This Declaration is given under my hand and seal, in the *City* of _____, *State/Province/Commonwealth* of _____, in the Year of our Lord _____. (Signed) _____

The service concludes with the Lord's Prayer and such other prayers, including the following litany, as the Bishop may direct.

A LITANY OF THANKSGIVING FOR A CHURCH

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

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

For the Church universal, of which these visible buildings are a symbol,

We thank thee, O Lord.

For thy presence whenever two or three have gathered together in thy Name,

We thank thee, O Lord.

For this place where we may be still and know that thou art God,

We thank thee, O Lord.

For making us thy children by adoption and grace, and refreshing us day by day with the bread of life.

We thank thee, O Lord.

For the knowledge of thy will and the grace to perform it,

We thank thee, O Lord.

For the fulfilling of our desires and petitions as thou seest best for us,

We thank thee, O Lord.

For the pardon of our sins, which restoreth us to the company of thy faithful people,

We thank thee, O Lord.

For the blessing of our vows and the crowning of our years with thy goodness,

We thank thee, O Lord.

For the faith of those who have gone before us and for our encouragement by their perseverance,

We thank thee, O Lord.

For the fellowship of [*N.*, our patron, and of] all thy saints,

We thank thee, O Lord.

This Litany may be used on the anniversary of the consecration or dedication of a church, or on other suitable occasions, in which case the Celebrant concludes with the following Doxology.

Celebrant Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O LORD, and thou art exalted as Head above all. All things come of thee, O LORD,

People **And of thine own have we given thee.**

I CHRONICLES 29:11, 14