CONSECRANDA

RITES AND CEREMONIES OBSERVED AT THE CONSECRATION OF CHURCHES, ALTARS, ALTAR-STONES, CHALICES AND PATENS
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RITES AND CEREMONIES OBSERVED AT THE CONSECRATION OF CHURCHES, ALTARS, ALTAR-STONES, CHALICES AND PATENS

BY

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Professor of Liturgy at Overbrook Seminary

WITH NUMEROUS ILLUSTRATIONS

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 Recommendation.

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The Rev. A. J. Schulte, Professor of Sacred Liturgy in the Seminary of St. Charles Borromeo, Overbrook, is about to publish several works on the Rites and Ceremonies of some of the principal Functions of the Roman Pontifical and Roman Ritual.

From what we have read of this addition to our liturgical literature, we feel safe in recommending it to the clergy of the Archdiocese. Father Schulte has made this department of sacred science a special study for several years and has been eminently successful in conveying to others his knowledge of its details. An extensive, exhaustive, and practical treatise is the natural outcome of such applied qualifications on the part of the gifted and industrious author. Hence our recommendation.

+ Patrick John Ryan,
Archbishop of Philadelphia.
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INTRODUCTION.

Most priests who have taken part in the ceremonial at public functions of the Church must have realized at times a distinct want in our manual literature of liturgical practice. This want consists not so much in the lack of texts and commentaries which point out and interpret to us the ceremonies and rubrics of the liturgy, as rather in the need of one or more manuals which contain what we want for certain occasions, and that only, but that completely. The Pontifical and the Ritual prescribe definitely what is to be done in each case, but everybody who uses these official texts has experienced the embarrassment caused by the necessity of immediately locating the precise ceremony or prayers wanted, which are often merely referred to in the text, and which are to be found in some other part of the book, under a different function, or in one of the Appendixes. The advantage, therefore, of having a manual for the celebrant and ministers at any public function which contains all that belongs to one ceremony in compact form, with such directions as to leave no doubt about what has to be done hic et nunc, and with all the prayers in full, must be at once apparent from a practical point of view; for it saves annoyances and delays which are at times a source of irreverence and disedification to the critically disposed spectator, and which prevent the dignified and prompt performance of the ceremonies of the Church.
Father Schulte, whose experience for many years as instructor in Rubrics and professor of Liturgy in the Seminary has enabled him to meet all the difficulties occasioned by the use of the liturgical text-books as a manual in the performance of the various priestly and episcopal functions, has devoted long and serious study to their removal. With a mind singularly accurate and careful to obtain in every case the most approved authority and interpretation, he has set about preparing a series of liturgical manuals of which the present volume represents the first instalment. In general the design of this series is in harmony with that begun in the Ecclesiastical Review some years ago, and of which a little volume, entitled "The Sacraments or the Parish Priest on Duty," was published as a beginning; but in scope and size Father Schulte's work is much larger and more satisfactory, both to the students and professors in the Seminary and to bishops and priests on whom devolves the performance of ecclesiastical functions.

In brief, then, this volume, entitled Consecranda, contains the rites and ceremonies of some of the principal functions in which a bishop is celebrant. It is not merely a Ceremonial, but also a Pontifical, containing complete directions, together with the prayers, psalms, and antiphons, in which the words are marked with the proper accents for chanting or reading. In describing the ceremonies the compiler has followed such recognized authorities as De Herdt, Martinucci, Van der Stappen and Hartmann, and has consulted the latest edition of the authentic Decrees of the Sacred Congregation of Rites. Whilst the matter cannot be said to be new, inasmuch as it follows the approved text of the liturgical books and the authentic interpretations, it is nevertheless new, in so far as it is the first time that these rites and ceremonies have been presented in one volume in English. "Non nova sed nove."
INTRODUCTION.

To consult the convenience of those who will use this book, the compiler has, as already indicated, purposely repeated the prayers, psalms, antiphons, rites and ceremonies, thereby relieving the celebrant of the necessity of repeatedly recurring to other parts of the book. Exceptions were made only with regard to parts readily located and causing no inconvenience.

In order not to increase the bulk of the volume, the ceremonies and prayers which have reference to one or more objects of the same class have been brought together under one chapter. Thus, for example, the ceremonies and prayers used at the consecration of one or of several altars are the same, except that at certain times the same ceremony is to be repeated at each altar in succession and the plural number should be used instead of the singular in the prayers. In such cases the changes have been inserted in Italics.

