

Consecration of a Church

Fr. Gregory R. Barnes

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CHAPTER

1

EXPOSITION 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 AC with holy-water, go to the entrance of the oratory to receive B, vested in rochet and mantelletta, with biretta. Bishop removes biretta at the entrance and receives holy water from the rector.¹
3. If there is an altar in the oratory, 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. Bishop carries the reliquary with both hands and places it in the urn, locks the urn and removes his stole. 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
6. Clergy return to the relics and recite Matins and Lauds *De communi plurimorum martyrum*. 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*, without mentioning the name of the martyrs, found in the Breviary on October 14. No commemorations are made because it is a votive office⁴.
7. During the night two candles should be kept burning before the relics.⁵ 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 Rev. A. J. Schulte. *Consecranda*. New York, Cincinnati, and Chicago: Benziger Brothers, 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.

⁴The office *Dedicationis Ecclesiae* 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.

⁵It 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

2

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 CB and ACs 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.

FROM THE BEGINNING TO THE BLESSING OF THE WATER.

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. SD and D vest in amice, alb and cincture, D dons a white stole. D (referred to as the "Guard") who is to guard the church vests in the same manner as the officiating D.

13. The laity are not permitted into the church, and all doors but the main doors are locked. D and SD flank the faldstool, which stands in the middle of the

church, facing the main doors. CB and ACs stand near D, facing the doors. Assisting clergy in surplice and the Guard go to the entrance and receive B, in the mantelletta, who is lead immediately to the faldstool. Bishop sits and orders the twelve crosses to be lighted. The clergy arrange themselves in rows behind and on the sides of the faldstool.

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

1. CB and ACs;
2. Chanters⁴ and clergy, two by two;
3. Bishop between D and SD;
4. B'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.

15. Upon arrival, CB and ACs stand to the Gospel side of the table, facing the Epistle side; the clerics and priests stand in rows before the altar; chanters go to the lectern. Bishop and minsters go to the altar 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, D and SD flanking. Once Bishop is seated MC2 distributes vestments to the clergy who will vest B; the clergy approach the faldstool and stand a short

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*.

⁴If the chanters are not vested in cassock and surplice they precede the cross-bearer. See Schulte, *Consecranda* Note 2, p. 31.

distance from it. Book- and Candle-bearers take Pontifical and candle and stand behind Bishop and to his left. Altar boys stand by ready with ewer, basin and towel.

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

18. Bishop sits immediately after reading *Ne reminiscaris*. D removes B's pectoral cross and mantelletta. Bishop dons biretta and his hands are washed, altar-boys standing.⁵

19. After the hand-washing, D takes biretta and the vesters approach B, who stands. D and SD vest Bishop in amice, alb, cincture, pectoral cross, white stole and cope. D imposes miter⁶ and Bishop receives crosier. Bishop sits with D and SD and they read alternately⁷ the seven penitential psalms. Once the chanters have finished the seventh psalm B alone repeats *Ne reminiscaris*.

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

1. CB and ACs;
2. Chanters, two by two;⁸
3. Clergy two by two;
4. Bishop between D and SD;
5. Miter and crosier, book (with *Pontificale*) and candle bearers.

CB and ACs stand at the right side of the entrance so that Bishop can see the cross; Chanters stand near the lectern; Clergy and clerics stand in semicircular rows; Bishop stands with ministers in front of the door, facing it.

21. Crosier and miter away. Bishop intones *Adesto Deus unus* (these three words only) which the chanters continue to the end. Bishop afterwards says the oration *Actiones nostras*. After the oration Bishop receives miter and kneels before the faldstool. 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 *Exaudi nos Domine* after the second *Propitius esto*

⁵See Schulte, *Consecranda*, note 1, p. 39.

⁶It seems that Bishop should be sitting at this time, since he does not normally receive the miter at the faldstool while standing.

⁷The bishop usually reads the first verse of each psalm and recites the verse *Gloria Patri*. Schulte, *Consecranda*, note 3, p. 39.

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

⁹This exorcism is particular to making Gregorian Water.

¹⁰The procession walks around and Bishop sprinkles the cemetery also if it be adjacent. Schulte, *Consecranda*, n. 41, p. 44.

¹¹If 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. *ibid.*, note 2, p. 44.

BLESSING OF THE WATER.

22. 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. Bishop exorcises⁹ the salt. Bishop then gives crosier away, D removes miter and blesses the salt with his hands joined.

