

THE
FEAST OF DEDICATION
Evening Prayer & Devotions
— FOR —
CHRISTMAS EVE



AND so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

— *1 Maccabees 4:56*

AND it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

— *John 10:2-23*

PREPARATION

Solemn Evensong is to be officiated by a Priest, assisted by the Clerk, Thurifer, Torch Bearers, and Verger. The Priest is to be vested in a Surplice, and a Cope of White or Gold suitable for Christmas. All of the candles on and around the altar are to be lit prior to the praying of the office.

THE OFFICE

The office is to be sung in as far as skill and convenience allows for. This Office may not be said in lieu of the Evening Service of Holy Communion, commonly called “Midnight Mass.”

THE PROCESSION

During the Office Hymn the torchbearers will see to it that their torches are lit; the thurifer will see that the charcoal is alight; the clerk or cross-bearer will have ready the processional cross. At the appropriate time, the priest stands in the midst of the quire or chancel facing east with the thurifer and boat-bearer behind him, the cross-bearer behind the thurifer, the verger with his gown and wand behind the cross-bearer; if it be the custom of the church to carry banners, the bearers will be stationed in a convenient place at the side.

EVENING PRAYER

The Priest begins by reading the following sentence of Scripture.

BEHOLD, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

THE CONFESSION

The Priest says to the People

DEARLY beloved, the Scripture teacheth us to acknowledge our many sins and offenses, not concealing them from our heavenly Father, but confessing them with humble and obedient hearts that we may obtain forgiveness by his infinite goodness and mercy. We ought at all times humbly to acknowledge our sins before Almighty God, but especially when we come together in his presence to give thanks for the great benefits we have received at his hands, to declare his most worthy praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things which are necessary for our life and our salvation. Therefore, draw near with me to the throne of heavenly grace.

Silence is kept. All kneeling, the Priest and People say

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and apart from thy grace, there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. *Amen.*

The Priest alone stands and says

Almighty God, the Father of our Lord Jesus Christ, desireth not the death of sinners, but that they may turn from their wickedness and live. He hath empowered and commanded his ministers to pronounce to his people, being penitent, the absolution and remission of their sins. ✠ He pardoneth and absolveth all who truly repent and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance and his Holy Spirit, that our present deeds may please him, the rest of our lives may be pure and holy, and that at the last we may come unto his eternal joy; through Jesus Christ our Lord. *Amen.*

INVITATORY

<i>Priest</i>	✠ O Lord, open thou our lips;
<i>People</i>	And our mouth shall show forth thy praise.
<i>Priest</i>	✠ O God, make speed to save us;
<i>People</i>	O Lord, make haste to help us.

All stand for the Gloria

<i>Priest</i>	Glory be to the Father, and to the Son, and to the Holy Ghost;
<i>People</i>	As it was in the beginning, is now, and ever shall be, world without end. Amen.
<i>Priest</i>	Praise ye the Lord.
<i>People</i>	The Lord's Name be praised.

PHOS HILARON

Remain standing as O Gladsome Light & the Psalm is sung

O gladsome light,
pure brightness of the everliving Father in heaven, *
O Jesus Christ, holy and blessed!
Now as we come to the setting of the sun,
and our eyes behold the vesper light, *
we sing thy praises, O God: Father, Son, and Holy Spirit.
Thou art worthy at all times to be praised by happy voices, *
O Son of God, O Giver of Life,
and to be glorified through all the worlds.

THE PSALM
30 | *Exaltabo te, Domine*

- ¹ I will magnify thee, O Lord; for thou hast set me up, *
and not made my foes to triumph over me.
- ² O Lord my God, I cried unto thee; *
and thou hast healed me.
- ³ Thou, Lord, hast brought my soul out of hell: *
thou hast kept my life,
that I should not go down into the pit.
- ⁴ Sing praises unto the Lord, O ye saints of his, *
and give thanks unto him, for a remembrance of his holiness.
- ⁵ For his wrath endureth but the twinkling of an eye,
and in his pleasure is life; *
heaviness may endure for a night, but joy cometh
in the morning.
- ⁶ And in my prosperity I said, I shall never be removed: *
thou, Lord, of thy goodness, hast made my hill so strong.
- ⁷ Thou didst turn thy face from me, *
and I was troubled.
- ⁸ Then cried I unto thee, O Lord; *
and gat me to my Lord right humbly.
- ⁹ What profit is there in my blood, *
when I go down into the pit?
- ¹⁰ Shall the dust give thanks unto thee? *
Or shall it declare thy truth?
- ¹¹ Hear, O Lord, and have mercy upon me; *
Lord, be thou my helper.
- ¹² Thou hast turned my heaviness into joy; *
thou hast put off my sackcloth,
and girded me with gladness:
- ¹³ Therefore shall every good man sing
of thy praise without ceasing. *
O my God, I will give thanks unto thee for ever.
- Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

THE FIRST LESSON

The people sit for the reading

Reader

A reading from the First Book of Maccabees,
Beginning with the Fourtieth Chapter,
The Thirty-Sixth Verse.