For the sake of greater clearness it seemed desirable to preface the subjects treated by some preliminary remarks, setting forth the matter in the light of Canon Law and the Decrees of the Sacred Congregation of Rites. In the section entitled "Preparations," which usually follows, the compiler has enumerated all the articles that are necessary for the ceremony. In the section called "Function" the rites and ceremonies proper are described. A large number of illustrations will assist materially in the interpretation of the rubrics. Indeed, a more practically useful work, tending to the edification of the Church, we can hardly conceive under present circumstances.

H. J. HEUSER.

OVERBROOK SEMINARY.
CONSECRANDA.

CHAPTER I.

CONSECRATION OF A CHURCH.

Section I. Preliminary.

A. NOTES.

1. Not only churches, but also public and semi-public oratories,\(^1\) may be consecrated.\(^2\) The ordinary minister of consecration is the diocesan bishop; the extraordinary minister is a priest delegated in a special manner by the Roman Pontiff. This delegation is granted only for some very urgent cause. A bishop of another diocese cannot \textit{licitly} consecrate a church without the permission of the Ordinary, although without such permission the church would be \textit{validly} consecrated.\(^3\)

2. To \textit{licitly} consecrate a church it is necessary to consecrate also a \textit{fixed} altar in the same church, which ought to be the high altar. If the high altar is already consecrated, one of the smaller altars is consecrated.\(^4\) If \textit{all} the altars of a church have been already consecrated, such a church cannot be \textit{licitly} consecrated\(^5\) unless a special Apostolic Indult has been obtained.

3. One and the same bishop must perform the function from the beginning to the end, so that it is unlawful for

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\(^1\) Churches built of \textit{wood} cannot be consecrated.—S. R. C., April 11, 1902.

\(^2\) S. R. C., June 5, 1899, n. 4025.

\(^3\) Benedict XIV, Const. "\textit{Ex tuis}," § 9, Nov. 16, 1748.

\(^4\) S. R. C., Aug. 31, 1872, n. 3269 ad 1.

\(^5\) S. R. C., June 8, 1896, n. 3907 ad 1.
one bishop to consecrate the church and another the altar.¹

4. The consecration may take place on any day of the year, but preferably on a Sunday or feast-day.²

5. The consecrator and those ³ who have asked for the consecration are obliged to observe the day before the consecration as a day of fast and abstinence. Timely notice should be given to all concerned. The faithful should also be notified on the Sunday before the consecration of the Indulgence of one year, granted to all who visit the church on the day of its consecration.

6. On the walls (not on the pillars or columns) inside the church there must be twelve crosses. They may be painted on the wall, or if made of marble or metal they are attached to the wall.⁴ They are affixed to the wall about seven and one-half feet above the floor. There should be six on each side, equally distant from one another; one should be at each side of the main altar, one at each side of the main entrance, and four on each side wall.⁵ Above each cross ⁶ a bracket, made of metal or wood, with a candle is fastened. These candles should burn from the beginning of the consecration until the evening when the church is locked, and all day on the anniversary of the consecration.

¹ S. R. C., March 3, 1866, n. 3142 ad II.
² Pontificale Romanum, Pars II, De Ecclesiae Dedicatione.
³ Ordinarily only the clergy attached to the church.—Berna-d, "Le Pontifical," Vol. III, p. 7. If it be a parish church, the parishioners fast also.—Van der S'appen, Vol. III, Quæst. 32, III.
⁴ Only the parish priest, if he alone asked—Marc, 1221, N. 2.
⁵ These twelve crosses are never to be removed.—S. R. C., Feb. 18, 1696, n. 1939. Failing documents they serve to prove that the church has been consecrated.
⁶ Pontificale Romanum, Ibidem. Martinucci, Lib. VII, cap. XVI, n. 4, says that they should be fastened below the crosses.
7. On both stone jambs of the main entrance, about four and one-half feet above the base, a cross should be chiseled, which the bishop anoints during the function. If the jambs are constructed of bricks, two small marble crosses may be made and attached to the jambs. Care should be taken that there be no obstruction on the exterior of the church which could prevent the bishop from passing round it.¹

B. FIXED ALTAR.²

8. (a) The fixed altar is a permanent structure of stone, consisting of the table (mensa) and the support (stipes). The table must be a single slab, firmly joined by cement to the support, so that table and support together make one piece. The surface of the altar-table should be perfectly smooth and polished. For the purpose of consecration five simple crosses are engraved upon the table: one at each of the four corners, about six inches from both edges, but directly above the support, and one in the centre³ (Fig. 1). The support may be either a solid mass or it may consist of four or more columns.⁴ These must be of natural stone, firmly joined to the table. The substructure need not, however, consist of one piece. But it should in every case be built on a solid foundation, so as to make the structure permanent.

