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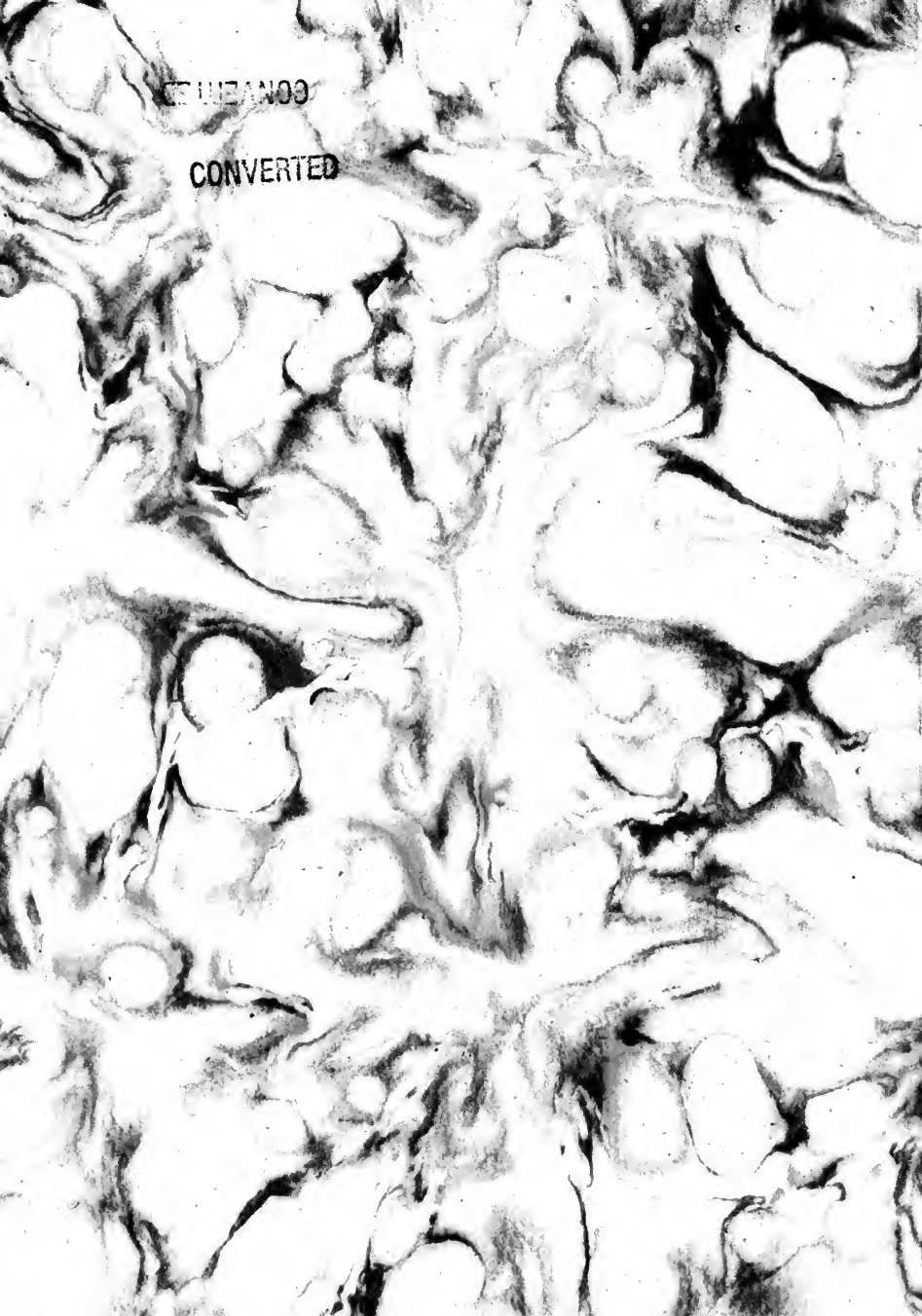


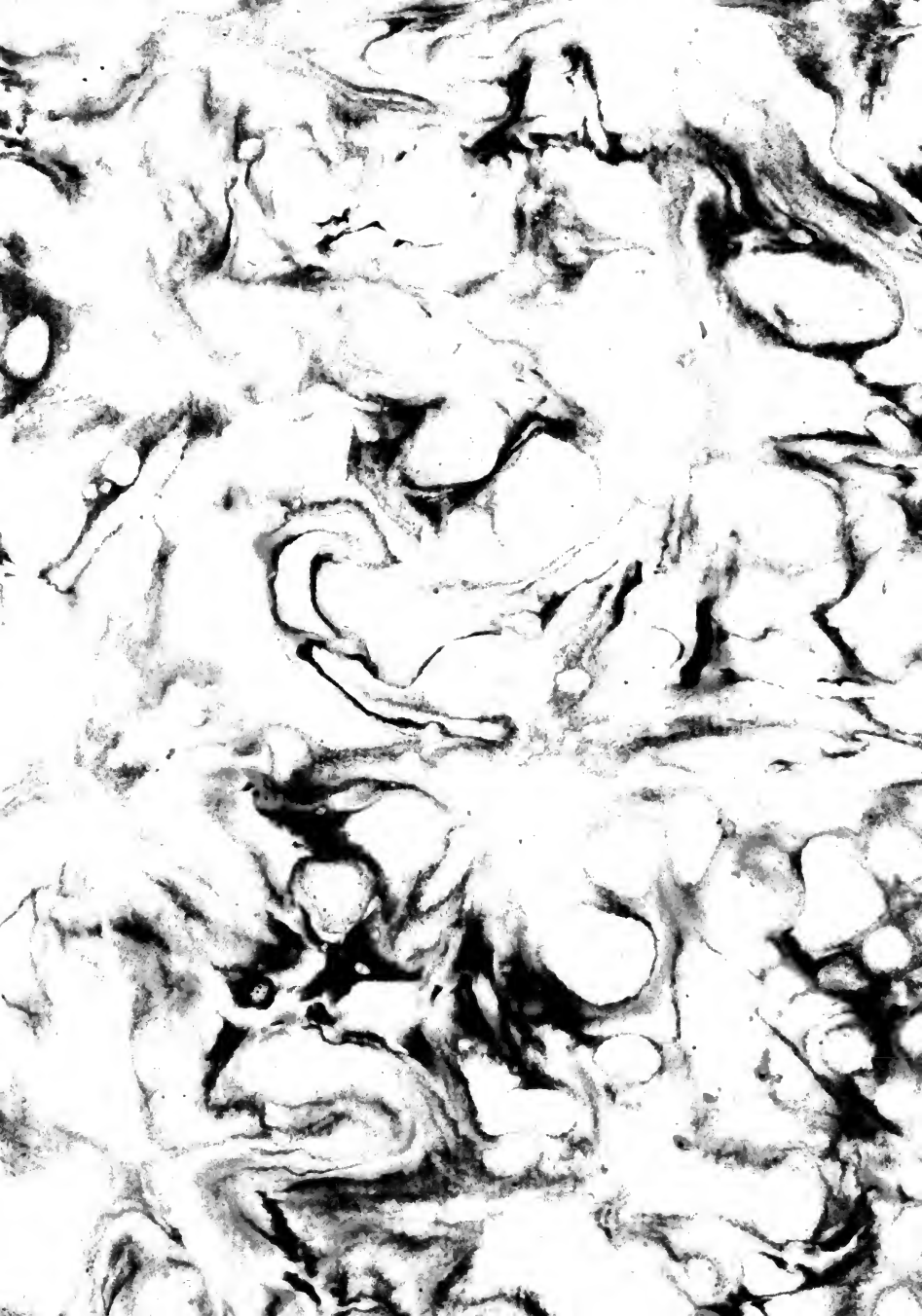
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Pamphlet on the Church of England

THE FORM OF
CONSECRATION
OF A
CHURCH OR CHAPPEL,
AND OF THE
PLACE OF CHRISTIAN BURIAL.

