

Consecration of a Church

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CHAPTER

1

PREPARATIONS

ATTESTATION.

The following attestation is written or printed on a small piece of parchment. The parchment is placed in the case containing the relics the day before the ceremony, but the Bishop.

[Year in Roman numerals], die [date] mensis [name of month]. Ego [consecrator's Christian name] Episcopus consecravi Ecclesiam et altare hoc, in honorem Sancti(orum) [name of saint(s)]¹ et Reliquias Sanctorum Martyrum [names of the martyrs] in eo inclusi.

CHARTS.

The Rubrics prescribe that at times during the function the Subdeacon should hold before the Bishop charts containing certain formulas to be used. These should be printed on stiff paper and numbered according to the order in which they are used in the ceremony.

Chart 1

✠. Ut locum istum visitare digneris.
✠. Te rogámus, audi nos.
✠. Ut in eo Angelórum custódiam deputare digneris.
✠. Te rogámus, audi nos.
✠. Ut Ecclesiam, et altáre hoc (*altária hæc*), ad honórem tuum, et nomen sancti ...N... (*sanctórum N. N.*) consecránda bene ✠ dicere digneris.
✠. Te rogámus, audi nos.
✠. Ut Ecclesiam, et altáre hoc (*altária hæc*), ad honórem tuum, et nomen sancti ...N... (*sanctórum N. N.*) consecránda bene ✠ dicere et sancti ✠ ficáre

digneris.

✠. Te rogámus, audi nos.

✠. Ut Ecclesiam, et altáre hoc (*altária hæc*), ad honórem tuum, et nomen sancti ...N... (*sanctórum N. N.*) consecránda bene ✠ dicere, sancti ✠ ficáre, et conse ✠ cráre digneris.

✠. Te rogámus, audi nos.

If the church and the altar have different Titulars, the beginning of the last three petitions must be changed in this manner:

Ut Ecclesiam hanc ad honórem tuum et nomen sancti N. (*sanctórum N. N.*), et altáre hoc (*latária hæc*), ad honórem tuum et nomen sancti N. (*sanctórum N. N.*) consecránda, etc.

Chart 2

Sancti ✠ ficétur hoc altáre, in honórem Dei omnipoténtix, et gloriósæ Vírginis Mariæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (*Sanctórum N. N.*)² In nómine Pa ✠ tris, et Fí ✠ Iii, et Spíritus ✠ sancti. Pax tibi.

Chart 3

Conse ✠ crétur, et sancti ✠ ficétur hoc sepúlchrum. In nómine Pa ✠ tris, et Fí ✠ Iii, et Spíritus ✠ sancti. Pax huic dómui.

Conse ✠ crétur, et sancti ✠ ficétur hæc tábula (*vel hic lapis*) per istam unctiónem, et Dei benedíctionem. In

¹Name of the saint(s) in whose honor the altar is to be consecrated. If the church and altar have different Titulars, after *consecravi Ecclesiam* insert *hanc in honorem Sancti ...N...* and then continue, *et altare hoc in honorem Sancti ...N...*

²Here insert the name of the Titular of the altar.

nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. Pax tibi.

Signé ✠ tur, et sancti ✠ ficétur hoc altáre. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. Pax tibi.

Chart 4

Sancti ✠ ficétur, et conse ✠ crétur lapis iste. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti, in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N. N.*).³ Pax tibi.

Chart 5

Sancti ✠ ficétur, et conse ✠ crétur hoc templum. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti, in honórem Dei, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, ad nomen, et memóriam Sancti N. (*Sanctórum N. N.*).⁴ Pax tibi.

ARTICLES TO BE PREPARED.

I. On or by the altar for the Holy Relics:

1. A small urn or tabernacle, ornamented with red silk, in which the case of the relics will be placed. A silver salver with a small red cloth may substitute;
2. Near the altar a bier for carrying the relics;
3. Two candlesticks.

II. On a table on the epistle side of the altar for the Holy Relics:

1. A red stole for the Bishop;
2. The case for the relics;
3. the attestation of the consecration;
4. Three grains of incense.⁵;
5. A piece of red silk ribbon, about 18 inches long, to be tied around the case of the Holy Relics;
6. A pair of scissors;
7. A piece of sealing-wax;
8. The consecrator's signet;
9. A silver salver on which the relics are placed.

III. On or by a table on the gospel side of the altar for the Holy Relics:

1. *Pontificale Romanum, Pars II*;
2. Bugia;
3. Amice, alb, cincture, white stole and cope, *auriphrygiata* miter for the Bishop;
4. White silk humeral veil for the miter-bearer;
5. Ewer, basin and two large towels;
6. Six or eight large candles or torches to be carried at the sides of the bier during the procession;
7. Four amices, albs, cinctures and red chasubles for the priests who carry the Bier;
8. Crosier;
9. A faldstool covered in white;
10. A cushion for the Bishop;
11. Stools for the Deacon and Subdeacon;
12. Chairs for the clergy who are to recite Matins and Laudes.

IV. Outside the main door of the church:

1. A faldstool covered in white and a cushion on a piece of carpet;
2. A table covered in white, to the right side of the door

V. On the table outside the main door:

1. A large vessel containing water to be blessed;
2. A little dish with salt;
3. An ordinary empty aspersorium with a sprinkler "*ex hyssopo*";
4. A pitcher or ladelf or conveying the holy water from the large vessel to the aspersorium;
5. A large towel for the use of the Bishop;
6. Four candlesticks with candles, unlit.

VI. Inside the church:

1. The church should be unfurnished; the altar(s) bare and the holy-water stoups at the entrance of the church empty;

³Here insert the name of the Titular of the *altar*.

⁴Here insert the name of the Titular of the *church*.

⁵The size of these grains should be quite small, and it should be verified beforehand that these grains and the case of the relics can fit in the sepulcher.

2. On the pavement of the church two parallel lines are made with chalk extending from the left corner of the front of the church to the epistle corner of the church near the communion-rail, and two others extending from the right corner of the front of the church to the gospel corner of the church near the communion rail. the parallel lines should be about 9 in. apart. Instead of these lines 48 chalk-marks about 8 in. square may be made on the floor, i.e., 24 from the left of the entrance to the epistle corner of the church, and 24 in the other direction, corresponding to the number of the letters of the Greek and Latin alphabets;⁶
 3. In the middle of the church a faldstool and a cushion of a piece of carpet;
 4. A candle-lighter and matches.
- VII. On a table covered with a white cloth, near the altar which is to be consecrated:
1. A large vessel containing water to be blessed;
 2. Empty aspersorium and an aspergillum "*ex hyssopo*";
 3. A small dish with salt;
 4. A small vessel containing finely sifted ashes;
 5. A cruet of wine on a plate;
 6. A pitcher or ladel for conveying the blessed water from the large vessel to the aspersorium.
- VIII. On the credence, covered in a white cloth:
1. Two small oil stocks, filled with cotton, one containing Oil of Catechumens, the other Holy Chrism;
 2. A cruet filled with Oil of Catechumens and a cruet filled with Holy Chrism on a salver;
 3. Two thuribles and a boat filled with incense;
 4. A quantity of incense to refill the boat;
 5. A little basin containing a small quantity of cement;
 6. A small trowel;
7. Ewer, basin, towels and a salver with cotton and alcohol swabs;
 8. Five small crosses made of wax tapers (*about 6 inches long*), with five large grains of incense at each of the ends and at the center of each of the crosses.
- IX. Near the communion rail on the gospel side there should be a table covered with a white cloth for the bier on which the relics are carried. On this table there should be four candlesticks.
- X. Behind the altar:
1. A brazier with live coals and tongs;
 2. A large porcelain or metal vessel for receiving the soiled sponges, towels, cotton, etc.;
 3. Candle-lighters and matches.
- XI. In the sacristy:
1. All the vestments necessary for the Mass to be celebrated after the consecration; the chalice;
 2. Amice, alb, cincture, white stole and small pontifical for the deacon who will act as the *guard* of the church;
 3. Two amices, albs, and cinctures for the assistant Deacon and Subdeacon and a white stole for the deacon;⁷
 4. Surplices for the servers, assisting and visiting clergy;
 5. Ornaments of the altar: Crucifix, candelabra, altar-cards, little altar bell, missal and stand, cruets containing wine and water, basin and finger towel, reliquaries, statues, ablution cup, key of the tabernacle (if the Blessed Sacrament is to be preserved), flowers, carpets, cerecloth (if necessary), three altar-cloths;
 6. Processional cros and two candlesticks for the acolytes.

MINISTERS NECESSARY FOR THE FUNCTION.

- I. Two deacons and one subdeacon;
- II. Two masters of ceremonies;
- III. Cross-bearer;
- IV. Two acolytes;
- V. Thurifer;

⁶It would facilitate the work of the consecrator if the forms of the letters of both alphabets were drawn with chalk outside the parallel lines or marks.

⁷They do not use the tunic and dalmatic. S.R.C., May 17, 1890, n. 3729 ad III.

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| VI. Book, candle, miter and cross-bearers;
VII. Four servers for various actions during the ceremony;
VIII. Eight torch-bearers for carrying the torches dur- | ing the procession with the Holy Relics and during Mass;
IX. Four priests to carry the bier on which is placed the the urn containing the Holy Relics; |
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CHAPTER

2

EXPOSITION OF THE RELICS

THE BISHOP SEALS THE CASE OF THE RELICS.

1. This part of the ceremony takes place the evening before the consecration. The candles on the table in the oratory are lit.
2. Assisting clergy with surplices, preceded by a server with holy-water, go to the entrance of the oratory to receive the Bishop, vested in rochet and mantelletta, with biretta. The Bishop removes his biretta at the entrance and receives holy water from the rector.¹
3. If there is an altar in the oratory, the Bishop kneels on the lowest step before it for a short time, then rises and goes to the table, dons a red stole, and places² the relics into the reliquary with the three grains of incense and the attest of the consecration.
4. After putting the lid on the reliquary, Bishop folds around it a red silk ribbon that passes over the top, bottom and four sides of the reliquary and is tied at the top. Sealing wax is dropped over the knot and is sealed with the consecrator's signet.
5. The Bishop carries the reliquary with both hands and places it in the urn, locks the urn and removes

his stole. The Bishop kneels for a short time in prayer before the reliquaries, rises and is accompanied by the clergy to the door, where he departs.³

MATINS AND LAUDS.