¹ If the obstruction is of such a nature that the exterior walls cannot in any manner be reached, the church cannot be consecrated without a special Apostolic Indult.—S. R. C., Feb. 22 1888, n. 3687 ad I.
² In the illustrations we have followed the patterns suggested by Van der Stappen in his Sacra Liturgia.
⁴ These columns may not be made of bricks and be faced with more valuable marble or stone (veneer).—S. R. C., Dec. 14, 1888, n. 3698 ad II.
(b) The support or *stipes* may have any of the following forms:

1° At each corner a column of natural stone, and the spaces between the columns may be filled with any kind of stone, brick or cement (Fig. 1).

![Fig. 1](image)

2° At each corner a column of natural stone, and the spaces on the sides and back filled with any kind of stone, brick or cement, but the space between the two columns in front is left open, so as to place there (exposed) a reliquary containing the body (or a portion) of a saint, beneath the table of the altar (Fig. 2).

![Fig. 2](image)

3° Beside the four columns, one at each corner, a fifth column may be placed in the centre at the front. In
this case either the space between the columns of the back only is filled with stone, brick or cement (Fig. 3), or both the back and the sides may be filled up (Fig. 2).

Fig. 3.

4° If the table is small (it should in every case be larger than the stone of a portable altar), four columns are placed under it, one at each corner; and, to make up the full length required, frames of stone or other material may be added to each side. These added portions are not consecrated, and hence they may be constructed after the ceremony of consecration (Fig. 4).

Fig. 4

5° If the table is deficient in width, four columns are placed under it, one at each corner, and a frame of
stone or other material is added to the back. This addition might properly be somewhat higher than the altar itself; and it is not, of course, to be consecrated (Fig. 5).

Note I.—If altars are erected according to 4° and 5°, the spaces between the columns may be filled with stone, brick or cement, or they may be left open, as noted under 2° and 3°.

Note II.—If the spaces between the columns are filled in with stone, brick or cement, the interior may remain hollow, but such spaces are not to be used as closets for storing articles of any kind, even such as belong to the altar.¹

(c) No dimensions for the altar are prescribed by the Rubrics or by the Sacred Congregation of Rites. It ought, however, to be large enough to allow a priest conveniently to celebrate the holy sacrifice upon it, in such manner that all the ceremonies can be decorously observed. Hence, altars at which the solemn services are celebrated require to be of greater dimensions than other altars.

¹ Auctores generatim.
The *high* altar in an ordinary church may conveniently have the following dimensions:

- Length of the table, 10 ft. or more according to the size of the sanctuary;
- Width of the table, about 22 in. from the tabernacle to the front; from 26 to 30 in. from the candelabra ledge to the front;
- Height, 39 or 40 in. above the level of the predella;
- The predella in front of the altar, about 48 in. wide;
- The steps, about 12 or 13 in. wide;
- The height of each step, about 6 in.

From the Pontifical we infer that the high altar must stand free on all sides and not close against the wall—*Pontifex circuit septies tabulam altaris*. (The back part of *side* altars may be built against the wall.) The number of steps leading up to the altar ought to be uneven; usually three or five, including the upper platform (predella).

These steps (predella also) are to pass round the altar on three sides. They may be of wood or stone. St. Charles Borromeo prescribes that the predella be made of wood.¹

The *side* altars may be smaller in their dimensions, but the height from the level of the predella to the top of the mensa (39 or 40 in.) should be maintained.

(4) The *sepulchrum* is a small square or oblong opening made in the table or solid support of the altar, in which are placed the relics of two canonized martyrs;² to these may properly be added the relics of other saints, especially of those in whose honor the church or the altar is consecrated. These relics must be actual portions

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¹ *Instructions*, Chap. xi, § 2.
² The S. R. C., Feb. 16, 1906, declared that for the *valid* consecration of an altar it suffices to have inclosed in the *sepulchrum* relics of one martyr.
CONSECRATION OF A CHURCH.
GROUND PLAN

FLOOR OF THE SANCTUARY
ANY SIZE DESIRED

STEP
STEP

12 TO
13
IN WIDE IN WIDE

12 TO
13
IN WIDE IN WIDE

ABOUT 48 INS.
WIDE

ABOUT 22 INS.
WIDE

26 TO 30 INS.
WIDE

TABLE OF THE ALTAR
LENGTH 10 FT. OR MORE

PREDELLA

CANDELABRA LEDGE
TAPERED

CANDELABRA LEDGE

PRELIMINARY.
of saints' bodies, not simply of their garments or of other objects which they may have used or touched; the relics must, moreover, be authenticated. They are placed in a case of lead, silver or gold, which should be large enough to contain, besides the relics, three grains of incense and a small piece of parchment, on which is written an attest of the consecration. This parchment is sometimes inclosed in a crystal vessel or small vial to prevent its decomposition. The size of the *sepulchrum* varies to suit the size of the reliquary. It must be hewn in the natural stone of the altar. Hence, if the altar be not a single block, a block of natural stone is inserted for this purpose in the support, unless the *sepulchrum* is hewn in the table. The *sepulchrum* may not be constructed of the bricks which fill up the spaces between the supports.