EXEMPLIFIED
BY THE RIGHT REVEREND FATHER IN GOD,
LANCELOT ANDREWS,
LATE LORD BISHOP OF WINCHESTER.

M.DC.LXXV.

11675

It is not to be forgotten though it be forgotten, that who ever gave any Lands or Endowments to the Service of God, gave it in a Formal Writing, as now adayes betwixt Man and Man, Sealed and Witnessed, and the tender of the Gift was *Super Altare* by the Donor on his Knees.—*Bishop ANDREWS' Notes upon the Liturgy.*

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P3

BISHOP ANDREWS'
FORM OF CONSECRATION OF A
CHURCH OR CHAPPEL,

&c.

CONSECRATIO CAPELLÆ JESV,
ET CEMETERII,
PER LANCELOTVM
EPISCOPVM WINTON.



UXTA Southamptoniensem villam Ecclesia Beatæ Mariæ collapsa cernitur, solis Cancellis ad sacros usus superstitis; pauca aliquot aedes ibi in propinqua parte numerantur; cætera Parochianorum multitudo hinc inde sparsim inhabitant in villis, tum loci longinquo intervallo, tum estuario longe periculoso divisi ab Ecclesia. Ex ea accedendi difficultas te non profanæ modò plebeculæ animos facile invasit misera negligentia atque dispreto divini cultus, sed et viri probi sedulique pietatis cultores remoram in trajectu sæpe experti sunt, haud ipso quidem capitum discrimine eluctabilem; consortem hujus infortunii cum se factum sentiret (dum ibi loci familiam poneret) Vir strenuus Richardus Smith Armiger, heroicis plane animos gestans, atque inspiratos de cælo, commune hoc religionis dispendium privatis quingentarum aliquot librarum expensis (aut plus eo) redemit, et Capellam egregiam, quam Deo divinisque officiis dicari supplex vovet, in altera parte fluminis magnifice extruit.

Spectato probatoque Capellæ hujus Jesu omni adparatu, adest tandem Reverendissimus in Christo Pater, Honorandissimus Lancelotus, Episcopus Wintoniensis, Septembris 17. Anno 1620. Hora octava matutina aut circiter; erat autem dies Dominicus: Episcopus Capellam statim ingressus induit se pontificalibus, quem secuti iidem (qui ipsi à sacris domesticis aderant,) Mathæus et Christopherus Wren, SS. Theol. Bacc. Sacerdotalibus induuntur; Egressus dein cum illis Episcopus, convenarum magna stipante caterva, Fundatorem affari orditur in hæc fere verba.

Captain Smith, you have been an often earnest Suitor to me, that I would come hither to you: now that we are come hither to you, what have you to say to us?

Tum ille præfata humillimè Reverentia schedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat : eam ille (ad nutum Episcopi) clara voce sic perlegit.

“ I N the Name of *Richard Smith* of *Peer-tree* in the County of
 “ *Southampton* Esquire, Right Reverend Father in God, I pre-
 “ sent unto you the state of the Village of *Weston*, and the Hamlets,
 “ *Itchin, Wolston, Ridgeway*, and the part of *Bittern* Mannor (being
 “ all of the Parish of *St. Maries*, neer, *Southampton*, in the Diocess of
 “ *Winton*) as well in his own, as in the name of the Inhabitants of
 “ the said Village, Hamlets, &c. wherein are many Housholds, and
 “ much people of all sorts, who not only dwell far from the Church, but
 “ are also divided from the same by the great River of *Itchin*, where
 “ the passage is very broad, and often dangerous; and very many times
 “ on the dayes appointed for Common prayer, and the Service of God,
 “ so tempestuous, as the River cannot be passed; and so the people go
 “ not over at all, or if any do, yet they both go and return back in
 “ great danger, and sometimes not the same day. Besides, in the fairest
 “ weather, at their return from Church, they press so thick into the
 “ Boat for haste home, that often it proves dangerous, and ever fearful,
 “ especially to women with child, old, impotent, sickly people, and to
 “ young children; many times also they are forced to Baptise their chil-
 “ dren in private Houses, the water not being passable; and when they
 “ lie sick, they are without comfort to their souls, and dye without any
 “ Ghostly advice or counsel; their own Minister not being able to
 “ visit them, by reason of the roughness of the water, and other
 “ Ministers being some miles off remote from them.

“ And thus much formerly having been presented to your Pre-
 “ decessor, he favourably gave leave to the said *Richard Smith* to
 “ erect a Chappel on the East-side of the said River, at the only proper
 “ Cost and Charges of him the said *Richard Smith* : which Chappel
 “ being now finished with intent and purpose that it may be dedi-
 “ cated to the worship of God; and that his Holy and Blessed
 “ Name might there be honoured and called upon, by the said *R.*
 “ *Smith* his Family, and the Inhabitants aforesaid, who cannot with-
 “ out great danger pass over unto their Parish Church, I, in the
 “ name of the said *Richard Smith*, and in the names of them all, do
 “ promise hereafter to refuse and renounce to put this Chappel, or
 “ any part of it, to any prophane or common use whatsoever; and

“ desire it may be dedicated and consecrated wholly and only to
 “ religious uses, for the Glory of God, and the Salvation of our
 “ Souls.

“ In which respect he *humbly* beseecheth God to accept of this his
 “ sincere intent and purpose, and he and they are together humble
 “ Suiters unto your Lordship, as Gods Minister, the Bishop and
 “ Ordinary of this Diocess, in Gods stead, to accept of this his Free-
 “ will offering; and to decree this *Chappel* to be severed from all
 “ common and prophane uses, and so to sever it: as also by the
 “ Word of God and Prayer, and other Spiritual and Religious
 “ Duties, to dedicate and consecrate it to the sacred Name of God,
 “ and to his service and worship only ; promising that we will ever
 “ hold it as an holy Place, even as God’s house, and use it accord-
 “ ingly; and that we will, from time to time, and ever hereafter, as
 “ need shall be, see it conveniently repaired, and decently furnisht,
 “ in such sort as a Chappel ought to be ; And that we will procure
 “ us some sufficient Clerk, being in the Holy Order of Priesthood by
 “ your Lordship, as Ordinary of that place, and by your successors
 “ to be allowed and licens’d, and unto him to yield competent *Main-*
 “ *tenance*, to the end that he may take upon him the *Cure* of the
 “ said Chappel ; and duly say divine Service in the same, at times
 “ appointed; and perform all other such offices and duties, as by the
 “ Canons of that Church, and the Laws of the Realm, every Curate
 “ is bound to perform.

Post hæc Episcopus.

Captain *Smith*, is this the Desire of you and your Neighbours?

Quo affirmato, Ille:

In the Name of God let us begin.

Orditur igitur à Psalmo 24.

THE earth is the Lords, and all that is therein, &c.