6. The clergy return to the relics and recite Matins and Lauds *De communi plurimorum martyrum*, with double rite. The lessons of the first nocturn are *Fratres, debitores*, etc.; of the second nocturn *Quotiescumque, fratres*, etc.; of the third nocturn *Dominus ac redemptor*. The oration is *Deus, qui conspicis*, the word *ánnu*a being omitted, without mentioning the name of the martyrs, found in the Breviary on October 14.⁴ No commemorations are made because it is a votive office⁵. The psalms with the antiphons and versicles of this office are taken from the same *De communi plurimorum martyrum*, not from the Psalter.⁶
7. During the night two candles should be kept burning before the relics.⁷ Martinucci says that in Rome two, four or six lay persons continue the watch until the relics are carried to the church on the following morning.

¹The bishop does not sprinkle the clergy, as the rubrics prescribe, if he be not the Ordinary. See Schulte, 1907, note 1, p. 28.

²The bishop must observe the order of dignity: apostles, martyrs, confessors, etc. as can be found in the Litany of the Saints.

³The bishop may remain to recite the office with the clergy, though the length of the ceremony of the next day may discourage the bishop from doing so.

⁴S.R.C. August 18, 1913.

⁵The office *Dedicationis Ecclesiæ* cannot be recited on this occasion — S.R.C., Dec. 7, 1844, n. 2868. Neither does the recitation of the office *Sanctorum Martyrum* on this occasion dispense from the recitation of the current office. The axiom "*Officium pro officio valet*" cannot here be applied. — S.R.C., Sept. 16, 1881, n. 3532 ad II.

⁶Wuest, 1947a, n. 738.

⁷It is not necessary to repeat Matins and Lauds so that the watch be kept throughout the night — S.R.C., Feb. 22, 1888, n. 3686 ad III.

CHAPTER

3

CONSECRATION OF THE CHURCH

NOTES.

8. The Consecrator may recite or sing the Orations¹; if he sings them he used the *tonus ferialis*. The same rule applies for the Preface.

9. The antiphons, responsories, psalms² and Litany ought to be sung³ unless *ob defunctum cantorum* it is impossible to do so, in which case they should be recited *recto tono*.

10. The cross-bearer and acolytes should stand opposite to the Consecrator, except when they lead the procession and when the Consecrator is engaged at the altar, in which case they stand *in plano* on the Gospel side; they always accompany the Consecrator when moving from one altar to another.

11. The miter and crosier bearers always stand or move behind the Consecrator.

LIGHTING THE TWELVE CROSSES.

12. The function ought to be begun at an early hour. All who are to take part in the ceremony enter the sacristy or church. Subdeacon and Deacon vest in amice, alb and cincture, the Deacon dons a white stole. The Deacon⁴ who is to guard the church vests in the same manner as the officiating Deacon.

13. The laity are not permitted into the church, and all doors but the main doors are locked. The Deacon

(to the gospel side) and the Subdeacon (to the epistle side) flank the faldstool, which stands in the middle of the church, facing the main doors. The cross-bearer and acolytes stand to the right of the Deacon, facing the doors. Assisting clergy in surplice and the Guard go to the entrance and receive the Bishop, in the mantelletta, who is lead immediately to the faldstool. The Bishop sits and orders the twelve crosses to be lighted. The clergy⁵ arrange themselves in rows behind and on the sides of the faldstool.

14. As soon as the candles have been lit all go to the place where the relics were kept overnight:

1. Cross-bearer and acolytes;
2. Chanters⁶ and clergy, two by two;
3. Bishop between Deacon and Subdeacon;
4. The Bishop's attendants

As soon as the procession has left the church the main doors are locked and only the Guard is left in the church.

VESTING THE BISHOP.

15. Upon arrival, cross-bearer and acolytes stand to the Gospel side of the table, facing the Epistle side; the clerics and priests stand in rows before the table; chanters go to the lectern. Bishop and minsters go to

¹The rubrics use the terms *dicit, dicens*.

²Except the seven Penitential Psalms at the beginning of the function, which are recited *recto tono*.

³The rubrics say *cantat, cantant, schola seu ministris prosequentibus*.

⁴Referred to in these notes as the "Guard".

⁵Are these the servers?

⁶If the chanters are not vested in cassock and surplice they precede the cross-bearer. See Schulte, 1907 Note 2, p. 31.

the table and kneel before the relics a short time in prayer; all kneel with them.

16. MC1 signals all to rise; Bishop goes to faldstool and sits down with biretta, facing the door of the chapel, Deacon and Subdeacon flanking. Once the Bishop is seated MC2 distributes vestments to the servers who will vest the Bishop; the servers approach the faldstool and stand a short distance from it. The book- and candle-bearers take Pontifical and candle and stand behind the Bishop and to his left. Servers stand by ready with ewer, basin and towel.

17. MC1 signals the Bishop to remove his biretta, rise and turn towards the relics; Deacon and Subdeacon switch sides. The Bishop *reads* in a loud tone *Ne reminiscáris*, after which chanters and clergy slowly *recite* the seven Penitential Psalms.

18. The Bishop sits immediately after reading *Ne reminiscáris*. The Deacon removes the Bishop's pectoral cross and mantelletta. The Bishop dons biretta and his hands are washed, servers standing.⁷

19. After the hand-washing, the Deacon takes the Bishop's biretta and the vesters approach the Bishop, who stands. The Deacon and the Subdeacon vest the Bishop in amice, alb, cincture, pectoral cross, white stole and cope. The Deacon imposes miter⁸ and the Bishop receives crosier. The Bishop sits with the Deacon and the Subdeacon and they read alternately⁹ the seven penitential psalms. Once the chanters have finished the seventh psalm, the Bishop alone repeats *Ne reminiscáris*.

20. After the antiphon has been repeated, all go to the main doors of the church:

1. Cross-bearer and acolytes;
2. Chanters, two by two;¹⁰
3. Clergy two by two;
4. Bishop between Deacon and Subdeacon;
5. Miter and crosier, book (with *Pontificale*) and candle bearers.

Cross-bearer and acolytes stand at the right side of the entrance so that the Bishop can see the cross¹¹; Chanters stand near the lectern; clergy and clerics stand in semicircular rows; the Bishop stands with ministers in front of the door, facing it.

⁷See Schulte, 1907, note 1, p. 39.

⁸It seems that Bishop should be sitting at this time, since he does not normally receive the miter at the faldstool while standing.

⁹The bishop usually reads the first verse of each psalm and recites the verse *Gloria Patri*. Schulte, 1907, note 3, p. 39.

¹⁰If the chanters are not vested in cassock and surplice they precede the cross-bearer.

¹¹If the table for blessing the water is to the right side of the entrance, and slightly away from the front wall away from the church (enough distance for the procession to go between the wall and the table) then the cross-bearer and acolytes can stand before the table and against the wall.

¹²This faldstool is brought by the sacristan from the oratory after the bishop has vested. After placing the faldstool before the door, the sacristan can check that the table for the blessing of the holy water is prepared, and verify that any obstacles in the way of the procession around the church are removed.

21. Crosier and miter away. Bishop intones *Adésto Deus unus* (these three words only) which the chanters continue to the end. Bishop afterwards says the oration *Actiões nostras*. After the oration Bishop receives miter and kneels before the faldstool.¹² All kneel at their places during the singing of the litany, which the chanters begin once Bishop kneels. The litany is not doubled and *all present* sing the responses. All rise after the response *Exáudi nos Dómine* after the second *Propítius esto*.

BLESSING OF THE WATER.

22. The Bishop receives the crosier and goes to the large table accompanied by ministers, miter, crosier, book and candle bearers. Bishop stands in such a way that he faces the cross, to which he bows as often as he says *Oremus* or the Holy Name.

23. The Bishop exorcises the salt. The Bishop then gives crosier away, Deacon removes miter and blesses the salt with his hands joined.

24. The Bishop receives miter and crosier and exorcises the water.

25. Crosier away; the Deacon removes miter and Bishop blesses the water with joined hands.

26. The Bishop takes a handful of the blessed salt and drops it three times in the form of a cross into the water saying *Commixtio salis et aquæ páriter fiat: In nómine Pa ✠ tris et Fí ✠ lii, et Spíritus ✠ sancti. 𐌹. Amen.*

27. The Deacon hands a towel to the Bishop; afterwards the Bishop says with folded hands the oration *Deus, invíctæ*.

BLESSING OF THE EXTERIOR OF THE CHURCH.

28. The Bishop resumes the miter and returns with his ministers to the main entrance where he stands facing the door. The server in charge of the holy water transfers some of the water into the aspersorium and then stands to the right of the Deacon. The Deacon removes miter and hands aspergillum to the Bishop, who intones *Aspérge me*, which is continued by the chanters. The Bishop sprinkles himself, the clergy and the bystanders.

29. Cross-bearer and acolytes stand to the right of the Bishop, who resumes miter. Cross-bearer and acolytes precede the Bishop and ministers around the outside of the church, epistle side first. The Bishop sprinkles in the form of a cross the *upper part of the walls* of the church¹³ saying continually: *In nómine Patris, et Filii, et Spiritus sancti*, not adding the word *Amen*. The holy water bearer walks to the right of the Deacon and the people may follow the Bishop.¹⁴ The chanters finish the antiphon and sing the responsory *Aspérge me*, which is sung while Bishop sprinkles the outside of the church.