The location of the *sepulchrum* is either

1° At the back of the altar, if its base be a solid mass, midway between its table and foot (Fig. 6);

![Fig. 6.](image)

2° At the front of the altar, if its base be a solid mass, midway between its table and foot (Fig. 7);

3° In the table at its centre, somewhat toward the front edge, if its base be solid or hollow (Fig. 8); or
4° In the centre on the top of the base or support, if it be solid (Fig. 9).

If locations 1°, 2°, 3° are selected, a slab or cover of stone, to fit exactly upon the opening, and for this reason somewhat bevelled at the corners, must be provided. The cover should have a cross engraved on the upper and lower sides. If location 4° is selected, the table
itself serves as the cover. The last-mentioned location is not so convenient, since it renders the ceremonies of the consecration somewhat difficult, and, owing to the weight of the table-stone, would require the assistance of several workmen to lift it and put it in its place during the ceremony. Location 3° is the most convenient.

Fig. 9.

(e) During the consecration of the altar, the consecrator anoints with Holy Chrism in form of a cross the front support. For this purpose either a cross is painted or engraved on it, or a cross of metal is attached to it. If the cross be of metal, it is removed during the consecration, or the bishop anoints the altar above the cross (see Figs. 1, 4, and 5). If a column supports the table in front at the centre, the unction is made on the front of the column's cap, where the cross is inscribed (Fig. 3). If this centre column is wanting, the unction is made on the anterior part of the table, where the cross is inscribed (Fig. 2).
Section III. Preparations.

A. ATTESTATION.

9. The following attestation, which is to be placed in the case containing the relics, is written or printed on a small piece of parchment:

MCM., etc., die ... N ...¹ mensis ... N ...² Ego ... N ...³ Episcopus (Archiepiscopus) ... N ...⁴ consécravi Ecclesiām et altare hoc, in honorem Sancti ... N ... (Sanctorum .N. et .N.)⁵ et Reliquias Sanctorum Martyrum ... N ... et ... N ...⁶ in eo inclusi, et singulis Christi fidelibus hodie unum annum, et in die anniversario consecrationis hujusmodi ipsam visitantibus quadragesimā ...⁷ dies de vera Indulgentia, in forma Ecclesiae consueta concessi.⁸

P.A.—An attestation must be prepared for each altar.

B. CHARTS.

10. The Rubrics prescribe that at times during the function the subdeacon should hold before the bishop charts containing certain formulas to be used. Usually

¹ Date, e.g., decimo nono.
² Name of month, e.g., Aprilis.
³ Consecrator’s Christian name, e.g., Ioannes.
⁴ Name of diocese or archdiocese.
⁵ Name of saint (saints) in whose honor the altar is to be consecrated. If the church and altar have different Titulars, after consécravi Ecclesiām insert hanc in honorem Sancti ... N ... and then continue, et altare hoc in honorem Sancti ... N ....
⁶ Names of the martyrs whose relics are to be inclosed in the altar.
⁷ Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese; archbishops of 100 days and bishops of 50 days in their diocese.—S. C. Indulg., Aug. 28, 1903.
⁸ Only the Ordinary can grant an Indulgence. If another bishop consecrates a church or an altar, “Indulgentiam solitam ex delegacione seu commissione concedit.”—De Herdt, Praxis Pontificalis, Vol. III, n. 371.
the consecrator brings these charts with him, but it will be well to be prepared for any emergency. They may be typewritten on paper, and then pasted on stiff cardboards. They should be numbered according to the order in which they are used during the function. Each should be written on a separate card. The Pontificale Romanum or this Manual may serve the purpose.