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

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

26. 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. ✠. Amen.*

27. D hands a towel to B; afterwards Bishop says with folded hands the oration *Deus, invictæ.*

BLESSING OF THE EXTERIOR OF THE CHURCH.

28. Bishop resumes 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 Gregorian water into the aspersorium and then stands to the right of D. D removes miter and hands aspergil to B, who intones *Asperges me*, which is continued by the chanters. Bishop sprinkles himself, the clergy and the bystanders.

29. CB and ACs stand to the right of B, who resumes miter. CB and ACs proceed Bishop and ministers around the outside of the church, epistle side first. B sprinkles in the form of a cross the *upper part of the walls* of the church¹⁰ saying continually: *In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti*, not adding the word *Amen*. The holy water bearer walks to the right of D and the people may follow B.¹¹

30. The chanters finish the antiphon and sing the resonsory *Asperges me*, which is sung while Bishop sprinkles the outside of the church.

31. Having arrived back at the main entrance, Bishop hands sprinkler to D, who passes it to the water carrier.¹² D removes miter; CB and ACs stand at the right of B. When the chanters have finished Bishop faces the door of the church says *Orémus*, D adds *Flectámus génua*, and all make a simple genuflection.¹³ Then¹⁴ SD says *Leváte* and all rise. Bishop says the oration *Omnípotens sempitérne Deus*.

32. Bishop resumes 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 church¹⁵ says in a loud tone:

Quis est iste Rex Glóriæ?

Bishop answers in the same tone:

Dóminus fortis, et potens: Dóminus
potens in prælio.

33. Bishop gives away crosier, receives sprinkler from D 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*.

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

35. 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*.

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

38. Bishop strikes the door as before and repeats the ceremonies, this time, after the Guard's interrogation, Bishop and all clergy answer:

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

39. 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. B, D and SD enter the church and Bishop says in a loud tone *Pax huic domui*, to which the Guard answers *In introitu vestro*, and all the clergy answer *Amen*.

40. The Guard goes to the sacristy and devests. Bishop moves to the right so that CB and ACs, chanters, assistant clerics and mason enter the church, after which the church is closed and locked.¹⁶ All in the church most in procession, CB and ACs 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 *Zachæ efestínans*.

BLESSING OF THE INTERIOR OF THE CHURCH.

41. CB and ACs 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 B. Upon the completion of the antiphons, B gives crosier to crosier-bearer and D removes miter and zucchetto. MC1 signals all to kneel on both knees and Bishop intones the *Veni Creator Spiritus*, which is continued by the chanters. All rise at the end of the first strophe, D replaces B's zucchetto, and remain standing until the end of the hymn.

42. At the beginning of the second strophe several assistants sprinkle the floor the ashes in which the letters of the Latin and Greek alphabets are to be delineated.¹⁷

43. After the singing of the *Veni Creator Spiritus*, Bishop resumes miter and kneels before the faldstool. All also kneel¹⁸ 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

¹²The water carrier ought to refill at this time.

¹³Except CB, ACs and book and candle bearers.

¹⁴Subdeacon does not say *Leváte* until everyone (or at least the bishop and those close to him) achieved a genuflecting position.

¹⁵The door may be slightly open, so that the bishop and deacon can hear each other. Schulte, *Consecranda*, note 1, p. 46.

¹⁶The visiting clergy and the people remain outside the church.

¹⁷They 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.

¹⁸Except for, of course, the cross-bearer and acolytes, and the assistants sprinkling the ash.

¹⁹If 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, *Consecranda*, Note, p. 51.

placed in the altar.¹⁹

44. The MC2 gets the Chart 1. After the chanters have sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogamus audi nos* B, D, SD and crosier-bearer rise. Bishop receives crosier and recites, using Chart 1, held by the subdeacon, alternately with all present:

- ✠. Ut locum istum visitare digneris.
✠. Te rogamus audi nos.
✠. Ut in eo Angelorum custodiam deputare digneris.
✠. Te rogamus audi nos.

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. D raises the border of B's cope whenever Bishop makes the sign of the cross. After the petitions, Bishop gives away cross and he and all who rose with him kneel and the Litany is sung to the last *Kyrie eleison*.

45. After the Litany, all rise; D removes miter. *Oremus. Flectamus genua. Levate.* Bishop facing the altar says the two orations *Præveniat nos* and *Magnificare*.