Alterni vero respondent uterque Sacellanus, et sic deinceps ad finem Psalmi:
 dicta autem Δοξολογία, paulatim se promovet Episcopus ad portam Capellæ,
 atque recitat à Psalmo 122.

I Was glad when they said unto me, we will go into the House of the Lord. Our feet shall stand in thy Gates, *O Jerusalem.*

Substitit itaque præ floribus universa multitudo intrante Episcopo et Fundatore, cum Sacellanis, qui genua statim flectunt, ubi spectari commodè audiri que possint à plebe: atque Episcopus inquit.

Let us dedicate and offer up unto God this Place, with the same prayer that King *David* did dedicate and offer up his, *1 Chron.* 29. 10.

Blessed be thou O Lord our God, and the God of our Fathers for ever and ever, &c. *usque ad finem vers.* 18 *paucis mutatis. Deinde.*

Most glorious God, the Heaven is thy Throne, and the Earth is thy Footstool; what house then can be built for thee, or what place is there that thou canst rest in? Howbeit we are taught by thy Holy Word, that thy will is not to dwell in the dark Cloud, but that thy delight hath been ever with the Sons of Men; so that in any place whatsoever, where two or three are gathered together in thy Name, thou art in the midst of them; But especially in such places as are set apart and sanctified to thy Name, and to the memory of it, there thou hast said, thou wilt vouchsafe thy gracious Presence after a more special manner, and come to us and bless us.

Wherefore in all ages of the world, thy Servants have separated certain places from all prophane and common uses, and hallowed unto thy Divine Worship and Service, either by inspiration of thy blessed Spirit, or by express Commandment from thine own mouth.

By inspiration of thy holy Spirit. So didst thou put into the heart of thy holy Patriarch *Jacob* to erect a stone in *Bethel* to be an house to thee, which act of his thou didst call for, and highly allow of.

By express Commandment from thine own mouth. So did *Moses* make thee the Tabernacle of the Congregation in the Desart, which thou didst honour by covering it with a Cloud, and filling it with thy glory.

And after, when it came into the heart of thy Servant *David* to think it was in no wise fitting that himself should dwell in an house of Cedar, and the Ark of God remain but in a Tabernacle, thou didst testifie with thine own mouth, that in that *David* was so

minded to build a House to thy Name, it was well done of him, to be so minded, though he built it not.

The material Furniture for which house though his Father plentifully prepared, yet *Solomon* his Son built it and brought it to perfection. To which House thou wert pleased visibly to send fire from Heaven to consume the sacrifice, and to fill it with the Glory of thy presence before all the people.

And after, when for the sins of thy people that Temple was destroyed, thou didst, by thy Prophets, *Aggai* and *Zachary* (by shewing how inconvenient it was that they should dwell in cieled houses, and let thy house lye waste) stir up the spirit of *Zorobabel*, to build thee the second Temple anew: which second House likewise, by the fulness of the Glory of thy presence, thou didst shew thy self to like and allow of.

Neither only wert thou well pleased with such as did build thee these Temples, but even with such of the people afterwards, as being moved with zeal added unto their Temple, their *Mother Church*, lesser places of prayer, by the names of Synagogues, in every Town throughout the Land; for the Tribes to ascend up to worship thee, to learn thy holy will and to do it. Which very Act of the Centurion, to build thy people a Synagogue, thou didst well approve and commend in the Gospel.

And by the bodily presence of thy Son our Saviour at the feast of the Dedication, testified by St. *John*, didst really well allow of, and do honour to such devout Religious services, as we are now about to perform.

Which also by thy holy Word hast taught us, that thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in; so had they also where the whole Congregation of the Faithful came together in one place, which they expressly called Gods Church, and would not have it despised, nor abused, nor eaten nor drunken in, but had in great Reverence, being the very place of their holy Assemblies.

By whose godly examples the Christians in all Ages successively have erected and consecrated sundry godly houses, for the Celebration of Divine Service and Worship (Monuments of their Piety and Devotion) as our eyes see this day.

We then as Fellow-Citizens with the Saints and of the Household

of God, being built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, walking in the steps of their most holy Faith, and ensuing the examples of these thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house, as an habitation for thee, and a place for us to assemble and meet together for the observation of thy Divine worship, invocation of thy Name, reading, preaching and hearing thy most holy Word, administering thy most holy Sacraments; and above all in thy most holy place, the very gate of Heaven upon earth, as *Jacob* named it, to do the work of Heaven; to set forth thy most worthy praise, to laud and magnifie thy most glorious Majesty for all thy goodness to all men; especially to us of the Houshold of Faith. Accept therefore we beseech thee, most gracious Father, of this our bounden duty and service; accept this for thine house; and because thine Holiness becomes thine house for ever, sanctifie this house with thy gracious presence, which is erected to the honour of thy most glorious Name.

Now therefore, arise O Lord, and come into this place of thy rest, thou and the ark of thy strength; Let thine eye be open towards this house day and night; Let thine ears be ready towards the Prayers of thy children, which they shall make unto thee in this place, and let thine heart delight to dwell here perpetually: And whensoever thy servants shall make to thee their petitions in this House, either to bestow thy good graces, and blessings upon them, or to remove thy punishments and judgments from them; hear them from Heaven thy dwelling place, the Throne of the glory of thy Kingdom, and when thou hearest have mercy; and grant O Lord, we beseech thee, that here and elsewhere thy Priests may be cloathed with Righteousness, and thy Saints rejoyce in thy Salvation.

And whereas both in the Old and New Testament thou hast consecrated the measuring out and building of a material Church, to such an excellent Mystery, that in it is signified and presented the fruition of the joy of thy Heavenly Kingdom, we beseech thee that, in this material Temple made with hands, we may so serve and please thee in all holy Exercises of Godliness and Christian Religion, that in the end we may come to that thy Temple on high, even to the holy places made without hands, whose Builder and Maker is God; so as when we shall cease to pray to thee on Earth, we may,

with all those that have in the like manner erected such places to thy Name, and with all thy Saints, eternally praise thee in the highest Heavens, for all thy goodness vouchsafed us for a time here on earth, and laid up for us there in thy Kingdom for ever and ever; and that for thy dear Sons sake, our Blessed Saviour Jesus Christ, to whom, &c.

Blessed Father, who hast promised in thy holy Law, that in every place where the remembrance of thy Name shall be put, thou wilt come unto us and bless us; according to that thy promise come unto us and bless us, who put now upon this place the memorial of thy Name, by dedicating it wholly and only to thy service and Worship.

— Blessed Saviour, who in the Gospel, with thy bodily presence, didst honour and adorn the Feast of the dedication of the Temple; at this dedication of this Temple unto thee be present also, and accept, Good Lord, and prosper the work of our hands.

Blessed Spirit, without whom nothing is holy, no person or place is sanctified aright, send down upon this place thy sanctifying power and grace, hallow it, and make it to thee an holy habitation for ever.

Blessed and glorious Trinity, by whose Power, Wisdom and Love all things are purged, lightened, and made perfect; enable us with thy Power, enlighten us with thy Truth, perfect us with thy Grace, that both here and elsewhere acknowledging the glory of thy eternal Trinity, and in the Power of thy Divine Majesty worshipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity to be adored for ever.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie, and bless this place to the end whereunto, according to his own Ordinance, we have ordained it, to be a Sanctuary to the most High, and a Church for the living God: The Lord with his favour ever mercifully behold it, and so send upon it his spiritual Benediction and Grace, that it may be the House of God to him, and the Gate of Heaven to us. *Amen.*

Hæc precatus Episcopus Baptisterium adit, atque imposita manu ait.