THEN said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; They rent their clothes, and made great lamentation, and cast ashes upon their heads, And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; And made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make. Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the

hundred forty and eighth year, they rose up betimes in the morning, And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

Reader Here endeth the Reading.

— OR —

Reader A reading from the Second Book of Maccabees,
Beginning with the Tenth Chapter,
The First Verse.

Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city: But the altars which the heathen had built in the open street, and also the chapels, they pulled down. And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations. Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

Reader Here endeth the Reading.

THE MAGNIFICAT

*All stand as the Song of Mary is sung
The altar and the people are censed.*

✠ My soul doth magnify the Lord, *
and my spirit hath rejoiced in God my Savior.
For he hath regarded *
the lowliness of his handmaiden.
For behold from henceforth *
all generations shall call me blessed.
For he that is mighty hath magnified me, *
and holy is his Name.
And his mercy is on them that fear him *
throughout all generations.
He hath showed strength with his arm; *
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat, *
and hath exalted the humble and meek.
He hath filled the hungry with good things, *
and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel, *
as he promised to our forefathers,
Abraham and his seed for ever.
Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

THE SECOND LESSON

The people sit for the reading

Reader A reading from the First Epistle of St. Peter,
 Beginning with the Second Chapter,
 The First Verse.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Reader The Word of the Lord.
People Thanks be to God.

THE GLORIA CHRISTI

All stand for the Canticle

O sing unto the Lord a new song *
let the congregation of saints praise Him.
Let Israel rejoice in Him that made him *
and let the children of Zion be joyful in their King.
In Him the First and the Last, *
the same yesterday, today, and for ever.
The Angel of the Covenant, *
the Ancient of Days.
The Desire of all Nations, *
the Glory of His people Israel.
The Root and Offspring of David, *
The Bright and Morning Star.
The Son of Mary *
The Only Begotten of the Father, full of grace and truth.
The Day Spring from on High : *
The Sun of Righteousness risen with healing in His wings.
The Rose of Sharon *
and the Lily of the Valley.
The Crown of Glory, *
The Diadem of Beauty unto His people.
The Author and Finisher of our Faith, *
the Shepherd and Bishop of our souls.
The Lamb slain from the foundation of the world : *
High Priest for ever, after the order of Melchizedek.
The Propitiation for the Sins of the world : *
the Only Name under Heaven given among men
whereby we must be saved.
The Prophet, Priest and King : *
The Lord our Righteousness.
The Judge of the Quick and the Dead : *
He that hath the keys of Death and Hell.
God manifest in the Flesh : *
Image of the Invisible God.

The Brightness of The Father's Glory : *
The express Image of His Person.
King of Kings, and Lord of Lords : *
God over all blessed for ever more.

THE THIRD LESSON

The people sit for the reading

Reader A reading from the Gospel of St. John,
 Beginning with the Tenth Chapter,
 The Twenty-Second Verse.

AND it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Reader The Word of the Lord.
People Thanks be to God.

THE NUNC DIMITTIS

All stand as the Song of Simeon is sung

✠ Lord, now lettest thou thy servant depart in peace, *
according to thy word;
For mine eyes have seen thy salvation, *
which thou hast prepared before the face of all people,
To be a light to lighten the Gentiles, *
and to be the glory of thy people Israel.
Glory be to the Father, and to the Son, and to the Holy Ghost; *
as it was in the beginning, is now, and ever shall be,
world without end. Amen.

THE APOSTLES' CREED

Priest and People together, all standing

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.

THE PRAYERS

Priest The Lord be with you.

People And with thy spirit.

Priest Let us pray.

Priest and People kneel

Priest Lord, have mercy upon us.

People Christ, have mercy upon us.

Priest Lord, have mercy upon us.

Priest and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is 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.

The suffrages are then prayed

<i>Priest</i>	O Lord, show thy mercy upon us;
<i>People</i>	And grant us thy salvation.
<i>Priest</i>	O Lord, guide those who govern us;
<i>People</i>	And lead us in the way of justice and truth.
<i>Priest</i>	Endue thy ministers with righteousness;
<i>People</i>	And make thy chosen people joyful.
<i>Priest</i>	O Lord, save thy people;
<i>People</i>	And bless thine inheritance.
<i>Priest</i>	Give peace in our time, O Lord;
<i>People</i>	And defend us by thy mighty power.
<i>Priest</i>	Let not the needy, O Lord, be forgotten;
<i>People</i>	Nor the hope of the poor be taken away.
<i>Priest</i>	O God, make clean our hearts within us;
<i>People</i>	And take not thy Holy Spirit from us.