46. Bishop resumes miter and receives the crosier. CB and ACs lead Bishop and 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, 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.

CB and ACs stand opposite Bishop and move with him along the line. As soon as B 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*.²⁰

47. When Bishop has finished writing the Latin alphabet he goes with his assistants, preceded by CB and ACs, 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 adjuvandum me festina.

Bishop standing in the same place and without miter says:

✠. Gloria 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 B. All present kneel and rise with B.

BLESSING OF THE GREGORIAN WATER.

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

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

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

51. 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 ✠ lii et Spiritus ✠ sancti.

✠. Amen.

Bishop mixes the salt and ashes with his right hand. Bishop then takes a handful of this mixture and drops it into the water *one* time²¹ in the form of a cross saying:

Commixtio salis, cineris, et aquæ pariter fiat. In nomine Pa ✠ tris, et Fi ✠ lii et Spiritus ✠ sancti.

✠. Amen.

D hands Bishop a towel with which he wipes his hand.

²⁰Schulte, *Consecranda*, p. 56.

²¹The Pontifical seems to indicate that the bishop performs this ceremony *three times*, but the authors imply that it is done only *once*. *ibid.*, footnote 1, p. 60.

52. Bishop then without miter or crosier, blesses the wine. 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 nomine Pa ✠ tris, et Fi ✠
lii et Spiritus ✠ sancti.
✠. Amen.

Bishop then recites the oration that follows.

53. Bishop resumes the miter and says the prayer *Santcti ✠ ficare* over the water.

54. Bishop receives crosier and goes to the main door of the church accompanied by D and SD and preceded by CB and ACs. 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 positis crux*.

55. 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 omnipotentem*.

While Bishop recites this invitatory a cleric fills the aspersion 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.

CHAPTER

3

CONSECRATION OF THE ALTAR

SPRINKLING OF THE ALTAR.

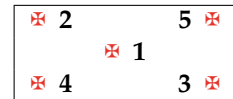
56. Bishop takes crosier and goes to the altar which is to be consecrated. At the foot of the altar he gives away his crosier and ascends the predella where he intones the antiphon *Introibo ad altare Dei* (these four words only), which is continued by the chanters. After the antiphon the chanters sing 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.

57. 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 Mariæ,
atque ómnium Sanctórum, et ad nomen
ac memóriam Sancti N. (*Santórum N. N.*).
In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus
✠ sancti. Pax tibi.

58. D 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 D who hands it and the aspersorium to the cleric. MC2 receives Chart 2 from SD.

59. 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.

60. 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 aspergil from D 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

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, *Consecranda*, footnote 1, p. 64.

iddle at the front of the altar. Bishop is accompanied by D, SD 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

61. 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*.

62. 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.

63. At the middle of the altar, after the seventh sprinkling, Bishop descends from the predella to the foot of the altar. Preceded by CB and ACs, accompanied by D, SD 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 CB and ACs, 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.

64. 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.

65. 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.

66. Bishop returns to the foot of the altar. When chanters intone the antiphon *Domus mea* B, preceded by CB and ACs and accompanied by D, SD 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.

67. 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

68. 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.*

69. 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.

70. 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, loud enough to be heard by those near him.

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, *Consecranda*, footnote, p. 68.

³Ibid., 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, *Consecranda*, footnote 1, p. 74.

71. 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.

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

1. CB and ACs;
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 D and SD;
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.

73. 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*.

74. 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. Instead 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.

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

76. 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. CB and ACs;
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;¹⁰
6. Bishop with miter and crosier between D and SD;
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*...

77. 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.¹¹

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

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

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, *Consecranda*, 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 *seccarium*. *ibid.*, footnote 1, p. 78.

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

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

¹⁰Instead of these priests the consecrator may carry the relics on a salver. Schulte, *Consecranda*, footnote 1, p. 81.

¹¹The 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. *ibid.*, footnote 2, p. 82.

80. 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,¹² 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*.

81. The Bishop goes to the faldstool and standing intones the antiphon *Ingredimini 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.

82. 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.

83. While the antiphon *Exultabunt* 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*.

84. 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 sepúl-

crum. 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 *Consecratur* 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*.

85. 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.

86. 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 untiómem et Dei bene-
dictiόnem. In nómine Pa ✠ tris, et Fí ✠ lii,
et Spíritus ✠ sancti. Pax tibi.