30. Having arrived back at the main entrance, the Bishop hands the aspergillum to the Deacon, who passes it to the water carrier.¹⁵ The Deacon removes the miter; the cross-bearer and the acolytes stand at the right of the Bishop. When the chanters have finished, the Bishop faces the door of the church says *Orémus*, the Deacon adds *Flectámus génua*, and all make a simple genuflection.¹⁶ Then¹⁷ the Subdeacon says *Leváte* and all rise. The Bishop says the oration *Omnípotens sempitérne Deus*.

31. The Bishop resumes the miter and receives the crosier, strikes the door *once* with the lower end of the crosier and says:

Attóllite portas príncipes vestras, et elevámini portæ æternáles: et introíbit Rex glóriæ.

The Guard from the inside of the church¹⁸ says in a loud tone:

Quis est iste Rex Glóriæ?

Bishop answers in the same tone:

Dóminus fortis, et potens: Dóminus potens in prælio.

32. The Bishop gives away crosier, receives sprinkler from Deacon and goes around the church a second time, the same manner as before, but this time sprinkling the *lower part of the walls* of the church. As soon as Bishop begins this second sprinkling chanters sing the responsory *Benedic, Domine*. Having arrived back at the main entrance, the Bishop hands the aspergillum to the Deacon, who passes it to the water carrier. The Deacon removes the miter; the cross-bearer and the acolytes stand at the right of the Bishop. When the chanters have finished, the Bishop faces the door of the church says *Orémus*, the Deacon adds *Flectámus génua*, and all make a simple genuflection. Then

the Subdeacon says *Leváte* and all rise. The Bishop says the oration *Omnípotens sempitérne Deus*.

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The Guard from the inside of the church says in a loud tone:

Quis est iste Rex Glóriæ?

Bishop answers in the same tone:

Dóminus fortis, et potens: Dóminus potens in prælio.

34. The Bishop returns to the main entrance and repeats the ceremonies performed after his first circuit.

35. The Bishop strikes the door as before and repeats the ceremonies as before.

36. For a third time, Bishop walks around the church, this time starting on the *left* side, sprinkling the wall at level of his face, chanters singing the responsory *Tu Domine*. Having arrived back at the main entrance, the Bishop hands the aspergillum to the Deacon, who passes it to the water carrier. The Deacon removes the miter; the cross-bearer and the acolytes stand at the right of the Bishop. When the chanters have finished, the Bishop faces the door of the church says *Orémus*, the Deacon adds *Flectámus génua*, and all make a simple genuflection. Then the Subdeacon says *Leváte* and all rise. The Bishop says the oration *Omnípotens sempitérne Deus*.

37. The Bishop resumes the miter and receives the crosier, strikes the door *once* with the lower end of the crosier and says:

Attóllite portas príncipes vestras, et elevámini portæ æternáles: et introíbit Rex glóriæ.

The Guard from the inside of the church says in a loud tone:

Quis est iste Rex Glóriæ?

The Bishop and all clergy answer:

Dóminus virtútum ipse est Rex glóriæ. Aperíte. Aperíte. Aperíte.

¹³The procession walks around and Bishop sprinkles the cemetery also if it be adjacent. Schulte, 1907, n. 41, p. 44.

¹⁴If it is impossible to go around the church, he sprinkles the wall at his right as far as he can, then, passing by the front of the church, he goes to the place at the other side of the church nearest the point at which he stopped on the right side and begins to sprinkle the walls from that point until he arrives at the main portal. Schulte, 1907, note 2, p. 44.

¹⁵The water carrier ought to refill at this time.

¹⁶Except the cross-bearer, acolytes and book and candle bearers.

¹⁷The subdeacon does not say *Leváte* until everyone (or at least the bishop and those close to him) achieved a genuflecting position.

¹⁸The door may be slightly open, so that the bishop and the deacon of the church can hear each other. Schulte, 1907, note 1, p. 46.

38. The Bishop makes with the lower part of the crosier the sign of the cross on the threshold, saying *Ecce cru ✠ is signum, fugiant phantasmata cuncta*. The door is then opened by the Guard. The Bishop, Deacon and Subdeacon enter the church and Bishop says in a loud tone *Pax huic dōmui*, to which the Guard answers *In introitu vestro*, and all the clergy answer *Amen*.

39. The Guard goes to the sacristy and devests. The Bishop moves to the right so that cross-bearer and acolytes, chanters, assistant clerics and mason enter the church, after which the church is closed and locked.¹⁹ All in the church move in procession, cross-bearer and acolytes in the lead, Bishop and ministers in the rear, followed by the book, candle, miter and crosier bearers, to the faldstool which stands in the middle of the church. During the procession the chanters sing the antiphons *Pax æterna* and *Zachæe festinans*.

BLESSING OF THE INTERIOR OF THE CHURCH.

40. Cross-bearer and acolytes stand at the epistle side of the faldstool, chanters stand at the lectern, Bishop with ministers stands before the faldstool, facing the high altar, and all the others stand near the Bishop. Upon the completion of the antiphons, the Bishop gives the crosier to crosier-bearer and Deacon removes miter and zucchetto. MC1 signals all to kneel on both knees and Bishop intones the *Veni Creātor Spīritus*, which is continued by the chanters. All rise at the end of the first strophe, the Deacon replaces the zucchetto, and all remain standing until the end of the hymn.

41. At the beginning of the second strophe several assistants sprinkle the floor with ashes in which the letters of the Latin and Greek alphabets are to be delineated.²⁰

42. After the singing of the *Veni Creātor Spīritus*, the Bishop resumes miter and kneels before the faldstool. All also kneel²¹ The chanters begin the litany, doubling the name (names) of the saint (saints) in whose honor the church and the altar (altars) is consecrated and the names of the martyrs whose relics are to be placed in the altar.²²

43. The MC2 gets Chart 1. After the chanters have

sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogāmus audi nos* the Bishop, the Deacon, the Subdeacon and crosier-bearer rise. The Bishop receives the crosier and recites, using Chart 1, held by the Subdeacon, alternately with *all present*:

✠. Ut locum istum visitare digneris.

✠. Te rogāmus audi nos.

✠. Ut in eo Angelorum custodiam deputare digneris.

✠. Te rogāmus audi nos.

The Bishop then raises his right hand and blesses the altar (altars) and church conjointly by making the sign of the cross towards the altar as often as indicated in the invocations that follow. The Deacon raises the border of the Bishop's cope whenever Bishop makes the sign of the cross. After the petitions, the Bishop gives away the crosier and he and all who rose with him kneel and the Litany is sung to the last *Kyrie eléison*.

44. After the Litany, all rise; the Deacon removes the Bishop's miter. *Orémus. Flectāmus gēnua. Levāte*. The Bishop facing the altar says the two orations *Præveniat nos* and *Magnificāre*.

45. The Bishop resumes miter and receives the crosier. Cross-bearer and acolytes lead the Bishop and his ministers to the corner at the gospel side of the main entrance. With the lower extremity of the crosier, which is held in both hands, the Bishop delineates the letters of the Greek alphabet in the ashes spread on the floor from this corner to the epistle corner of the church near the altar. Then he goes to the corner at the epistle side of the main entrance and delineates in the same manner the letters of the Latin alphabet in the ashes spread on the floor from this corner to the gospel corner of the church near the altar.

Cross-bearer and acolytes stand opposite Bishop and move with him along the line. As soon as the Bishop begins the Greek alphabet the chanters sing the *Canticle of Zachary*, the verses alternating with antiphons. The chanters take care that the antiphon after the *Sicut erat* will be sung when the bishop is writing the last letters of the Latin alphabet. When the cantor notices that Bishop is approaching the last letters of the Latin alphabet, he instructs the chanters to break off singing the canticle and to begin the *Gloria Patri*.²³

¹⁹The visiting clergy and the people remain outside the church.

²⁰They may be sprinkles either in two lines going diagonally though the church, or in forty-eight distinct squares. It will facilitate the action of the bishop if the letters are formed beforehand with chalk on the floor.

²¹Except for, of course, the cross-bearer and acolytes, and the servers sprinkling the ash.

²²If the name of any of these saints is inscribed in the litany, e.g., St. Peter, St. Stephen, it is invoked a second time immediately after the proper invocation in the Litany. If the name is not in the Litany, it is inserted after the *individual* invocations of the saints of the same category, but before the general invocation, e.g., if the church is consecrated in honor of St. Francis de Sales, his name is inserted twice after *Sancte Nicolæ* and before *Omnes sancti Pontifices et Confessores*. If the church or altar is consecrated in honor of the Blessed Virgin under any title whatever the invocation *Sancta Maria* is mentioned twice; if in honor of a mystery of the Life and Passion of Our Lord, the petition *Fili Redemptor mundi Deus* is repeated. Schulte, 1907, Note, p. 51.

²³Schulte, 1907, p. 56.

46. When the Bishop has finished writing the Latin alphabet he goes with his assistants, preceded by cross-bearer and acolytes, to the altar which is to be consecrated, and, standing a few paces from it, lays aside the crosier and miter. He then kneels, all others kneeling with him, facing the altar, and says:

✠. Deus in adiutorium meum intende.

Bishop and all the others rise and the chanters say:

✠. Domine ad adiuvandum me festina.

Bishop standing in the same place and without miter says:

✠. Glória Patri, et Filio, et Spiritui sancto.

To which the chanters answer:

✠. Sicut erat in principio, et nunc, et semper, et in
sæcula sæculorum. Amen.

This ceremony is performed three times, commencing in a higher tone each time, the chanters answering each time in the same tone as the Bishop. All present kneel and rise with the Bishop.

BLESSING OF THE GREGORIAN WATER.

47. After the *Sicut erat* has been recited the third time the Bishop resumes the miter and receives the crosier, and goes with his assistants, preceded by cross-bearer and acolytes, to the table on which the water, ashes, salt and wine are kept. The cross-bearer and acolytes stand on the opposite side of the table as the Bishop, facing him. The Bishop retains the miter and crosier and exorcises the salt. Bishop then lays aside the crosier, miter is removed and he blesses the salt.