REgard, O Lord, the Supplications of thy Servants, and grant that those Children that shall be baptized in this Laver of the New birth, may be sanctified and washed with the Holy Ghost; delivered

from thy wrath, received into the Ark of Christs Church, receive herein the fulness of Gracé, and ever remain in the number of thy faithful and elect Children.

Suggestum dein.

GRant that thy Holy Word, which from this place shall be preached, may be the savour of life unto life, and, as good seed, take root and fructifie in the hearts of all that shall hear it.

'Αναλογεῖον quoque.

GRant that by thy Holy Word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have Grace and Power to fulfil the same.

Sacram etiam Mensam.

GRant that all they that shall at any time partake at this Table the highest blessing of all, thy Holy Communion, may be fulfilled with thy Grace and Heavenly Benediction, and may, to their great and endless Comfort, obtain Remission of their sins, and all other Benefits of thy Passion.

Locum Nuptiarum.

GRant that such persons as shall be here joyned together in the holy estate of Matrimony, by the Covenant of God, may live together in holy Love unto their lives end.

Vniversum denique pavimentum.

GRant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss both in body and soul in thine everlasting Kingdom.

Tum flexis genibus ante sacram Mensam pergit porro.

GRant that this place which is here dedicated to thee by our Office and Ministry, may also be hallowed by the sanctifying power of thy holy Spirit, and so for ever continue through thy Mercy, O

blessed Lord God, who dost live and govern all things, world without end.

Grant as this Chappel is separated from all other common and profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations may be far from them, and all godly and spiritual cogitations may come in their place, and may be daily renew'd and grow in them.

Grant that those thy servants that shall come into this thy holy Temple, may themselves be made the Temples of the Holy Ghost, eschewing all things contrary to their profession, and following all such things as are agreeable to the same.

When they pray, that their prayers may ascend up into heaven into thy presence, as the Incense; and the lifting up of their hands be as the morning sacrifice; purifie their hearts, and grant them their hearts desire, sanctifie their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same.

When they offer, that their Oblation and Alms may come up as a Memorial before thee, and they find and feel that with such Sacrifices thou art well-pleased.

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth thee with joyful lips.

When they hear, that they hear not as the word of man, but, as indeed it is, the Word of God, and not be idle Hearers, but Doers of the same.

Populus interea tacite ingressus in inis substitit, dum hæc in Cancellis agerentur; quibus finitis, sedes quisque suas jussi capessunt, atque ad solennem Liturgiam Sacellani se parant.

Alter Sacellanorum coram sacra mensa venerans sic incipit.

I*F we say, we have no sin, we deceive our selves, and the truth, &c.*

Confessionem, Absolutionem, Dominicæ προσευχῆν recitant, &c. Psalmos canunt pro tempore accommodat, Ps. 84, 1:12, & 132, alternis respondente populo quibus facultas erat et liberi. Lectio prima definitur ex 28 Gen. à ver. primo ad finem. Hymn, Te Deum, &c. Lectio secunda ex secundo capite S. Joh. à versu 13. ad finem. Hymn 2n, Ps. 100.

I Believe in God, &c.

Et post usitatas Collectas hanc specialem addidit Episcopus.

O Lord God, mighty and glorious, and of incomprehensible Majesty, thou fillest Heaven and Earth with the Glory of thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this Room; yet forasmuch as thou hast been pleased to command in thy holy Law, that we should put the Remembrance of thy Name upon places, and in every such place thou wilt come to us and bless us; we are here now assembled to put thy name upon this place, and the Memorial of it, to make it thy house, to devote and dedicate it for ever unto thee, utterly separating it from all worldly uses, and wholly and only consecrate it to the invocation of thy glorious Name, wherein supplications and intercessions may be made for all men; thy sacred Word may be read, preached, and heard, the Holy Sacraments, (the Laver of Regeneration, and the Commemoration of the precious death of thy dear Son) may be administred; thy Praise celebrated and sounded forth, thy people blessed, by putting thy Name upon them; we (poor and miserable creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; And I, the least of all thy servants, no ways meet to appear before thee in so honourable a service; yet being thou hast oft heretofore been pleased to accept such poor offerings from sinful men, most humbly we beseech thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer graciously to accept at our hands, to receive the prayers of us and all others, who either now or hereafter entring into this place, by us hallowed, shall call upon thee; And give us all grace when we shall come into the house of God, we may look to our feet, knowing that the place we stand on is holy ground, bringing hither clean thoughts, and undefiled bodies, that we may both wash our hearts and hands in innocency, and so compass thine Altar.

Jam alter Sacellanus denuo exiens et venerans ante sacram Mensam, incipit Litaniam; in fine cujus recitavit hoc ipse Episcopus.

O Lord God, who dwellest not in Temples made with hands (as saith the Prophet) yet hast ever vouchsafed to accept the devout endeavours of thy poor servants, allotting special places for thy Divine Worship, promising, even there to hear and grant their requests; I humbly beseech thee to accept of this days duty and service of dedicating this Chappel to thy great and glorious Name. Fulfil, O Lord, I pray thee thy gracious promises, that whatsoever prayer in this sacred place shall be made according to thy will, may be accepted by thy gracious favour, and returned with their desir'd success to thy glory and our Comfort. *Amen.*

Post benedictionem populi cantatur *Psalm.* 132. conscenditque suggestum *M. Robinson*, Theol. Bac. Fundatoris summo rogatu; Episcopus hoc ei tandem concessit; (geminas sorores ille atque Fundator in uxores duxerant, sed utraque defuncta, jam tertiis gaudebat thalamis Concionator.)

Thema ejus desumptum è 28. Cap. *Gen.* vers. 16, 17. inter cætera doctè egit de omnipræsentia Divina, ubivis Locorum, tum speciatim (pro beneplacito suo) in Ecclesia, deque reverentia et veneratione ibi debita.

Pergitur in Liturgia, qua Mulia quedam paupercula purificanda ad limon Cancellorum accedens, genua flectit, gratiasque post partum (solenni Ecclesiæ ritu) agit: Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Iter dein ad Cœnæ Dominicæ administrationem, Sacellanorum altero ad Australem, altero ad Septentrionalum partem sacræ mensæ genu flectente et dicente;

OUR Father, &c.

Ante Epistolæ lectionem hanc specialem Collectam (una cum Collecta solita pro Rege) recitat Sacellanorum alter.

Most blessed Saviour, who by thy bodily presence at the Feast of Dedication, didst honour and approve such devout and religious services, as we have now in hand, be thou present also at this time with us, and consecrate us into an Holy Temple unto thy self; that thou dwelling in our hearts by Faith, we may be cleansed from all carnal affections, and devoutly given to serve thee in all good works. *Amen.*

Epistolam secundus Sacellanus ante Sacram Mensam stans, legit ex 1 *Cor.*

cap. 3, à vers. 16. ad finem. SS. Evangelium prior Sacellanus ibidem stans recitat ex 10. cap. 8. Johannis a vers. 22. ad finem: Dein Symbolum Nicenum, omnibus etiam stantibus.

Post illa Episcopus sede sua egressus, coram sacra mensa sese provolvit atque ait.