The Priest prays

O God, who hast caused this holy night to shine with the illumination of the true Light: Grant us, we beseech thee, that as we have known the mystery of that Light upon earth, so may we also perfectly enjoy him in heaven; where with thee and the Holy Ghost he liveth and reigneth, one God, in glory everlasting. *Amen.*

Most glorious God, the Heavens are 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 profane 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 did Moses make thee the Tabernacle of the Congregation in the Desert, 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 testify with thine own mouth, that in that David was 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, Haggai and Zachariah stir up the spirit of Zerubbabel, to build thee the second Temple anew: which second House likewise, by the fullness 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 now 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 places where the whole Congregation of the Faithful came together in one place, which they expressly called God's 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 in 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 magnify thy most glorious Majesty for all thy goodness to all men; especially to us of the Household 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, sanctify this house with thy gracious presence, which was 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 clothed with Righteousness, and thy Saints rejoice 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 with thee and the same Spirit be all honor and glory, world without end. *Amen.*

The Priest alone stands

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 once again 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 worshiping 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, ✠ sanctify, 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.*

THE SOLEMN PROCESSION

The Priest and Processional Party assemble at the entrance to the Chancel.

Priest Behold now, praise the Lord, all ye servants of the Lord;
Ye that by night stand in the house of the Lord,
even in the courts of the house of our God.

People Lift up your hands in the sanctuary, and praise the Lord.

Priest The Lord that made heaven and earth give thee blessing
out of Zion.

The Priest prays

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.*

The hymn is then sung standing, the party processes around the nave

In Old Jerusalem | Adapt. Mark Levy

I

When Judas Maccabeus ruled
In old Jerusalem,
An age of glory dawned upon
Heroic sons of Shem, —
The days of earth became as heaven
With foemen from the Temple driven.

II

The Temple courts had been defiled
By Baalish song and rite;
But sacrificial blood and oil
Had washed the crimson white;
And Mount Moriah's holy way
Was thronged on Dedication Day.

III

With praises to the Lord of Hosts
 The Temple Courts resound,
 And children singing David's psalms
 Fill all the streets around, —
 This Feast of Lights for ages long
 Israel observes with mirth and song.

IV

Again in old Jerusalem
 A fiercer battle raged
 When Jesus for the souls of men
 With Satan warfare waged;
 And to defeat the hellish host
 God sent with Christ the Holy Ghost.

V

For in the Babe of Bethlehem
 The Light of Life was given
 To cleanse the Temple of the Soul
 And lighten men to heaven :
 He sinless died and then arose
 A Victor over Adam's foes.

VI

So "Feast of Lights" we dedicate
 To holy joy and mirth,
 And celebrate with thankful hearts
 Messiah's happy birth;
 And when our King returns to reign
 All Israel will rejoice again.

THE GENERAL THANKSGIVING

The Priest returned to the Quire or Chancel prays with the people

Almighty God, Father of all mercies,
we, thine unworthy servants,
do give thee most humble and hearty thanks
for all thy goodness and loving-kindness to us and to all men.
We bless thee for our creation, preservation,
and all the blessings of this life;
but above all, for thine inestimable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we beseech thee,
give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful:
and that we show forth thy praise,
not only with our lips, but in our lives,
by giving up our selves to thy service,
and by walking before thee
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with thee and the Holy Ghost,
be all honor and glory, world without end. *Amen.*

THE PRAYER OF ST. CHRYSOSTOM

The Priest alone prays

ALMIGHTY God, who hast given us grace at this time,
with one accord to make our common supplications
unto thee; and who hast promised through thy well-beloved
Son that when two or three are gathered together in his
Name thou wilt grant their requests: Fulfill now, O Lord,
our desires and petitions as may be best for us; granting
us in this world knowledge of thy truth, and in the age to
come life everlasting. *Amen.*

Priest Let us bless the Lord.

People Thanks be to God.

The Priest blesses the people

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.
Amen.

This form of Solemn Evensong follows the *2019 Book of Common Prayer T.L.E.* The additional Collect and prayers are taken from the Rt. Rev. Dr. Lancelot Andrewes' 1620 *Form of a Consecration of a Church or Chapel*. The Canticle *Gloria Christi* has been taken from the Rev. Dr. William Augustus Muhlenberg's *Directory for the "Church of the Testimony of Jesus"* at St. Johnsland, published in 1875. The Office Hymn *In Old Jerusalem* was written by Mark Levy and published in Vol. I, No. 1 of *The Messianic Jew* in 1910. The hymn has been lightly modified for a clearer Christology. The Menorah on the front cover has been taken from the Rev. Percy Dearmer's *Altar Book*.