48. The Bishop resumes miter and crosier and exorcises the water; then he lays aside the crosier and miter and blesses the water.

49. Without miter or crosier, the Bishop blesses the ashes.

50. With his right hand he takes a handful of the salt and drops it on the ashes three times in the form of a cross, saying:

Commixtio salis et cineris pariter fiat. In nomine Pa
✠ tris, et Fi ✠ Iii et Spíritus ✠ sancti.
✠. Amen.

The Bishop mixes the salt and ashes with his right hand. The Bishop then takes a handful of this mixture and drops it into the water *one* time²⁴ in the form of a cross saying:

Commixtio salis, cineris, et aquæ pariter fiat. In
nómine Pa ✠ tris, et Fi ✠ Iii et Spíritus ✠ sancti.
✠. Amen.

The Deacon hands the Bishop a towel with which he wipes his hand.

51. The Bishop then without miter or crosier, blesses the wine, saying the oration *Domine Jesu Christe*. He then takes the cruet of wine in his right hand and pours the wine into the water three times in the form of a cross saying:

Commixtio vini, salis, cineris, et aquæ pariter fiat.
In nómine Pa ✠ tris, et Fi ✠ Iii et Spíritus ✠ sancti.
✠. Amen.

Bishop then recites the oration *Omnípotens sempitérne Deus*.

52. The Bishop resumes the miter and says the prayer *Santcti ✠ ficáre* over the water.

53. The Bishop receives crosier and goes to the main door of the church accompanied by Deacon and Subdeacon and preceded by cross-bearer and acolytes. With the lower extremity of the crosier, Bishop makes a cross on the inner side of the dorr on the upper part and another cross on the lower part. He then gives away the crosier and, retaining the miter and facing the door, he says the prayer *Sit pòsitis crux*.

54. The Bishop receives crosier and returns to the table on which the water was blessed. Bishop gives the crosier to the crosier-bearer and with the miter, facing the altar, says the invitatory *Deum Patrem omnípoténtem*.

While the Bishop recites this invitatory a server fills the aspersorium with the Gregorian water and goes to the epistle corner of the altar to be consecrated. He takes a towel with him as well. MC2 takes Chart 2 to the gospel corner of the altar.

²⁴The Pontifical seems to indicate that the bishop performs this ceremony *three times*, but the authors imply that it is done only *once*. Schulte, 1907, footnote 1, p. 60.

CHAPTER

4

CONSECRATION OF THE ALTAR

SPRINKLING OF THE ALTAR.

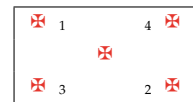
55. The Bishop takes crosier and goes to the altar which is to be consecrated. At the foot of the altar he gives away his crosier and ascends the predella where he intones the antiphon *Introibo ad altare Dei* (these four words only), which is continued by the chanters. After the antiphon the chanters sing the psalm *Judica me Deus*, and if necessary they repeat the antiphon *Introibo* after each verse of this psalm.¹ The *Gloria Patri* is omitted and the antiphon *Introibo* is repeated in its place.

56. After intoning *Introibo* Bishop dips the thumb of his right hand into the Gregorian water and makes with it the sign of the cross on the table of the altar in the middle when he pronounces the word *Sanctificetur*, and then raising his right hand he makes the sign of the cross over the pace which he signed with his thumb three times at the end:

Sancti ✠ ficétur hoc altáre, in honórem Dei omnipoténtis, et gloriósæ Vírginis Maríæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (*Santórum N. N.*). In nómine Pa ✠ tris, et Fí ✠ Iii, et Spíritus ✠ sancti. Pax tibi.

57. Deacon receives the aspersorium from the cleric and holds it before B, and SD holds before Bishop Chart 2 which contains the above formula. Having performed this rite on the center of the mensa, Bishop repeats it with the same ceremonies and the same formula successively at the posterior corner of the gospel side, the anterior corner of the epistle side, the

anterior corner of the gospel side and the posterior corner of the epistle side.



D receives the towel from the cleric and hand it to the bishop who dries his thumb with it, after which Bishop hands towel back to Deacon who hands it and the aspersorium to the cleric. MC2 receives Chart 2 from Subdeacon.

58. The Bishop goes to the middle of the altar and remains standing on the predella. When the chanters have repeated the antiphons after the psalm, miter removed. *Oremus; Flectámus genua; Leváte.* Afterwards Bishop says the prayer *Singuláre*.

During this prayer the cleric carries the towel to the table and refills the aspersorium with the Gregorian water and returns to the right of D. MC2 carries Chart 2 to the mensa.

59. The Bishop intons the antiphon *Asperges me* (these two words only) which the chanters continue to the end, after which they sing the first three verses of the psalm *Miserere*. After intoning, Bishop resumes miter, receives the aspergillum from Deacon and sprinkles the support and mensa conjointly. Bishop begins in front at the middle of the altar, proceeds to the epistle side, passes behind the altar and returns by the gospel side to the middle at the front of the altar. Bishop is

¹The rubric after the first verse of this psalm says that the antiphon should be repeated after each verse *si necesse fuerit*. The necessity would arise if several altars were being consecrated at the same time for the object of the repetition seems to be that the chant should continue as long as the function. If only one altar is consecrated, the antiphon is repeated only at the end of the psalm instead of the *Gloria Patri*, etc., which is omitted. The same is the case with the psalms that follow. Schulte, 1907, footnote 1, p. 64.

accompanied by D, Subdeacon and AC with aspersorium.²

NOTE. — If the support at any part of the altar consists only of columns, then only the columns are sprinkled.³

60. Having arrived at the center of the altar, Bishop waits until the chanters have sung the third verse of the *Miserere*, after which he intones a second time the antiphon *Asperges me* and sprinkles the altar as before, while the chanters sing the antiphon and the next three verses of the *Miserere*.

61. The altar is sprinkled seven times in this manner. Before each sprinkling Bishop intones the *Asperges me*, which the chanters continue, after which they sing three verses of the psalm *Miserere*, except at the seventh sprinkling, when only two verses are sung.

Sprinkling	Beginning of the three verses
First	<i>Miserere mei Deus</i>
Second	<i>Quoniam iniquitatem meam</i>
Third	<i>Ecce enim veritatem</i>
Fourth	<i>Averte faciem tuam</i>
Fifth	<i>Redde mihi lætitiām</i>
Sixth	<i>Domine, labia mea aperies</i>
Seventh	<i>Benigne fac Domine</i>

The *Glória Patri* is not sung.

SPRINKLING OF THE WALLS AND FLOOR.

62. At the middle of the altar, after the seventh sprinkling, Bishop descends from the predella to the foot of the altar. Proceeded by cross-bearer and acolytes, accompanied by D, Subdeacon and AC with aspersorium, Bishop goes behind the altar. Once chanters begin the *Hæc est domus* Bishop begins to sprinkle the lower part of the wall, commencing at the middle behind the altar and then, preceded by the cross-bearer and acolytes, he passes down the *gospel* side and returns by the *epistle* side and finishes at the point behind the altar where he began. Chanters meanwhile sing *Hæc est domus* and the psalm *Lætatus sum*; no *Glória Patri* and the antiphon is not repeated.

63. As soon as the chanters have finished *Lætatus sum* they begin to sing the antiphon *Exsurgat Deus* and the psalm *In ecclesiis*, Bishop goes around the inside of the church a second time in the manner described above and sprinkles the middle part⁴ of the wall. No

Glória Patri after the psalm and the antiphon is not repeated.

64. As soon as the chanters have finished *In ecclesiis* they sing the antiphon *Qui habitat* and the psalm *Dicto Domino*, Bishop goes around the inside of the church beginning in the middle behind the altar, passes this time down the *epistle* side and returns by the *gospel* side, and finishes at the point behind the altar where he began. He sprinkles the upper part of the wall. No *Glória Patri* after the psalm and the antiphon is not repeated.

65. The Bishop returns to the foot of the altar. When chanters intone the antiphon *Domus mea* B, preceded by cross-bearer and acolytes and accompanied by D, Subdeacon and server with the Gregorian water, goes from the altar to the main door of the church sprinkling the floor; then he goes to the middle of the wall at the *gospel* side and passes in a direct line to the middle of the wall on the *epistle* side likewise sprinkling the floor; after which Bishop goes to the center of the church.

66. Having reached the center of the church Bishop stands facing the altar and when the chanters have finished the antiphon *Non est hic*, Bishop intones the antiphon *Vidit Jacob scalam* (these three words only), which the chanters sing to the end. Having intoned this antiphon he sprinkles the floor towards the East, the West, the North and the South.⁵

67. After the antiphon the miter is removed; Bishop turns towards the door of the church. *Orémus; Flectamus genua; Leváte.* Bishop says the prayer *Deus, qui loca.*

68. The Bishop still facing the door: *Orémus; Flectamus genua; Leváte.* B says the prayer *Deus sanctificationum*, inserting the name of the saint (saints) whose name the church will bear is inserted.

69. B, facing the door, recites with hands extended at his breast the Preface, in which after N. he inserts the name of the saint (saints) whose name the church will bear.

NOTE. — During the Preface the priests, who will carry the holy relics to the church, go to the place where the relics are exposed and put on amice, alb, cincture and red chasuble. Torches are prepared for the procession and the thurifer prepares the thurible.

Bishop adds the conclusion in a low tone of voice,

²If the back part of the altar is attached to the wall, so that the bishop cannot go around it, he sprinkles only the *base* of the base of the altar when passing from the middle to the *epistle* corner, then the *epistle* side of the altar, afterwards the table of the altar from the *epistle* corner to the *gospel* corner, then the *gospel* side of the altar and finally the *base* in front of the altar from the *gospel* corner to the middle. Schulte, 1907, footnote, p. 68.

³Schulte, 1907, p. 68.