**CHART I.**

*(See No. 55.)*

After the chanters of the Litany have sung *Ut omnibus fidelibus defunctis*, etc., the bishop, deacon and subdeacon rise. The bishop having received the crosier recites the following petitions in the tone used by the chanters:

**V.** *Ut locum istum visitáre dignérís.*

**R.** *Te rogámus, audi nos.*

**V.** *Ut in eo Angelórum custódiam deputáre dignérís.*

**R.** *Te rogámus, audi nos.*

The bishop then raises his right hand and blesses the altar and church conjointly, by making the sign of the cross towards the altar as often as it is indicated in the following petitions:

**V.** *Ut Ecclésiam, et altáre hoc (altária hæc), ad honórem tuum, et nomen sancti . . . N . . . (sanctorum N. N.) consecránda beneédícere dignérís.*

**R.** *Te rogámus, audi nos.*

**V.** *Ut Ecclésiam, et altáre hoc (altária hæc), ad honórem tuum, et nomen sancti . . . N . . . (sanctorum N. N.) consecránda beneédícere et sanctíficáre dignérís.*

**R.** *Te rogámus, audi nos.*

**V.** *Ut Ecclésiam, et altáre hoc (altária hæc), ad honórem tuum, et nomen sancti . . . N . . . (sanctorum N. N.) consecránda beneédícere, sanctíficáre, et conseácráre dignérís.*

**R.** *Te rogámus, audi nos.*
N.B.—Where N. (or N. N.) appears, the name (names) of the saint (saints) who is Titular of the church and altar is inserted. If several altars are being consecrated, at N. N. the names of the titulurs of all the altars are inserted. If the church and the altar have different Titulurs, the beginning of the last three petitions must be changed in this manner:

Ut Ecclésiam hanc ad honórem tuum et nomen sancti N. (sanctórum N. N.), et altáre hoc (altária hæc), ad honórem tuum et nomen sancti N. (sanctórum N. N.) consecránda, etc.

CHART II.

(See No. 67.)

As soon as the bishop has intoned the antiphon Introibo, he dips his thumb into the blessed water and traces the sign of the cross on the table at the places and in the order indicated below, saying each time:

Sancti sacrificetur hoc altáre, in honórem Dei omnipoténtis, et gloriosae Virginis Mariæ, atque omnium Sanctórum, et ad nomen ac memoriam Sancti N. (Sanctórum N. N.).\(^1\) In nomine Patris, et Fílii, et Spiritus sancti. Pax tibi.

P.A.—This ceremony is performed at each altar.

\(^1\) Here insert the name of the Titular of the altar.
After the prayer *Deus qui in omni loco* the bishop, having dipped his right thumb in the Holy Chrism, anoints each of the four corners of the *sepulchrum* on the inside, reciting whilst anointing each corner the following formula:

Conse†crétur, et sancti†ficétur hoc sepúlchrum. In nómine *Pa†tris, et Fí†lìi, et Spíritus †sancti*. Pax huic domui.

P.A.—*This ceremony is performed at each altar.*

Having incensed the relics, he anoints once on the nether side the small slab which is to cover the sepulchre, saying:

Conse†crétur, et sancti†ficétur haec tábula (*vol hic lapis*) per istam unctiónem, et Dei benedíctionem. In nómine *Pa†tris, et Fí†lìi, et Spíritus †sancti*. Pax tibi.

P.A.—*This ceremony is performed at each altar.*

When the slab has been placed over the sepulchre and fastened with cement, the bishop dips his thumb into the Holy Chrism and anoints once the upper side of the slab and the altar, saying:

Signé†tur, et sancti†ficétur hoc altáre. In nómine *Pa†tris et Fí†lìi, et Spíritus †sancti*. Pax tibi.

P.A.—*This ceremony is performed at each altar.*
CHART IV.

(See No. 105.)

1° As soon as the bishop has intoned the antiphon *Erexit Jacob*, he makes with his thumb, dipped in the Oil of Catechumens, the sign of the cross on the table at the places and in the order indicated below, saying each time:


P.A.—*This ceremony is performed at each altar.*

2° The same formula is used when the bishop anoints the altar in the same manner a second time with the Oil of Catechumens after the intonation of the antiphon *Mane surgens Jacob* (see No. 108).

P.A.—*This ceremony is performed at each altar.*

3° The same formula is used when the bishop anoints the altar in the same manner with Holy Chrism after the intonation of the antiphon *Unxit te Deus* (see No. 111).

P.A.—*This ceremony is performed at each altar.*

1 Here insert the name of the Titular of the altar.
When anointing each cross on the walls of the church, the bishop uses the following formula:


C. ARTICLES TO BE PREPARED.

§ 1. *In the Place where the Holy Relics are Kept over Night.*

11. (a) This place, which should be near the church that is to be consecrated, may be

1° A church or an oratory;

2° An adjacent room or sacristy; or

3° A tent erected for that purpose near the main entrance. It should be neatly adorned and ornamented. In it there should be an altar (or a large table) covered with a white cloth.