87. 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 spreadst the cement over the ledge on the inside of the sepulchre.¹³ The Bishop now takes the slab in his hand, intones the antiphon *Sub altare Dei* and places the slab over the opening of the sepulchre. The chanters continue the antiphon *Sub altare Dei audivi*, to which they add, if necessary, the antiphon *Corpora sanctorum*.

¹²The 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, *Consecranda*, footnote 1, p. 83.

¹³The bishop may be assisted by the mason, and care should be taken that the cement does not fall on the sack containing the relics. *ibid.*, footnote 1, p. 89.

88. 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.¹⁴ 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 altar¹⁵ 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 Fí ✠ 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.

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

Ab illo benedicáris, in cujus honóre
cremáberis. In nómine Pa ✠ tris, et Fí ✠
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.

90. 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.

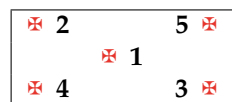
91. Two priests, deacons or subdeacons, bested in suplice, wipe with sponges the altar and its base, and then dry these places with rough towels. The sponges and towels are afterwards placed in a large vase behind the altar. After the function they are washed and

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 priest¹⁶, vested in surplice, whose duty it will be to incense the altar during the consecration will stand near the server with the holy oil.

92. 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.



93. 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.¹⁷

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

¹⁴ A damp sponge is better for this, as both a dry sponge and a rough trowel will tend to scratch the surface of the altar.

¹⁵ Martinucci, 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, *Consecranda*, footnote 1, p. 90.

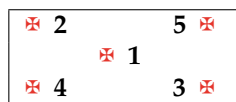
¹⁶ From now on, referred to as the *incensing priest*.

¹⁷ If 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, *Consecranda*, footnote 1, p. 96.

ANOINTING OF THE ALTAR.

95. 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*.¹⁸ The *Gloria Patri* is not added. The antiphon is repeated after the psalm.

96. 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 Fí ✠ lii, et Spíritus ✠
sancti: in honórem Dei, et gloriósæ Vírgi-
nis Maríæ, atque ómnium Sanctórum: ad
nomen, et memóriam Sancti N. (*Sanc-
tórum 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.

97. 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.

98. 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.*

99. 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 Fí ✠ lii, et Spíritus ✠
sancti: in honórem Dei, et gloriósæ Vírgi-
nis Maríæ, atque ómnium Sanctórum: ad
nomen, et memóriam Sancti N. (*Sanc-
tórum 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.

100. 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.

101. 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.*

102. 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 add the psalm *Eructávit cor meum*.¹⁹ The *Gloria Patri* is not said and the antiphon is repeated.

¹⁸Schulte, *Consecranda*, The rubric applied to psalm 42 above applied here as well.

¹⁹The antiphon *Unxit te Deus* may be repeated after each verse of this psalm. *ibid.*, footnote 1, p. 104.

After intoning the antiphon the Bishop resumes his 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 Fí ✠ lii, et Spíritus ✠
sancti: in honórem Dei, et gloriósæ Vírgi-
nis Mariæ, atque ómnium Sanctórum: ad
nomen, et memóriam Sancti N. (*Sanctórum 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.

103. 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.

104. 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.

105. At the end of the responsory the Bishop's miter is

removed. *Orémus; Flectámus gēnuā; Leváte.* The Bishop says the prayer *Descēdat, quæsumus.*

106. The Bishop intones the antiphon *Sanctificávit* (this word only), which the chanters continue and to which they add the psalm *Deus noster refúgium*.²⁰ The *Glória Patri* is not said and the antiphon is repeated.

107. 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 alb²¹ 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.

108.

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

BURNING OF THE INCENSE ON THE ALTAR.

ANOINTING OF THE FRONT OF THE ALTAR.

ANOINTING OF THE JUNCTURE OF THE TABLE AND THE SUPPORT.

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

INCENSATION OF THE ALTAR.

²⁰The antiphon *Sanctificávit Dóminus* may be repeated after each verse of this psalm. Schulte, *Consecranda*, footnote 1, p. 108.

²¹An 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.

CHAPTER

4

MASS AND DIVINE OFFICE

MASS OF THE CONSECRATION.

MASS ON THE FEAST AND DURING THE OCTAVE.

DIVINE OFFICE ON THE FEAST AND DURING THE OCTAVE.

ANNIVERSARY OF THE CONSECRATION.

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