Let us pray the prayer of King Solomon, which he prayed in the day of the Dedication of his Temple: the first Temple that ever was, 2 Chron. 6, *ab initio verse 18. ad versum 40. quo finito ait.*

THUS prayed King Solomon, and the Lord appeared unto him, and answered and said unto him, I have heard thy prayer, and have chosen this place for my self, to be an house of Sacrifice, 2 Chr. 7. 12.

Thus did God answer; We have prayed with Solomon, answer us O Lord, and our prayer, as thou didst him and his. Behold the face of thine Anointed, even Christ our Saviour, and for his sake grant our requests.

Dein in Cathedram ibidem se collocat, (assidentibus *Thoma Ridley* Cancellario Episcopi a dextris, a sinistris vero Doctore *Barlo* Archidiacono *Winton.*) Actumque Consecrationis (pileo tectus) promulgat in hanc formam.

IN Nomine Domini Amen. Cum strenuus Vir *Richardus Smith* de *Peer-tree* in Comitatu *Southamp.* Armiger, pia et Religiosa Devotione ductus, Cappellam hanc in quodam solo vasto vocato *Ridgway-heath*, juxta aedes suas communiter nuncupatas *Peer-tree*, infra Parochiam Ecclesie paroch. Beate *Mariae* juxta villam *Southamp.* Dioceseos et juris dictionis nostrae, continentem intra muros ejusdem, in longitudine ab Oriente ad Occidentem 50 pedes et dimid. aut circiter; in latitudine vero, ab Aquilone ad Austrum, 20 pedes et dimid. aut circiter, propriis suis sumptibus aedificaverit, erexerit. et construxerit; eandemque Cappellam Cancellis ligneis distinxerit; sacra Mensa decenter instructa, Baptisterio, Pulpito, sedibus convenientibus, tam infra super solum quam supra in modum Galeriae, Campana etiam aliisque necessariis ad divinum cultum sufficienter et decenter ornaverit; nobisque supplicaverit, tam suo nomine quam aliorum inhabitantium in villa de *Weston*, ac Hamlettis de *Ichin Ridgway*, ac quorundam etiam inhabitantium in Manerio nostro de *Bitterne*, de Parochia praedicta, quatenus nos autoritate nostra ordinaria et Episcopali pro nobis et successoribus nostris dictam Cappellam ab usibus pristinis communibus et profanis quibuscunque separare et in usus sacros et divinos consecrare, et dedicare dignaremur.

Nos *Lancelotus* permissione divina, *Winton*, Episcopus, pio et religioso tam ipsius quam aliorum in villa et Hamlettis praedictis habitantium desiderio, in hac parte favorabiliter annuentes, ad Consecrationem Cappellae hujus de novo propriis sumptibus dicti strenui viri *Ricardi Smith*, sic ut praefertur erectae et ornatae, autoritate nostra ordinaria et Episcopali procedentes, eandem Cappel-

lam ab omni communi et profano usu in perpetuum separamus, et soli legitimo cultui ac divini celebrationi in perpetuum addicimus, dicimus, dedicamus; Ac insuper eadem auctoritate contra ordinariam et Episcopali, pro nobis et Successoribus nostris licentiam pariter et facultatem in Domino, concedimus, ad rem divinam ibidem faciendam, nempe Preces publicas, et sacram Ecclesie Lurgiam raris citandis, ad verbum Dei sincere preponendum et præmudicandum, Sacramenta sacre Eucharistie et Baptisma cum rein eadem ministranda, Matrimonii solemnizanda, cæteraq; eres post puerperium adgratiarum actionem publicè recipiendas et adjuvandas, mortuos sepeliendas, quæcumque pertinet, quæ in alibi Capellis licite fieri possunt et solent. Ac tam Presbytero in Capella sacristia deservitore preces divinas dicendi, cæteraque præmissa faciendi, juxta Dominum *Rich. Smith*, et Familie ejus, reliquisque in dictis locis habitantibus, preces divinas audiendi, cæteraque orationis percipiendi, plenam in Domino potestatem concedimus. Eandemque Capellam ad levamen (Anglice, a *Chappel of Ease*) sub dicta Ecclesia parochiali *B. Mariae* juxta villam *Southampton* tanquam Matrice Ecclesia sua quantum in nobis est, et de jure divino Canonibus Ecclesia et Statutis hujus Regni *Anglæ* possumus, in honorem Dei et sacros inhabitantium usus, nunc et in futurum consecramus, per nomen Capella *JESV* in Parochia Sancte *Mariæ* juxta villam *Southampton*, et sic consecratam fuisse, et esse, et in futuris perpetuis temporibus remanere debere, palam et publice pronunciamus, decernimus, et declaramus; et per nomen Capellæ *JESV* nominamus, et appellamus; et sic perpetuis futuris temporibus nominandam et appellandam fore decernimus: Privilegiis insuper omnibus et singulis in capite usitatis et Capellis ab antiquo fundatis competentibus, Capellam hanc *JESV* prædictam, ad omnem juris effectum munitam et stabilitam esse volumus; et quantum in nobis est, et de jure divino possumus, sic munitam et stabilimus per presentes; Absque præjudicio tamen ullo, et salvo semper jure et interesse Ecclesie parochialis sancte *Mariæ* juxta villam *Southampton*, tanquam Matricis Ecclesie; et Rectoris Guardianorum, aliorumque Ministrorum ejusdem pro tempore existentium (in cujus Parochia dicta Capella *JESV* notorie sita et situata est) in omnibus et singulis decimis, oblationibus, obventionibus, vadiis, feudis, proficuis, privilegiis, juribus et emolumentis quibuscumque ordinariis et extraordinariis eidem respective debitis vel consuetis, ac infra prædictum seu limites Capellæ *JESV* prædicta orientibus et provenientibus, et ad dictam Ecclesiam Matricem sancte *Mariæ*, Rectori, Guardianis vel aliis Ministris ejusdem de jure vel consuetudine quoquo modo spectantibus, vel pertinentibus; in tam amplis modo et forma, prout eidem debebantur, aut solvi solebant, ante hanc nostram consecrationem hujus Capellæ prædicta.

Proviso, quod prædictus strenuus vir *Rich. Smith*, ac ejus Hæredes et Assignati, alique in dicta Villa et Hamlettis, &c. habitantes, non solum dictam Capellam quoties opus fuerit, impensis suis propriis reficere et reparare, sed etiam ad reparationem prædictæ Matricis Ecclesie sancte *Mariæ* juxta villam *Southampton*, et Cœmeterii ejusdem Ecclesie, ac ad omnia alia opera, ad quæ ceteri Parochiani dictæ Matricis Ecclesie teneantur.

Proviso etiam, quod tam dictus strenuus vir *Rich. Smith*, hæredes et assignati ejus, quam reliqui omnes in dictis villis et Hamlettis, &c. habitantes, in signum subjectionis Capellæ hujus sub Ecclesia Matrice Beate *Mariæ* juxta *Southamp*

ac senioritatis ejusdem Ecclesiæ supra dictam Capellam, singulis annis de tempore ad tempus ad Festum Paschatis, vel ad Festum Pentecostes, ad dictam Ecclesiam Matricem venire, et in dicta Matrice Ecclesia tantum, non in dicta Capella, (si tuto ad Ecclesiam Parochialem venire possint) Preces audire, et Sacramentum Eucharistiæ ibidem percipere; vel si tempestate aut alio impedimento detineantur, quo minus tunc venire possint, tum die Dominico, quo tuto venire possunt, subsequente, venire et Eucharistiam accipere omnino teneantur, absque speciali Licentia nostra, seu Vicarii nostri generalis in hac parte obtenta.