⁴*circa altitudinem faciei suæ*

⁵The Rubric in the *Pontificale Romanum* supposes the altar to be towards the East; the bishop, therefore, sprinkles the floor before him, behind him, at his left and then at his right. Schulte, 1907, footnote 1, p. 74.

loud enough to be heard by those near him.

70. After the Preface Bishop resumes miter and, accompanied by his assistants, goes to the foot of the altar to bless the *dry* cement⁶ contained in a dish, which a server holds before B. Miter removed, Bishop reads the oration *Summe Deus*.

After this the Gregorian water, except that which is reserved for preparing the cement, is poured around the base of the altar.⁷

BRINGING OF THE HOLY RELICS TO THE CHURCH.

71. The Bishop resumes miter and crosier and all go in procession to the place where the relics are exposed, in the following order:

1. Cross-bearer and acolytes;
2. Chanters⁸
3. Clergy, two by two;
4. Server carrying the vase of Chrism and some absorbent cotton on a salver;⁹
5. B, between Deacon and Subdeacon;
6. Miter, crosier, book and candle-bearers.

The procession passes through the main entrance of the church. The server carrying the Chrism remains at the door. A server lights the candles on the table outside the main entrance and on the table inside the church on which the relics are to be placed. All others go to the oratory where the relics are exposed. The Priests of the Bier repair to the sacristy and vest in amice, alb, cincture and chasuble.¹⁰

72. All remain standing outside the oratory. Bishop gives crosier to the crosier-bearer and his miter is removed. *Orémus; Flectámus génua; Leváte.* Bishop recites *Aufer a nobis*.

73. The Bishop resumes miter and crosier. The procession moves into the oratory, while the chanters sing several antiphons and the psalm *Venite exultemus*; the *Glória Patri* is not sung.¹¹

74. After the psalm of responsory the Bishop's miter is removed. *Orémus; Flectámus génua; Leváte.* Bishop recites the prayer *Fac nos, quæsumus*.

75. The Bishop resumes miter, imposes incense with the usual ceremonies. Meanwhile lighted torches are distributed among the clergy. Bishop intones the antiphon *Cum jucunditate* (these two words only) and the chanters continue this antiphon and sing the three others that follow, while the relics are carried in procession to the church in the following order:

1. Cross-bearer and acolytes;
2. Chanters;
3. Priests carrying lighted torches;
4. TH swinging the censer before the relics;
5. Two or Four Priests vested in red chasubles carrying the relics on a bier;¹²
6. Bishop with miter and crosier between Deacon and Subdeacon;
7. Miter, Crosier, Book and Candle bearers;
8. Laity.

When the procession arrives at the door of the church the chanters remain there and continue the chanting of the antiphons, whilst all the others, in the order above, go around the outside of the church beginning at the right (epistle) side, passing around the rear, and returning to the door by the left (gospel) side, saying continually *Kyrie eléison...*

76. When the procession returns to the front of the church the cross-bearer and the acolyte take their places at the left side of the door and the relics are placed on the table prepared for them. The priests who carried the relics in the procession, the thurifer and the clergy carrying torches, arrange themselves around this table in such a manner that the relics may be seen by the bishop when sitting on the faldstool placed at the right side of the door. When the bishop arrives at the door he gives his crosier to the crosier-bearer and sits on the faldstool, after which he may give an exhortation to the people.¹³

⁶The Pontifical prescribes that he should first mix the cement with the water which he previously blessed and then bless the mixture. This is not feasible and consequently it is better to keep sufficient amount of water in a separate vessel to be poured over the dry cement shortly before it is to be used for closing the sepulchre. Schulte, 1907, footnote, p. 77.

⁷If much water remains only a small quantity of it is poured around the base of the altar, and what is left is afterwards poured into the *secrearium*. Schulte, 1907, footnote 1, p. 78.

⁸If the chanters are not vested in cassock and suplice they precede the cross-bearer.

⁹Cotton sheets (woven and unwoven) are superior to cotton balls in this case.

¹⁰S.R.C. 3365 ad V.

¹¹Instead of the prescribed antiphons and the psalm *Venite exultemus*, a Responsory proper of the martyrs whose relics are exposed, or one taken from the *Commune Plurimorum SS. Martyrum* may be sung.

¹²Instead of these priests the consecrator may carry the relics on a salver. Schulte, 1907, footnote 1, p. 81.

¹³The exhortation here spoken of, the decrees of the Council of Trent which according to the Pontifical are now read by the archdeacon (any priest), the address of the Bishop to the founder of the church and the latter's reply may be omitted. — S.R.C., May 17, 1890, n. 3729 ad VIII. Schulte, 1907, footnote 2, p. 82.

77. The bishop remains sitting while the chanters sing the responsory *Erit mihi*.

78. When this responsory is finished the miter is removed and the bishop rises and turns towards the door. *Orémus; Flectámus génuá; Leváte*. B reads the prayer *Domum tuam*.

79. The bishop resumes miter. Deacon and Subdeacon holding the border of his cope, the Bishop goes to the right side of the door. He dips his thumb into the Chrism and anoints three times the stone pillar at the place where the cross is sculptured,¹⁴ saying:

In nomine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

He then goes to the left side of the door and in the same manner anoints three times with Chrism the stone pillar at the place where the cross is sculptured. After wiping his thumb in cotton he goes to the middle of the door says the prayer *Porta sis*.

80. The Bishop goes to the faldstool and standing intones the antiphon *Ingedimini sancti Dei* (these three words only) which the chanters continue to the end and then add the second antiphon *Gaudent in cœlis*. After his intonation, the Bishop receives his crosier and all enter the church in the order given above and proceed to the altar which is to be consecrated. The people are now allowed to enter the church. Cross-bearer and Acolytes stand at the gospel side, and the chanters at the lectern on the gospel side, and the clergy carrying torches in a semicircle around the altar. The priests who carry the relics place the bier on the table prepared for them and remain standing near the table. The Bishop and his assistants stand before the altar in the middle of the sanctuary.

81. The Bishop lays aside his crosier and intones the antiphon *Exultabunt sancti* (these two words only) which the chanters continue, and to which they add the psalms *Cantate Domino* and *Laudate Dominum*. The *Gloria Patri* is not said and the antiphon is repeated after the second psalm. Meanwhile a server places on the altar near the center on the epistle side the small stock containing the Chrism and the slab of stone which is to be placed over the sepulchre after the case containing the relics has been placed in it, and MC2 places Chart 3 (formula of consecration) on the gospel side.

PLACING OF THE HOLY RELICS IN THE SEPULCHRE.

82. While the antiphon *Exsultabunt* is being repeated, the Bishop and his assistants ascend to the predella, where the Deacon removes the miter. After the antiphon the Bishop facing the altar says the prayer *Deus*,

qui in omni loco.

83. The Bishop resumes his miter and anoints each of the four corners of the sepulchre on the inside, reciting while anointing each corner:

Conse ✠ crétur et sancti ✠ ficétur hoc sepúlcrum. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. Pax huic dómui.

NOTE. — The Bishop anoints each corner *twice*, i.e., once at the word *Consecretur* and again at the word *Sanctificetur*. He then raises his right hand and makes the sign of the cross three times over the corner just anointed, i.e., at the words *Patris, Filii* and *Spiritus sancti*.

84. Afterwards the Bishop wipes his thumb with cotton, his miter is removed and he turns towards the people, receding a little to the gospel side but remaining on the predella. The Priests who carried the relics in the procession carry the bier and urn containing the relics to the Bishop. The Deacon opens the urn and the Bishop takes out with both hands the case containing the relics, and turning towards the altar, places the case into the sepulchre while intoning the antiphon *Sub altare Dei* (these three words only) which the chanters continue to the end.

The bier and urn are carried back to the table by the four priests mentioned above. The candles on this table are extinguished and the four priests go to the sacristy and divest.

In the meantime the mason mixes in a dish the blessed cement with the Gregorian water set aside for this purpose.

85. During the antiphon *Sub altare Dei* the Bishop imposes incense and incenses the relics with three swings, bowing profoundly before and afterwards. The Bishop resumes his miter, takes in his left hand the small slab that is to cover the sepulchre, dips his right thumb into the Chrism and anoints bottom of the slab in the same manner as he anointed the crosses, saying:

Conse ✠ crétur et sancti ✠ ficétur hæc tábula, per istam untióem et Dei benedictiόem. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. Pax tibi.

86. The Bishop then places the slab on the altar (not over the sepulchre) and wipes his thumb with cotton. The dish containing the prepared cement is now brought to the altar and with a small trowel the Bishop spreads the cement over the ledge on the inside of the sepulchre.¹⁵ The Bishop now takes the slab in his hand, intones the antiphon *Sub altare Dei* and

¹⁴The Pontifical says "*signat ostium*," which the S.R.C., Aug. 7, 1875, n. 3364 ad VI, interprets to mean the two stone or brick pillars at the sides of the door. Schulte, 1907, footnote 1, p. 83.

¹⁵The bishop may be assisted by the mason, and care should be taken that the cement does not fall on the sack containing the relics. Schulte, 1907, footnote 1, p. 89.

places the slab over the opening of the sepulchre. The chanters continue the antiphon *Sub altare Dei audiui*, to which they add, if necessary, the antiphon *Corpora sanctorum*.

87. As soon as the chanters have finished the antiphons the Bishop removes his miter and says the oration *Deus, qui ex ómnium*. Miter resumed, the Bishop begins to fill with cement the crevices around the small slab, which the mason may continue and finish. If any cement remain on the altar, it is removed with a sponge or rough trowel.¹⁶ The torches carried by the clergy are extinguished. The Bishop dips his thumb in the Chrism and anoints once the top of the slab and the altar¹⁷ in the manner in which he anointed the four corners of the sepulchre, saying:

Signé ✠ tur et sancti ✠ ficétur hoc altáre. In nómine
Pa ✠ tris, et Fi ✠ lii, et Spíritus ✠ sancti. Pax tibi.