(b) On this altar is prepared a little urn or tabernacle, ornamented with silk material of red color, in which the case containing the relics will be placed. If there is no urn or tabernacle, a silver salver covered with a small red cloth is prepared.

(c) Near the altar a bier for carrying the relics to the church on the following morning.

(d) On a table covered with a white cloth the following articles:

1° A red stole for the use of the bishop;

2° The case for the relics2 (one for each altar);

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1 Here insert the name of the Titular of the church.

2 See above, No. 8, d.
3° The attestation of the consecration1 (one for each altar);

4° Three grains of incense (three grains for each altar);

5° A piece of red silk ribbon, about one-half yard long, to be tied around the case after the relics have been put into it (ribbon for each case);

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.

Note.—The consecrator usually brings the holy relics with him.2 Each relic is put in a separate paper, on which is written the name of the saint whose relic it contains.

(e) On another table, covered with a white cloth, the following articles are prepared:

1° Pontificale Romanum (Pars II)3 or this Manual;

2° Hand-candlestick with candle;

3° Amice, alb, cincture, white stole and cope, morse,4 mitre (auriphrygiata) for the bishop;

4° White silk humeral veil for the mitre-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° Two or four amices, albs, cinctures and red chasubles for the priests who carry the bier,5 if the Consecrator does not carry the relics.

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1 See above, No. 9.
2 The holy relics may be procured from the Ordinary beforehand and be prepared on the table.
3 If several altars are to be consecrated, Pars III, Supplementum ad Appendicem.
4 Large clasp used for fastening the cope. It is used in the Ordinary only. S. R. C., Sept. 15, 1753, n. 2425 ad IX.
5 They may use surplices only, but the S. R. C., Aug. 7, 1875, n. 3364 ad V, says: "Decet ut ex usu passim recepto sacerdotes in casu sint sacris vestibus induti."
(f) Crosier.

(g) Lectern, on which a large Pontifical (Pars II)\(^1\) is placed for the use of the chanters.\(^2\)

(h) A faldstool with white ornaments, or an ordinary chair.

(i) At the foot of the altar or table on which the relics are placed a cushion for the use of the bishop.

(j) Stools or chairs for the deacon and subdeacon.

(k) Two candlesticks with candles, one on each side of the urn or tabernacle, which should burn during the night.

(l) Chairs or benches for the clergy who are to recite Matins and Lauds prescribed by the Pontificale Romanum.

§ 2. Outside the Main Door of the Church.

12. (a) A faldstool with white ornaments, or an ordinary chair and a cushion placed on a piece of carpet.

(b) Lectern, on which is placed the Pontifical (Pars II)\(^3\) for the use of the chanters.\(^4\)

(c) At the right side of the door a large table covered with a white cloth on which the following articles are prepared:

1° A large vessel containing water to be blessed;

2° A little dish with salt;

3° An ordinary empty holy-water vase with a sprinkle "ex hyssopo";\(^5\)

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\(^1\) If several altars are to be consecrated, Pars III, Supplementum ad Appendicem.

\(^2\) This may be dispensed with if the chanters are supplied with copies of the smaller edition of the Pontifical or of this Manual.

\(^3\) If several altars are to be consecrated, Pars III, Supplementum ad Appendicem.

\(^4\) This lectern may be dispensed with if the chanters carry in their hands copies of the smaller edition of the Pontificale Romanum or of this Manual.

\(^5\) S. R. C., Aug. 7, 1875, n. 3364 ad IV. It may be made of other herbs.—De Herdt, Praxis Pontificalis, Vol. III, n. 373, II, 3°.
4° A pitcher or ladle for conveying the holy water from the large vessel to the ordinary vase;
5° A large towel for the use of the bishop;
6° Four candlesticks with candles which are to be lighted at the proper time during the function.

§ 3. Inside the Church.

13. (a) The church should be unfurnished; the altars bare; the holy-water stoups at the entrance of the church empty.
   (b) On the pavement of the church two parallel lines are marked 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.¹
   (c) In the middle of the church a faldstool (or ordinary chair) and a cushion on a piece of carpet.
   (d) In some convenient place a lectern, on which is placed a Pontifical (Pars II)² for the chanters.³
   (e) A candle-lighter with wax taper, and matches.

¹ It 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 as indicated in the cut, page 22.
² If several altars are to be consecrated, Pars III, Supplementum ad Appendicem.
³ They may use copies of the smaller edition of the Pontifical or this Manual, in which case the lectern is dispensed with.
CONSECRATION OF A CHURCH.