Proviso etiam, quod in dicta Capella Sacramentum Baptismatis non ministretur, nec Matrimonia solemnizentur, neque Verbum Dei prædicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur præterquam solis inhabitantibus seu degentibus in Villa, Hamlettis, &c. prædictæ, nec etiam reliquis dicta Matricis Ecclesiæ Parochianis in Occidentali parte ripæ inhabitantibus, inscio vel invito Rectore Ecclesiæ Matricis sancte *Mariæ* juxta villam *Southampt.* prædict. seu absque assensu, consensu et licentia ejusdem prius habita et obtenta.

Et ulterius dicto strenuo *Richardo Smith*, Hæredibus et Assignatis suis, liberam et plenam potestatem in Domino concedimus per præsentem, idoneum Presbyterum de tempore in tempus nominandi ad deservendum, et divina officia in dicta Capella exequenda, à Nobis et Successoribus nostris de tempore in tempus approbandum, et licentiandum: At quod dictus strenuus vir *R. Smith* Hæredes et Assignati sui, et relique in dictis villa et Hamlettis, &c. inhabitantes de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eadem Capella deservientem, et autoritate nostra, vel successorum nostrorum ut præfertur approbatum et licentiatum, alent et sustinebunt, ac annuale stipendium viginti marcarum ad minimum eidem Presbytero vel Curato præstabunt, et solvent ad quatuor Festa: Nativitatis Christi; Annunciationis; Nativitatis sancti Johannis Baptistæ; et sancti Michaelis, per æquales portiones, sine ulla tamen diminutione, vel defalcatione juris Ecclesiastici, decimarum, oblationem, vel obventionum quarumcunque ad dictam Ecclesiam Parochialem sancte *Mariæ*, seu ad Rectorem ejus pro tempore existentem, quo modo de jure vel consuetudine spectantium seu pertinentium.

Et ulterius quod pro sepulturis in Capella prædicta, et in Choro seu navi ejusdem, omnibusque aliis in dicta Capella vel extra gerendis, vadia, quoad defunctos tam in domo dicti strenui viri *Rich. Smith*, Hæredum et Assignatorum suorum, quam in dicta villa, Hamlettis &c. Rectori dicta Ecclesiæ Matricis pro tempore existenti, et successoribus suis, et guardianis respective, et clerico, cæterisque Ministris dictæ Ecclesiæ Parochialis debite solvantur, in tam amplis modo et forma, prout pro sepulturis in Choro seu intra Cancellos, seu etiam in navi dictæ Ecclesiæ Matricis, solvi consuetum fuit, et prout solvi solet et deberet si personæ prædictæ intra Cancellos seu navim dictæ Matricis Ecclesiæ sepultæ fuissent.

Quod si autem aliquando defuerit in dictæ Capella Presbyter, Curatus legitime per nos aut successores nostros licentiatus et approbatus, tunc prædictus strenuus vir *Rich. Smith*, Hæredes et Assignati sui ac reliqui in dicta villa, et Hamlettis, &c. inhabitantes, ad Matricem Ecclesiam convenire, aut ibidem pre-

cibus interesse teneantur, prout ante solebant donec dicta Capella de legitimo Curato, ad ibidem divina celebranda idonee provideatur et idem admittatur. Quod si autem aliquo tempore in posterum, quod Deus avertat, per continuos sex menses per culpam aut negligentiam Parochianorum defuerit idoneus Curatus in dicta Capella, qui ibidem divina celebret, aut si Curatus sit qui per sex menses continuos non celebret, tunc nobis et successoribus nostris potestatem reservamus pro ea vice tantum, idoneum Curatum ad dictam Capellam nominandi, ad supplendam negligentiam dictorum *Rich. Smith*, Hæredum et Assignatorum suorum. Quod si autem dicta Capella d-ecenter non fuerit reparata vel instructa Libriis aliisque ad cultum divinum necessariis per tempus prædictum (nisi ex legitima in ea parte causa per Episcopum approbata hoc contigerit) tunc in perpetuum post dictos sex menses continuos sic elapsos, teneantur omnes infra præcinctum, seu limites dictæ Capellæ inhabitantes ad Matricem Ecclesiam convenire, pro divinis audiendis, prout ante hanc nostram consecrationem tenebantur; aliqua in hac consessione seu consecratione nostra in contrarium non obstante, ac perinde ac si hæc concessio seu consecratio facta nunquam fui.

Postremò reservamus nobis et successoribus nostris, Episcopis *Winton*, potestatem vistandi dictam Capellam, prout alias Capellas infra nostram Diocesis situatas, communitè nuncupatas *Peculiares* ut nobis eisque constet, an decenter in reparationibus aliisque conservetur, et an omnia ibidem decantentur et secundum ordinem fiant. Quæ omnia et singula sic reservamus; quoad cætera vero præmissa quatenus in nobis est, et de jure possumus, pro nobis et successoribus nostris decernimus et stabilimus per præsentés.

Actu demum recitato veneratur denuo, atque infit.

BLessed be thy name, O Lord God, for that it pleased thee to have thy Habitation among the Sons of Men: and to dwell in the midst of the Assembly of thy saints unto earth; Bless we beseech thee this days action unto thy people, prosper thou the work of our hands unto us, yea prosper thou our handy Work.

Finitis precationibus istis Dominus Episcopus sedem separatim capessit (ub prius) populusque universus non communicaturus dimittitur, et Porta clauditur; Prior Sacellanus pergit legendo sententias illas hortatorias ad Eleemosynas; interea dum alter Sacellanus singulos Communicaturos adit, atque in partinam argenteam oblationes colligit: Collecta est summa 4. l. 12 s. 2. b. quam Dominus Episcopus convertendam in Calicem huic Capellæ donandum decernit.

Cæteris rebus ordine gestis, demum Episcopus sacram Mensam redit (Sacellanis utrisque ad aliquantulum recedentibus) lotisque manibus, pane fracto, vino in Calicem effuso, et aqua admista, stans ait.

ALmighty God our Heavenly Father, &c.

Eucharistiam ipse primo loco accipit, sub utraque specie: proximo loco tradit Fundatori (que a jam coram sacra Mensa in genua supolicem coll-carant) dein utrique Sacellano. Ad ceteros vero pergentem Episcopum atque panem iis tradentem, prior Sacellanus subsequitur et Calicem ordine porrigit. Cum vinum, quod prius effuderat, non sufficeret, Episcopus de novo in Calicem ex poculo, quod in sacra Mensa s abae effundit, admistaque aqua, recita clare verba illa consecratoria.

Finita tandem exhibente Dominus Episcopus ad Sacra Mensæ Septentriorem in genibus, recitante quoque populo, ait.

Our Father, &c.

OLord our Heavenly Father, &c.

GLory be to God on high, &c.

Concludit denique cum hæc precatione.