The Bishop then wipes his thumb with cotton. The Deacon gives the Chrism to the server and the Subdeacon gives Chart 3 to MC2.

The Chrism is carried to the credence. The cotton used by the Bishop and the sponge or towel used in removing the cement from the altar, as well as the scrapings of the cement, are thrown into the vessel prepared for this purpose behind the altar.

INCENSATION OF THE ALTAR.

88. Incense is imposed at the altar in the usual manner, the Bishop saying:

Ab illo benedicáris, in cuius honóre cremáberis. In
nómine Pa ✠ tris, et Fi ✠ lii, et Spíritus ✠ sancti. ✠.
Amen.

The Miter is removed. The Deacon hands the thurible to the Bishop, who intones the antiphon *Stetit Angelus* (these two words only). The miter is resumed and the Bishop incenses the altar to the right, to the left, in front and over the table until the chanters have finished the antiphon.

89. The Bishop give the thurible to the Deacon, and, miter removed, standing on the predella in the middle of the altar, says the prayer *Dirigátur orátio nostra*. The Bishop resumes the miter and goes with his attendants to the faldstool, placed *in plano* at the epistle corner of the steps of the altar, and sits.

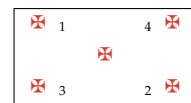
90. Two priests, deacons or subdeacons, bested in suplice, wipe with sponges the altar and its base, and

then dry these places with rough towels. The sponges and towels are afterwards placed in a large vase behind the altar. After the function they are washed and the water of this washing is poured into the sacarium.

A server carrying Chart 4 containing the formula used at the following unctions will stand *in plano* at the gospel side, and another cleric carrying a salver with the Oil of Catechumens and some cotton will stand *in plano* at the epistle side. The priest¹⁸, vested in surplice, whose duty it will be to incense the altar during the consecration will stand near the server with the holy oil.

91. When the altar has been wiped and dried, the Bishop, still sitting, imposes and blesses incense in the usual manner. He then rises, ascends the predella, receives the thurible from the Deacon and, saying nothing, incenses in the form of a cross the table of the altar *once*:

1. in the middle,
2. at the posterior corner of the gospel side,
3. at the anterior corner of the epistle side,
4. at the anterior corner of the gospel side,
5. at the posterior corner of the epistle side.



92. The Deacon takes the thurible from the Bishop and hands it to the thurifer. The Bishop imposes incense in the usual manner. The Bishop again receive the thurible from the Deacon and intones the responsory *Dirigatur* (this word only), which the chanters continue to the end. During the chant of this responsory the Bishop goes around the altar *three times* incensing continuously the support and the table together. He begins each time at the middle, proceeds to the epistle corner, then behind the altar, and, passing by the gospel corner, returns to the middle in front.¹⁹

93. After the third incensation, the Incensing Priest will go to the predella, receive the thurible from the Bishop with the usual kisses, descend *in planum* at the middle and when the Bishop has intoned the antiphon *Erexit Jacob* he will begin to incense the altar with *single swings*. He begins at the middle, proceeds to the epistle corner, goes behind the altar and returns to the front of the altar by the gospel side, walking

¹⁶A damp sponge is better for this, as both a dry sponge and a rough trowel will tend to scratch the surface of the altar.

¹⁷Martinucci, Hartmann, etc., say that the cross should be made not only on the slab, but also on the portions of the table of the altar near the slab as indicated by the cut. Schulte, 1907, footnote 1, p. 90.

¹⁸From now on, referred to as the *incensing priest*.

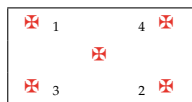
¹⁹If the back of the altar is attached to the wall, he begins at the middle, incenses the support as far as the epistle corner, afterwards the table from the epistle to the gospel side, then the side of the altar at the gospel side, then the side of the altar at the gospel corner and finally the support from the gospel corner to the middle. Schulte, 1907, footnote 1, p. 96.

always *in plano*. This he does continuously, except when the Bishop uses the thurible in the course of the consecration.

ANointing OF THE ALTAR.

94. The Bishop, having given the thurible to the Incensing Priest, intones the antiphon *Erexit Jacob* (these two words only) which the chanters continue and to which they add the psalm *Quam dilecta*.²⁰ The *Gloria Patri* is not added. The antiphon is repeated after the psalm.

95. While the bishop is intoning the antiphon *Erexit Jacob* the server at the gospel side gives Chart 4 to the Subdeacon who holds it before the Bishop, and the server at the epistle side give the *Oleum Catechumenorum* to the Deacon. A server holding a slaver with cotton balls stands at the right of the deacon. After intoning the antiphon the Bishop anoints with the *Oleum Catechumenorum* the table of the altar in the form of a cross in the middle and at the four corners in the following order:



pronouncing the following form at *each* unction:

Sancti ✠ ficétur et conse ✠ crétur lapis iste. In nómine Pa ✠ tris, et Fi ✠ lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Virginis Mariæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). Pax tibi.

At each unction the Bishop makes the sign of the cross with his thumb twice, i.e., at the words *Sanctificetur* and *Consecratur*, then raising his right hand he blesses it three times, i.e., at the words *Patris*, *Filii* and *Spiritus sancti*. At the letter *N*. in the formula he inserts the name (*names*) of the saint (*saints*) to whom the altar is dedicated. During this ceremony the Deacon and Subdeacon hold the borders of the Bishop's cope. After the last unction the bishop wipes his thumb with cotton, and the Deacon and Subdeacon give the *Oleum Catechumenorum* and Chart 4 to the servers.

NOTE. — Another thurible may be prepared for the incensation, which is to follow, and given to the priest who incenses the altar.

96. Towards the end of the psalm *Quam dilecta* the Bishop imposes incense into the thurible presented to him by the Incensing Priest, blessing the incense in the usual manner. As soon as the chanters have repeated the antiphon *Erexit Jacob* the Incensing Priest hands the thurible to the Bishop. The Bishop intones

the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

In the meantime the Bishop incenses the altar in the manner described above, going around the altar only *once* by the epistle side and returning by the gospel side.

97. Having arrived at the middle in front the Bishop gives the thurible to the Incensing Priest, who continues the incensation of the altar as before. At the end of the responsory the Bishop's miter is removed. *Orémus; Flectámus génua; Leváte*. The Bishop recites the prayer *Adsit, Dómine*.

98. The Bishop intones the antiphon *Mane surgens Jacob* (these three words only) which the chanters continue and to which they add the psalm *Bonum est*. The *Gloria Patri* is not added and the antiphon is repeated. The Bishop resumes his miter after the intonation and anoints the altar a second time with the *Oleum Catechumenorum* in the same manner as described above, reciting the following formula from Chart 4.

Sancti ✠ ficétur et conse ✠ crétur lapis iste. In nómine Pa ✠ tris, et Fi ✠ lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Virginis Mariæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). Pax tibi.

During this ceremony the Deacon and Subdeacon will hold the borders of the Bishop's cope. After the last unction the Bishop wipes his thumb in cotton, and the Deacon and Subdeacon give the *Oleum Catechumenorum* and Chart 4 to the servers.

99. Towards the end of the psalm *Bonum est* the Bishop imposes incense in the thurible presented to him by the Incensing Priest, and blesses the incense in the usual manner. As soon as the chanters have repeated the antiphon *Mane surgens Jacob* the Incensing Priest hands the thurible to the Bishop, who intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end. In the meantime the Bishop incenses the altar in the manner described above, going around only *once* by the epistle side and returning by the gospel side.

100. Having arrived at the middle, in front, the Bishop give the thurible to the Incensing Priest, who continues the incensation of the altar as before. At the end of the responsory the Bishop's miter is removed. *Orémus; Flectámus génua; Leváte*. The Bishop recites the prayers *Adésto Dómine* and *Omnípotens... altáre hoc*.

101. After these prayers the server hands the vessel containing the Chrism to the Deacon and the Bishop intones the antiphon *Unxit te Deus* (these three words only), which the chanters continue and to which they

²⁰Schulte, 1907, The rubric applied to psalm 42 above applied here as well.

²¹The antiphon *Unxit te Deus* may be repeated after each verse of this psalm. Schulte, 1907, footnote 1, p. 104.

add the psalm *Eructávit cor meum*.²¹ The *Gloria Patri* is not said and the antiphon is repeated.

After intoning the antiphon the Bishop resumes him miter and then anoints the altar with Chrism in the manner described above, reciting the formula from Chart 4:

Sancti ✠ ficétur et conse ✠ crétur lapis iste. In nómine Pa ✠ tris, et Fi ✠ lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Virgínis Mariæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctorum N.N.*). Pax tibi.

After the last unction the Bishop wipes his thumb with cotton, and the Deacon and Subdeacon give the vessel of Chrism and Chart 4 to the servers.

102. Towards the end of the psalm *Eructavit cor meum* the Bishop imposes incense in the thurible presented to him by the Incensing Priest, blessing it in the usual manner. As soon as the chanters have repeated the antiphon *Unxit te Deus* the Incensing Priest hands the thurible to the Bishop, who intones the responsory *Dirigatur* (this word only), and the chanters continue it to the end. In the meantime the Bishop incenses the altar in the manner described above, going around the altar *once*, passing *this time* by the gospel side and returning by the epistle side.

103. Having arrived at the middle, in front, the Bishop give the thurible to the Incensing Priest who continues the incensation of the altar as before until the Bishop has anointed the twelve crosses on the inner walls of the church.

NOTE. — The server who has charge of the holy oils will carry the vessel of Chrism to the table and prepare the cruets containing the *Oleum Catechumenorum* and the *Sanctum Chrisma*, and a large quantity of cotton and a rough towel.

104. At the end of the responsory the Bishop's miter is removed. *Orémus; Flectámus gēnua; Leváte.* The Bishop says the prayer *Descéndat, quæsumus.*

105. The Bishop intones the antiphon *Sanctificávit* (this word only), which the chanters continue and to which they add the psalm *Deus noster refúgium*.²² The *Glória Patri* is not said and the antiphon is repeated.