HIGH ALTAR

MAIN ENTRANCE OF THE CHURCH

OR

HIGH ALTAR

MAIN ENTRANCE OF THE CHURCH
§ 4. Near the Altar which is to be Consecrated.

14. (a) On a table covered with a white cloth the following articles:

1° A large vessel containing water to be blessed;
2° Empty ordinary holy-water vase and a sprinkle "ex hyssopo" or of other herbs;
3° A small dish with salt;
4° Small vessel containing finely sifted ashes;
5° A cruet of wine on a plate;
6° A pitcher or ladle for conveying the blessed water from the large vessel to the ordinary holy-water vase.

(b) On the credence, covered with a white cloth, the following articles:

1° Two small oil stocks, filled with absorbent 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° A censer and a boat filled with incense;
4° A quantity of pulverized incense to refill the boat;
5° A little basin containing a small quantity of cement;
6° A small trowel;
7° Ewer, containing water, basin, towels and slices of bread and lemon on a plate for washing the bishop's hands;
8° Twenty-five large grains of incense on a plate (for each altar);
9° Five small crosses made of wax tapers (about 6 in. long), the four ends of which should be carbonized, so that they can easily be lighted (for each altar).  

1 If possible, two censers should be on hand for any emergency.
2 Towards the end of the consecration the consecrator places five grains of incense (see above, 8°) in the middle of the altar and at its four corners, and over these grains of incense he puts one of the wax crosses (see above, 9°). Martinucci, Lib. VII,
(c) 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, each holding a wax candle.

Note.—If several altars are to be consecrated, this table is placed inside or outside the sanctuary in such a position that from it all the altars that are to be consecrated may be seen.

(d) Behind the altar:
1\° A brazier with live coals and tongs;
2\° A large porcelain or metal vessel for receiving the soiled sponges, towels, absorbent cotton, etc.;
3\° A platform sufficiently large for the bishop and his ministers, to be used when the bishop anoints the walls of the church;
4\° Candle-lighters and extinguishers supplied with tapers and matches.

Note.—If several altars are to be consecrated, the articles enumerated above, § 4, (a), (b), (c), and (d), are prepared near the first altar to be consecrated.

§ 5. Near each Altar, if Several are to be Consecrated.

1\° Two large sponges and two rough towels for wiping the altar; 2\° Several small wooden spatulas for scraping away the burnt wax and incense; 3\° A porcelain or metal cap. XVI, n. 112, foot-note, says that these grains may be fastened to the wax crosses before the function (see below, No. 125). If they are prepared in this manner, the taper crosses for all the altars must be placed on this table for the blessing of the incense.
vessel for collecting the abrasions; 4° The small slab which is to cover the sepulchre; 5° A quantity of absorbent cotton; 6° A wax taper and matches; 7° Five wax-taper crosses.

Note.—Near the entrance of the church should be placed a large vessel containing finely sifted ashes and a small fire-shovel for spreading the ashes.

§ 6. In the Sacristy.

15. (a) All the vestments necessary for the Mass to be celebrated after the consecration; chalice and its appurtenances;

(b) Amice, alb, cincture, white stole and small Pontifical (Pars II) or this Manual for the deacon who will act as guard of the church;

(c) Two amices, albs, and cinctures for the assistant deacon and subdeacon and a white stole for the deacon;

(d) Surplices for the altar-boys, clerics, chanters and assisting and visiting clergy;

(e) Copies of the small Pontifical (Pars II) or of this Manual for the use of the chanters, unless large Pontificals are placed on lecterns from which all can sing.

(f) Ornaments of the altar: 1° Crucifix; 2° candelabra; 3° altar-cards; 4° little altar-bell; 5° missal and stand; 6° cruets containing wine and water; 7° basin and finger towel; 8° reliquaries; 9° statues; 10° ablution cup; 11° key of tabernacle, if the Blessed Sacrament is to be pre-

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1 It may be a high or low Mass celebrated by a bishop, or a solemn high Mass celebrated by a priest.

2 If several altars are to be consecrated, Pars III, Supplementum ad Appendicem.

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

4 If several altars are to be consecrated, Pars III, Supplementum ad Appendicem.
served; 12° flowers; 13° carpets; 14° cerecloth; 15° three altar-cloths.¹

Note.—If the bishop celebrates a low Mass the following articles are prepared in addition: 1° Pontifical Canon, instead of the altar-cards (see above, 3°); 2° card containing the prayers ordered by Leo XIII to be recited after low Mass.

(g) Processional cross (archiepiscopal cross, if the consecrator is an archbishop) and two candlesticks with candles for the acolytes.