BLessed be thy name O Lord, that it has pleased thee to put into the heart of this thy servant to erect an house to thy worship and service, by whose Pains, Care and Cost, this work was begun and finished. Bless (O Lord) his substance, and accept the work of his hands: Remember him, O our God, concerning this, wipe not out this kindness of his that he hath shewed for the house of his God, and the offices thereof, and make them truly thankful to thee, that shall enjoy the benefit thereof, and the ease of it; and what is by him well intended, make them rightly to use it which will be the best fruit and to God most acceptable.

Post hæc vota populum stans dimitit cum Benedictione hæc.

THe peace of God which passeth all understanding, keep your hearts and Minds in the Knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

CONSECRATIO
C Œ M E T E R I I.

STatim a prandio (quod in aedibus suis vicinis Fundator Capellæ satis lante appararat Domino Episcopo, atque convenarum magnæ frequentiæ) adrem divinam reversis, alter Sacellanorum præit.

Our Father, &c.

Post Responsas, Psalmus 90. recitatur alternis.

Post Psalmum Episcopus cum universa multitudine egreditur Capella, atque ad Orientalem Cœmeterii partem stans, denuo sciscitatur.

Captain *Smith*, for what have you called us hither again?

Ille schedulam, ut prius humillime porrigit, quam præfatus a Registris recitat in hæc verba.

“ **I**N the name of *Richard Smith* of *Peer-tree* in the County of
“ *Southampton* Esquire, R. Reverend Father in God, I present unto
“ you the state of the Village of *Weston*, &c. *ut prius, usque ad, the*
“ *River cannot be passed*, whereby it often cometh to pass that they
“ have been constrained to bury their dead in the open fields, the
“ water not being passable; or if they durst venture over, yet the dead
“ body was followed with so little Company, as was no way
“ seemly.

“ And thus much formerly having been presented to your Pre-
“ decessor, the R. R. F. in God, *James* late Bishop of *Winton*; and
“ Petition to him made to give and to grant leave unto the said
“ *Richard Smith* to enclose a piece of ground for a Burial-place on
“ the east side of the said River, he favourably gave licence and granted
“ power unto the said *Richard Smith* so to do, as may appear by an
“ instrument under his Episcopal Seal, bearing date the 23 of
“ February in the year of our Lord God, according to the Computa-
“ tion of the Church of *England*, 1617.

“ Which place of Burial being now enclosed with a decent Rail of
“ Timber, at the only proper cost and charges of him the said

“ *Richard Smith*, with intent and purpose that it might be dedicated
 “ and consecrated only and wholly for Christian burial, for him the
 “ said *Richard Smith*, and his Family, and the said inhabitants, and
 “ none other.

“ In which respect I beseech God to accept of this sincere intent
 “ and purpose, and both he and they are together humble Suiters to
 “ your Lordship, as Gods Minister, the Bishop and Ordinary of this
 “ Diocese, in God’s stead to accept this his free-will offering, and to
 “ decree this ground severed from all former common and profane uses,
 “ and to sever it, as by the Word of God and prayer, and other
 “ special Religious duties to dedicate and consecrate it to be a Cœme-
 “ terie or place of christian burial, as aforesaid; wherein their bodies
 “ may be laid up until the day of the general Resurrection; promising
 “ that they will ever so hold it for holy ground, and use it accordingly;
 “ applying it to no other use, but that only; and they will from time
 “ to time, and ever hereafter, as need shall be, see it conveniently
 “ repaired and fenced in such sort as a Cœmetery or Burying-place
 “ ought to be.

Hoc ipsum vero (Episcopo paucis interrogatis) viva voce confirmant Fundator,
 et qui e vicinia.

Lectio prima desumiture 23. *Gen.* Secunda Lectio destinabature prima Epist.
 ad *Cor.* cap. 15. a vers. 15. ad finem propter angustias temporis omissa.

Tum Dominus Episcopos in genua ibi submissus precatur.

O Lord God, thou hast been pleased to teach us in thy holy Word,
 as to put a difference between the soul of a Beast, and the spirit
 of a Man; for the soul of a Beast goes down to the earth from whence
 it came, and the spirit of a Man returneth unto God that gave it;
 so to make divers accompts of the Bodies of Mankind and the Bodies
 of other living creatures; in so much as the Body of *Adam* was re-
 solved on, and afterwards the workmanship of thine own hands, and
 endued with a soul from thine own breath: But much more since the
 second *Adam*, thy blessed Son, by taking upon him our nature, exalted
 this flesh of ours to be flesh of his flesh, whose flesh thou sufferedst not
 to see Corruption; so that the Body returns to the earth, and the soul
 to him that give it. It shall from thence return again, it is but a rest,
 and a rest in hope (as saith the Psalmist) for it is a righteous thing
 with God, that the Body which was partaker with the soul both

in doing and suffering, should be raised again from the Earth to be partaker also with the soul of the reward, or punishment which God in Mercy or Justice shall reward, not to one of them alone but joyntly to them both.

[There being then so great difference it is not thy will, O Lord, that our bodies should be cast out as the Bodies of Beasts to become dung for the earth, or our bones lie scattered abroad to the sight of the Sun;) But when thy servants are gathered to their Fathers, their Bodies should be decently and seemly laid up in the bosom of the Earth from whence they were taken.

[Neither is it thy pleasure, O Lord, that they should be buried as an Ass in the open fields, but in a place chosen and set apart for that purpose.

For even so from the Beginning we find the holy Patriarch *Abraham* (the Father of the faithful) would not bury his dead in the common fields; nay nor amongst the Bodies of the Hethites who were heathen men, but purchased a burial-place for himself in the plain of *Mamre*, which being as it were the Church-Yard of the Patriarchs, therein they laid the dead bodies of *Sara* his Wife, of Himself, his Son *Isaac* and *Rebecca* his Wife; after them *Jacob* and *Leah* were buried there.

After this manner did the Patriarchs, in old time, who trusted in God, sever themselves places for burial: whose children we are so long as we do their works, and walk in the steps of their most holy Faith.

Ensuing then the steps of the Faith of our Father *Abraham*, we, for the same purpose, have made choice of the very same place wherein we now are, that it may be as the Cave of *Mamre*, even Gods store-house for the bodies of such our Brethren and Sisters to be laid up in, as he shall ordain there to be interred; there to rest in the sleep of peace till the last Trump shall awake them, for they shall awake and rise up that sleep in the dust; for the dew shall be as the dew of herbs, and the earth shall yield forth her dead.

We beseech thee good Lord to accept this work of ours in showing mercy to the dead; and mercifully grant that they whose bodies shall be here bestowed, and we all, may never forget the day of putting off the Tabernacle of this flesh, but that living we may think upon death, and dying we may apprehend life; and rising from the

death of sin to the life of Righteousness, which is the first rising of Grace, we may have our parts in the second which is the rising to glory by thy Mercy, O most gracious Lord God, who doest live, and govern all things, world without end.

Priorem dein formulam per omnia secutus, in Cathedram ibi se collocat, atque Actum consecrationis promulgat.