106. Having intoned the antiphon *Sanctificávit*, the Bishop resumes the miter. The Deacon receives from the cleric the cruets containing the Chrism and the Oil of the Catechumens which he hands to the Bishop. The latter takes the cruets in his right hand (or one

cruet in each hand) and pours the holy oils conjointly on the middle of the altar in a straight line from the epistle side to the gospel side. The Bishop gives the cruets to the Deacon, who hands them to the server to return them to the credence. The Bishop draws back the right sleeve of his cassock and alb²³ and with the palm of his right hand rubs spreads the holy oils over the entire surface of the altar, first towards the back of the altar and then towards the front of it. The Deacon and Subdeacon hold the borders of the Bishop's cope.

107. After the unction the Bishop will wipe his hand and his ring first with cotton and then with the towel, after which he will adjust the sleeves of his cassock and his alb. The server carries the cruets back to the table. The Bishop, facing the altar and standing on the predella, intones the antiphon *Ecce odor filii mei* (these four words only), which the chanters continue and to which they add the psalm *Fundamenta ejus*. The *Glória Patri* is not added and the antiphon is not repeated.

While the chanters are singing the platform is placed near the wall under the cross painted on the wall either behind the altar or opposite the gospel corner of the altar. A server prepares a thurible and a boat; a server prepares a salver with chrism and cotton, and Chart 5.

108. After the psalm is completed, the Bishop with miter stands on the predella facing the altar and recited the invitatory *Lápidem hunc*. He then intones the antiphon *Lápidēs pretiósí* (these two words only), which the chanters continue and to which they add the psalm *Lauda Jerúsalem* and the responsories *Hæc est Jerúsalem* and *Platææ tuæ*. The antiphon is not repeated.

ANOINTING OF THE TWELVE CROSSES ON THE WALLS OF THE CHURCH.

109. Having intoned the antiphon *Lápidēs pretiósí*, the Bishop descends to the foot of the altar and takes the crosier in the left hand. Preceded by the thurifer, the server with the Chrism, and cross-bearer and acolytes, the Bishop flanked by the ministers goes to the cross painted on the wall under which the platform was placed. The cross-bearer and acolytes stand at the left of the platform, the server with the Christ to the right of it. Crosier away, the bishop ascends the platform with the deacon and subdeacon. The deacon at the Bishop's right holds the Chrism²⁴ and the subdeacon is at the Bishop's left holding Chart 5.²⁵ The bishop

²²The antiphon *Sanctificávit Dóminus* may be repeated after each verse of this psalm. Schulte, 1907, footnote 1, p. 108.

²³An elastic or rubber band may be used to keep the bishop's sleeve back. The deacon, subdeacon and masters of ceremonies must take great care to prevent the bishop's sleeves touching the altar.

²⁴Or he may give it to the bishop.

²⁵If the platform is not large enough for the bishop and his ministers, the master of ceremonies may go up with the bishop and perform the duties of the deacon and subdeacon; but if he is not in sacred orders, he cannot wipe away the oil that may flow on the wall.

²⁶Above or below the cross, if it be of marble or metal. See Stehle, 1948, note 2, p. 112.

dips his right thumb into the Christ and anoints the wall on the painted cross²⁶ in the manner described above, saying:

Sancti ✠ ficétur et conse ✠ crétur hoc templum: In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti: in honórem Dei, et gloriósæ Vírginis Mariæ, atque ómnium Sanctórum: ad nomen, et memóriam Sancti N. (*Sanctórum N.N.*). Pax tibi.

He then wipes his thumb with cotton handed to him by the deacon. If the oil flow down the wall, the Deacon wipes it away with cotton.

After the unction the Bishop descends and the platform is carried to the next cross painted on the wall towards the left of the first cross, i.e., on the gospel side, proceeding towards the front of the church. The bishop then facing the cross on the wall which he just anointed puts incense into the censer, the Deacon offering the boat, and blesses the incense in the cense, saying:

Ab illo benedicáris, in cuius honóre cremáberis. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. ✠. Amen.

The Deacon then removes the miter and hands the censer to the Bishop, who, having bowed with his ministers to the cross, incenses it with three swings.

After the incensation all bow to the cross; the Bishop gives the thurible to the Deacon who hands it to the thurifer; the Bishop resumes the miter and the crosier, and all proceed to the second cross under which the platform was placed.

110. This ceremony is carried out at each of the twelve crosses painted on the wall, except that it is not necessary to put incense into the thurible at every cross, but it will be sufficient to renew it when necessary, i.e., at every third or fourth cross. The crosses are anointed in order, first on the gospel side, then at the front of the church, i.e., on either side of the main door, afterwards on the epistle side, beginning at the front of the church and finishing at the cross opposite the epistle corner of the altar or behind the altar.

111. While the last cross is being anointed one server gets ready the grains of incense on a salver and another the aspergillum. After the last unction the platform is removed. A server takes away the Chrism; the cross-bearer and the acolytes go to the gospel side of the altar and stand *in plano*; the thurifer carries the thurible to the acrosty; the Bishop and his ministers go to the foot of the altar, where the Bishop gives the crosier away and they ascend the predella and stand before the middle of the altar.

²⁷The center cross should not be placed over the sepulcher.

²⁸Marginucci, Lib. VII, cap. XVI, n. 112, foot-note, says that it is the custom (*presumably in Rome*) to attach beforehand five grains of incense to the crosses made of wax tapers, and then the bishop needs only to place the taper-crosses at their places with the grains of incense turned downwards. He remarks, "*Hæc ratio est commodior atque expeditior et præscriptio rubricæ eodem modo impletur.*"

112. The *incensing* priest goes to the Bishop and presents the thurible. The Bishop imposes incense in the usual manner, saying:

Ab illo benedicáris, in cuius honóre cremáberis. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. ✠. Amen.

The bishop, facing the altar, intones the antiphon *Ædificávit Móyses* (these two words only), which the chanters continue. After intoning, the bishop receives the thurible from the *incensing* priest, incenses this time only the table of the altar and then gives the thurible to the priest who continues the incensation as before.

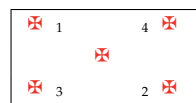
BURNING OF THE INCENSE ON THE ALTAR.

113. After the antiphon *Ædificávit Móyses* has been sung, the Bishop, still wearing the miter, recites the invitory *Dei Patris omnipoténtis*.

114. At the end of this invitory a server carrying the crains of incense on a salver and another server with the holy water ascend to the first step below the predella; the Bishop turns towards these two servers and, miter removed, blesses the grains of incense, saying the oration *Dómine Deus*. The Deacon hands the aspergillum to the Bishop, who sprinkles the grains in the middle, left and right. The aspersorium is handed back to the server, who places it on the credence table.

The Bishop receives the miter from the Deacon and the salver containing the grains of incense from the server. The latter goes to the epistle corner *in plano*, where he will receive the salver from the deacon after all the grains have been placed on the altar. A server brings to the altar the five crosses made of wax tapers, and stands at the right of the deacon.

115. The Bishop, having turned to the altar, takes the grains of incense from the salver and forms with five grains a cross at each of the five places on the table of the altar where he before made the unctions with the Oil of Catechumens and Holy Chrism, observing the order in the following plan.²⁷



After having made each cross, he places one of the crosses made of wax tapers on the grains, before making the next cross.²⁸ As soon as the Bishop has made the fifth cross a server lights the four ends of each cross of wax tapers.

The *incensing* priest carries the censer to the sacristy and his duty ceases. The salver is put on the credence.

116. A cushion is placed on the lowest step of the altar in the middle and, when the crosses have been lit, the Bishop and his ministers descend to the foot of the altar. The Deacon removes the Bishop's miter and zucchetto, after which all kneel. The Bishop, kneeling on the cushion, intones the *Alleluia* and the versicle *Veni sancte Spíritus* (these words only), which the chanters continue and to which they add the two antiphons *Ascéndit* and *Stetis Angelus*.

117. The *Alleluia* and the versicle *Veni sancte Spíritus...accende* having been sung, all rise and the Deacon puts the zucchetto on the Bishop. When the chanters have finished the antiphon *Stetit Angelus* the Bishop says *Orémus*, to which the Deacon and Subdeacon add *Flectámus génua; Leváte*. The Bishop recites the prayer *Dómine sancte*.

118. As soon as the grains of incense on the altar are consumed, servers scrape with spatulas the burnt incense and wax from the altar and place the scrapings into a vessel prepared for that purpose. The scrapings are afterwards thrown into the sacrarium. After the prayer *Dóminus sancte* the Bishop once again says *Orémus*, to which the Deacon and Subdeacon add *Flectámus génua; Leváte*. The Bishop recites the prayer *Deus omnipotens*.

119. After this prayer, with his hands extended on his breast, the Bishop recites in a *moderate tone* of voice (or sings *tono feriali*) the Preface. He says the conclusion in a low tone.

ANOINTING OF THE FRONT OF THE ALTAR.

120. The Bishop resumes the miter and ascends the predella with his ministers. A server carries on a salver a vessel of Chrism and cotton, and gives it to the Deacon. The Bishop intones the antiphon *Confirma hoc Deus* (these three words only), which the chanters continue and to which they add the psalm *Exsúrgat Deus*. The antiphon is not repeated.

121. As soon as the Bishop has intoned the antiphon *Confirma hoc Deus*, he dips his thumb into the Chrism and makes with it the sign of the cross on the front of the altar, half-way between the altar and the predella, saying nothing.²⁹ If the front of the altar is not solid this unction is made on the anterior part of the table,

or if a column supports the table in front at the center this unction is made on the front of the column's cap. When making this unction the bishop does not kneel. If the holy oil should flow down the front of the altar, the deacon wipes it off with cotton. After the unction, the bishop wipes his thumb with cotton.

122. The server receives the Chrism from the Deacon and carries it to the posterior corner of the altar at the gospel side. The Bishop and his ministers go to the foot of the altar and stand *in plano* facing the altar.

After the psalm the Deacon removes the miter and the Bishop says the prayer *Majestátem*.

ANOINTING OF THE JUNCTURE OF THE TABLE AND THE SUPPORT.

123. After this prayer the Bishop resumes his miter and goes with his assistants to the posterior corner of the altar at the gospel side and, having dipped his thumb into the Chrism, makes with it three times the sign of the cross over the junction of the table and support, as if to join them together, drawing the upright line from the table to the support and the transverse line over the juncture of the table and support, saying:

In nómine Pa ✠ tris, et Fí ✠ lli, et Spíritus ✠ sancti.

He does the same in succession at the anterior corner on the gospel side, at the posterior corner on the epistle side and lastly at the anterior corner on the epistle side. If the holy oil should flow down the support, the deacon will wipe it off with absorbent cotton.

124. The bishop returns with his ministers to the middle of the altar *in plano*. The server carries the Chrism to the table. The Bishop's miter is removed and he says the prayer *Súplices*.

125. At the end of this prayer the bishop, with his ministers, goes to the faldstool which is placed *in plano* at the epistle corner of the altar steps and sits. Two servers, one with the ewer and basin and the other carrying a tray with cotton balls and alcohol swabs and a towel, go to the Bishop. The Bishop cleans his hands, washes and dries them.

In the meantime two priests (deacons or subdeacons) rub off with cotton and sponges the oil on the table of the altar and at its four corners and wipe these places with coarse towels or cloths.

²⁹If a metal cross is affixed to the front of the altar, it may be removed for this occasion, or the unction may be made *above* this cross.

CHAPTER

5

BLESSING OF THE ORNAMENTS

BLESSING OF THE ALTAR-CLOTHS, VASES AND ORNAMENTS FOR THE CONSECRATED CHURCH AND ALTAR.

126. When the Bishop has washed his hands and the altar has been washed, servers bring to the faldstool the altar-cloths and other altar and church ornaments to be blessed by the Bishop.¹ At the same time a server takes the aspersorium and stands to the right of the Deacon. The Deacon removes the miter and the Bishop rises and blesses the altar cloths and other ornaments with the prayer *Omnípotens*.

After this the Deacon hands the aspergillum to the Bishop who sprinkles the articles. The Bishop then sits and resumes the miter.

127. The sacristans cover the altar with the cerecloth² over which they place the three altar-cloths. The cross and candlesticks are also put in the proper places, and the predella and steps of the altar are covered with carpets.

When the sacristans begin to cover the altar the Bishop rises, and, having turned towards the altar, intones the antiphon *Circumdáte Levítæ* (these two words only), which the chanters continue and to which they add the antiphons, responsory and psalm that follow, during which the Bishop, wearing the miter, remains standing. The antiphon *In velaménto*, which precedes the psalm, is not repeated.

¹In case they should be very numerous, they may be left on a table to which the bishop goes and there blesses them. Schulte, 1907, footnote 4, p. 128.

²A linen cloth, waxed on one side, which is commonly called the *Chrysmale*. It must be of the exact size of the mensa, and it is placed under the linen altar-cloths, the waxed side being turned towards the table. The cerecloth is not necessary unless the oil remains on the stone despite the efforts of the clergy in charge of cleaning the altar.

INCENSATION OF THE ALTAR.

128. When the altars have been covered and ornamented and the psalm *Deus Deus meus* is finished, the Bishop sits and in the usual manner puts incense into the thurible held before him by the thurifer.

Ab illo benedicáris, in cuius honóre cremáberis. In
nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. ✠.
Amen.

The Bishop then rises, receives the crosier and goes with his ministers to the foot of the altar, where he lays aside the crosier and the Deacon removes the miter. The Bishop bows to the cross on the altar, and the Deacon and Subdeacon make at the same time a simple genuflection, after which they ascend to the predella. The Deacon, having received the thurible from the thurifer, hands it to the Bishop, who intones the antiphon *Omnis terra* (these two words only), which the chanters continue to the end. After the Bishop has intoned and antiphon, he incenses the mensa by making *once* with the thurible a cross over it.

129. When the chanters have finished the antiphon, the Bishop again intones the same antiphon and incenses the mensa a second time in the same manner as above, while the chanters repeat the antiphon.

130. At the end of the antiphon the Bishop intones the same antiphon a third time and incenses the altar a third time in the same manner as above, while the chanters repeat the antiphon.

Then the Bishop gives the thurible to the Deacon who hands it to the thurifer.

131. When the chanters have finished this antiphon the third time, the Bishop, standing on the predella and facing the altar, recites the prayers *Descéndat* and *Omnípotens* and the versicles which follow them.

132. The Bishop with his ministers descends to the foot of the altar, where he resumes his miter, bows to the cross (the Deacon, the Subdeacon and other attendants make a *simple* genuflection *in plano*) and receives the crosier.

Then the following is observed: either

1. All repair to the sacristy, in the order in which they came to the Church, to vest for Mass; or
2. If the Consecrator is to sing the Mass, he may be accompanied to the faldstool by the ministers; the latter then go to the sacristy to put on the dalmatic and tunic and return to the throne or faldstool to vest the consecrator; or

3. If the Consecrator is to celebrate a *low* Mass, he is led to the faldstool by the ministers, who remove the Consecrator's miter and cope. The ministers then, preceded by the cross-bearer, acolytes and other assisting servers, go to the sacristy and divest, and the chaplains take their places at the side of the Consecrator, whom they assist in vesting. If the Mass is celebrated by a priest, it ought to be a Solemn High Mass.

133. While the celebrant and his ministers are vesting for Mass, the altars are ornamented and the stoups at the entrance of the church are filled with holy water. If any of the holy water that was blessed *at the door of the church* remain, it may be used for this purpose.

134. After the Mass the ashes which were spread on the floor of the church for the tracing of the Greek and Latin alphabets are swept away by the sacristans, the church undergoes a cleaning and the soiled sponges, towels, cloths, cotton, etc., are removed.

CHAPTER

6

MASS AND DIVINE OFFICE

MASS OF THE CONSECRATION.

135. With regard to the Mass the following rules are to be observed:

- (I) *In genere* it will be the Mass *Terribilis est locus iste* as found in the *Commune Dedicationis pro Anniversario*, with *Gloria*; the prayer *Deus qui invisibiliter*, etc., found at the end of this Mass;¹ *Credo*; Preface, either *de Octava* if it is *proper*, otherwise *de Trinitate* or *Communis* according as the consecration takes place on a Sunday or week-day; Gospel of St. John at the end of Mass, unless the commemoration of a Sunday, or of a ferial which has a proper Gospel was made, when the Gospel of the Sunday or ferial is read.
- (II) On the following days the Mass *Terribilis est locus iste* will be celebrated in the manner described above, but the commemoration of the feast celebrated on that day will be added *sub unica conclusione* to the oration of the Mass *Terribilis*.
 - (1) Circumcision, Sacred Heart;
 - (2) Immaculate Conception, Annunciation and Assumption of the B.V.M.;
 - (3) Nativity of St. John the Baptist, St. Joseph, Ss. Peter and Paul, All Saints;
 - (4) During the octaves of Epiphany, of Easter from Wednesday to Saturday, of Pentecost

from Wednesday to Saturday;

- (5) Vigils of Christmas and Pentecost.
- (III) On the following days the current Mass is celebrated and a commemoration of the Dedication Mass, *Terribilis*, is added *sub unica conclusione*.
 - (1) Sundays: I Advent, I Lent, Passion, Palm, in *Albis*, Trinity;
 - (2) Feasts: Christmas, Epiphany, Easter (Sunday, Monday, Tuesday), Ascension, Pentecost (Sunday, Monday, Tuesday), *Corpus Christi*;
 - (3) Ash-Wednesday and during Holy Week.²

136. At the end of Mass the Bishop gives the solemn blessing in the usual manner, *at the altar* if he is the celebrant of the Mass.

MASS ON THE FEAST AND DURING THE OCTAVE.

137. The following rules are to be observed:

- 1. *Regularly* Mass should not be celebrated in the church on that day *before* the consecration.
- 2. If the priests strictly attached to the church must for any reason celebrate Mass in the church *before* its consecration on the day of the consecration, this Mass must be *conformis officio*,³

¹Those commemorations must be added which are not omitted even on double feasts of the first class, i.e., Sundays, major ferias, octave-days (not days *within* an octave) and days within the privileged octaves of Christmas, Epiphany, and *Corpus Christi*. — S.R.C., Feb. 23, 1884, n. 36.05, III ad 1.

²S.R.C., Feb. 23, 1884, n. 3605, III ad 3.

³This presupposes that the church is a *blessed* church.

3. All Masses celebrated in the church on the day of the consecration *after* its consecration must be *de Dedicatione*, as described above.
4. If on days during the octave, on which it is allowed by the Rubrics, the *Missa de octava* is celebrated it will be *de festo*, as given above, except that the *second* oration will be *de B. Maria V.* and the *third* will be *Ecclesiæ*. When, however, a special commemoration (of a *simplex* feast) is to be made, it will be the *second* and the *third* will be *de B. Maria V.*, and the commemoration *Ecclesiæ* will be omitted. When two special commemorations are to be made, the oration *de B. Maria V.* is also omitted.

DIVINE OFFICE ON THE FEAST AND DURING THE OCTAVE.

138. The Consecrator, even if he is not the Ordinary, may (is not obliged) recite the *Officium de Dedicatione*.⁴

ANNIVERSARY OF THE CONSECRATION.

139. The rules given above concerning the Mass on the day of the consecration of a church and during its octave are applicable to the anniversary also, except the prayer which is *Deus qui nobis per singulos annos*. If another dedication is to be commemorated, the prayer for this commemoration will be *Deus qui invisibiliter* (with Secret and Postcommunion at Mass), proper of the consecration.

⁴S.R.C., May 7, 1746, n.2390 ad III.

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