IN *Dei Nomine. Amen.* Nos *Lancelotus* permissione divina *Winton.* Episcopus hunc locum jacentem in vasto solo vulgo nuncupatum *Ridgway-heath*, infra Parochiam Ecclesiæ parochialis sanctæ *Mariæ, &c.* et jam propriis sumptibus strenui viri *Rich. Smith* de *Peer-tree* Armigeri in circuitu Capellæ noviter ab eo quoque propriis sumptibus suis constitutæ, palis inclusum et arboribus consitum; continentem in longitudine 148 pedes aut circiter, in latitudine 124 pedes, aut circiter, in toto vero circuitu 435 pedes aut circiter; a pristinis, aliisque quibuscunque communibus usibus et profanis in usus sacros separandum fore decernimus, et sic separamus; ac eundem inhabitantibus vel degentibus in familia *Ric. Smith*, in villa de *Weston*, Hamlettis de *Itchin, Wolston, Ridgway*, et in parte Manerii de *Bitterne*, quæ est de Parochia sanctæ *Mariæ* juxta *South-ampt.* in cœmeterium sive locum Sepulturæ pro corporibus inibi decedentium Christiano ritu humanis, quantum in nobis est, ac de jure et canonibus Ecclesiasticis, ac de statutis hujus Regni Angliæ possumus autoritate nostra ordinaria et Episcopali assignamus: ac per nomen Cœmeterii Capellæ *JESV* designatus dedicamus, et in usum prædictum consecramus; ac sic assignatum, dedicatum: et consecratum fuisse et esse et in futurum, perpetuis temporibus remanere debere palam ac publice declaramus; Ac Cœmeterium Capellæ *JESV* deinceps in perpetuum nuncupandum desernimus; Privilegiis insuper omnibus et singulis Cœmeteriis et locis sepulturæ ab antiquo consecratis competent. Cœmeterium prædictum sive locum sepulturæ ad omnem juris effectum munitum esse volumus, et quantum in nobis est et de jure possumus, sic munimus et stabilimus per præsentem.

Provisio tamen, quod prædict. *Richardus*, Heredes, et Assignati sui, ac reliqui in dicta villa, Hamlettis, &c. inhabitantes, propriis suis sumptibus dictum Cœmeterium de tempore in tempus, in decenti statu conservabunt, et clausuras ejus quoties opus fuerit sufficienter et convenienter reparabunt. Salvis etiam et omnino reservatis Rectori Ecclesiæ Parochialis sanctæ *Mariæ* prædictæ, ac Guardianis aliisque Ministris dictæ Ecclesiæ pro tempore existentibus in perpetuum, omnibus et singulis oblationibus, mortuariis, Feudis et vadiis, pro omnibus et singulis sepulturis Mortuorum in hoc Cœmeterio, aut ratione eorundem de jure, sive consuetudine debitæ, et in tam amplis modo et forma, ac si personæ prædictæ sepultæ fuissent in Cœmeterio Matricis Ecclesiæ prædictæ. Quas quidem oblationes et mortuaria, feuda et vadia omnia et singula sic de jure ac consuetudine debita Rectori, Guardianis et Ministris dictæ Matricis Ecclesiæ pro tempore existentibus in perpetuum solvendi, quantum in nobis est, et jura patiuntur, reservamus per præsentem: salvi item nobis et successoribus nostris, tanquam loci Ordinarii, potestate visitandi dictum Cœmeterium de tempore in

tempus, et inquirendi an sufficienter reparatum fuerit in clausuris; et an omnia ibi decenter et secundum ordinem fiant; et, si minus fiant, per censuras Ecclesiasticas corrigendi.

His finitis precatur denuo.

LOrd God of *Abraham, Issac and Jacob*, who because thou art the God, not of the dead, but of the Living, shewest hereby that they are living and not dead, and that with thee do live the spirits of all them that dye in the Lord, and in whom the Souls of them that are Elect after they be delivered from the burden of this flesh, be in joy and felicity; thou hast said thou wilt turn men into small dust, after that wilt say, Return again you Children of men: Thou art the God of Truth, and has said it; thou art the God of power and might, and wilt do it, by that power whereby thou art able to subdue all things unto thy self, and bring to pass whatsoever pleaseth thee in Heaven and Earth, with whom nothing is impossible.

Lord Jesu Christ, who art the Resurrection and the Life, in whom if we believe, though we be dead yet shall we live; who by thy death hast overcome death, and by thy rising again hast opened to us the Gate of everlasting life, who shalt send thine Angels and gather the bodies of thine Elect from all the Ends of the Earth, and especially those who, by a mystical union, are flesh of thy flesh, and in whose hearts thou hast dwelt by Faith; we humbly beseech thee for them, whose bodies shall in this place be gathered to their Fathers, that they may rest in this hope of Resurrection to eternal life; through thee, O blessed Lord God, who shalt change their vile bodies, that they may be like thy Glorious body according to the mighty working whereby thou art able to bring all things, even death and all, into subjection to thy self.

Holy and blessed Spirit, the Lord and giver of life, whose Temples the bodies of the Servants are, by thy sanctifying Grace dwelling in them; we verily trust that their bodies that have been thy Temples, and those hearts in which Christ hath dwelt by Faith, shall not ever dwell in corruption, but that as by thy sending forth thy Breath at first we received our Being, Motion, and Life in the beginning of the Creation, so at the last by the same Spirit, sending forth the same breath in the end of the Consummation, Life Being and Moving shall be restored us again; so that after our dissolution, as thou didst

shew thy holy Prophet, the dry Bones shall come together again, Bone to his Bone, and Sinews and Flesh shall come upon them, and thou shalt cause thy Breath to enter into them, and we shall live; and this Corruption shall put on Incorruption, and this Mortal shall put on Immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie and bless this place to that end whereunto according to thine own Ordinance we have ordained it, even to bestow the Bodies of thy Servants in, till, the number of thine Elect being accomplished, they with us, and we with them, and with all other departed in the Faith of thy Holy Name, shall have our consummation and Bliss both in body and Soul in thy eternal and everlasting glory.

Blessed Saviour, that didst for this end die and rise again that thou mightest be Lord both of the Living and the dead, whether we live or die thou art our Lord, and we are thine; living or dying we commend our selves unto thee, have mercy upon us, and keep us thine for evermore.

Rientrantes igitur Capellam cantant priorem partem Psal. 16. Conscendit Suggestum Magister *Mattæus Wren*; Thema ei posterior pars vers. 17. cap. 2. S. Joan. *Zelus domus tuæ*, &c. Agit de affectibus in Christo, Zelo inter cæteros; nec illo falso, sed pro Deo, nec cæco, sed secundum scientiam pro Domo, pro Cultu Dei; de presentia Dei, præcipue in Templis; magno non Morum solummodo nostrorum, sed Spei quoque et Fidei incremeato fulcumentoque. Deum Locorum distinctione gaudere confirmat, tum exemplo mirifico *Jacobi* tantopere distinguentis *Bethel*; tum maximo omnium miraculo, quo Christi Mercatores e Templo ejecit. Enarratis Christi per hoc factum devotionibus concludit in debitam à nobis Templorum reverentiam, atque istius Fundatoris; Encomium merittissimum.

Cantatur pars reliqua; et Vespertinæ preces (incipiendo jam a Symbolo Apostolico) secundum communem Ecclesiæ formulam, finiuntur.

FINIS.

ARTICULI
DE QUIBUS CONVENIT INTER
ARCHIEPISCOPOS,
ET
EPISCOPOS
UTRIUSQUE PROVINCIÆ,
ET
CLERUM UNIVERSUM,
In Synodo, *Londini.*

Anno 1562. secundum computationem Ecclesiæ *Anglicanæ*,
ad tollendam opinionum dissentionem, & consensum
in vera Religione firmandum.

Editi autoritate serenissimæ Reginæ.

LONDINI,
Apud *Johannem Day*, 1571.