D. MINISTERS NECESSARY FOR THE FUNCTION.

16. (a) Two deacons and one subdeacon
(b) Priest for reading the Decrees of the Council of Trent; ²
(c) Two masters of ceremonies;
(d) Cross-bearer;
(e) Two acolytes;
(f) Six altar-boys or clerics to act as censer, book, candle, mitre, crosier, and holy-water bearers;
(g) Chanters, eight, if possible;
(h) Two altar-boys or clerics for washing the bishop's hands at various times;
(i) Priest for incensing the altar; ³
(k) Six or eight priests, clerics or altar-boys for carrying torches during the procession with the holy relics; to these the numberless little actions during the function may be allotted;

¹ If vestments and chalice and altar appurtenances in large quantities are to be blessed by the Consecrator, they may be put on a table placed near the communion-rail on the epistle side (see No. 136).
² The reading of the Decrees may be omitted (see No. 86, foot. note).
³ If convenient, two priests should be selected for this purpose, so that one can relieve the other when necessary.
FUNCTION.

(l) Four priests to carry the bier on which is placed the urn containing the holy relics;

(m) A mason to adjust and cement the slab (slabs) which covers the sepulchre;

(n) Laymen for moving the platform when the bishop anoints the crosses on the walls of the church (see No. 14, d, 3°, and No. 119).

Section III. Function.

Note.—The ceremonies to be observed at the consecration of one altar or several altars are with few exceptions the same. To avoid useless repetitions, which would needlessly increase the bulk of this Manual, we have combined them in one chapter. Where the ceremonies of the consecration of several altars differ from those of the consecration of one altar, we have inserted the former in Italics under the letters P.A. (Plura altaria), and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

A. EXPOSITION OF THE HOLY RELICS.

17. This function takes place on the evening preceding the day of the consecration of the church. Before the bishop arrives the candles on the altar or table in the oratory in which the relics are kept during the night are lighted, and the place is illuminated for the convenience of those who are to recite the office.

18. The assisting clergy don their surplices and, preceded by an acolyte carrying the holy-water vase and sprinkle, go to the entrance of the oratory to receive the bishop, who, if he is the Ordinary, wears over the rochet the mozzetta, otherwise the mantelletta. As soon as the bishop arrives at the door he doffs his biretta, receives the sprinkle from the rector of the church, and, having sprinkled
himself, he sprinkles the clergy and restores the sprinkle to the rector. The rector gives the sprinkle to the acolyte, who carries it and the holy-water vase to the sacristy.

19. If there is an altar in the place, the bishop goes to it, kneels on a cushion which is placed on the lowest step, prays a short time, rises, and goes to the large table. Here he puts a red stole over his mozzetta or mantelletta, reverently places the relics, observing the order of dignity, i.e., apostles, martyrs, confessors, etc., into the reliquary, together with three grains of incense and the attest of the consecration. Having put the lid on the reliquary, he, or another ecclesiastic in his name, folds around the closed reliquary a red silk ribbon in such a manner that, after passing over the top, bottom, and four sides, its ends meet on the top of the reliquary, where they are tied. A small amount of sealing-wax is then dropped over the knot on the top of the reliquary and is sealed with the Consecrator's signet.

P.A.—In this manner all the reliquaries are prepared.

20. The bishop carries in both hands the reliquary (reliquaries) to the urn, places it in the urn, locks the latter and takes off the stole. He then kneels on a cushion a short time in prayer before the relics, rises, and, accompanied by the clergy to the door, returns to his abode.

21. As soon as the bishop has left, the 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 prayer is Deus, qui nos conspicis, without mentioning the name of the martyrs, found in the Breviary on

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1 If he be not the Ordinary, he does not sprinkle the clergy.
2 If there is no altar, he proceeds straightway from the door to the table.
3 The bishop may remain and recite the office with the clergy.
October 14. It is a votive office, and therefore no commemorations are made.

22. During the night two candles should be kept burning before the relics. It is not necessary to repeat Matins and Lauds, so that the watch be kept throughout the night, although Martinucci says that in Rome two, four or six lay persons continue the watch until the holy relics are carried to the church on the following morning.

B. CONSECRATION OF THE CHURCH.

§ 1. Notes.

23. I. The Consecrator may recite or sing the Orations; for the Rubrics use the generic terms dicit, dicens; if he sings them he uses the tonus ferialis. The same rule applies to the Preface.

II. The antiphons, responsories, psalms, and Litany ought to be sung, for the Rubrics say cantat, cantant, schola seu ministris prosequentibus, unless ob defectum cantorum it is impossible to do so. In the latter case they should be recited recto tono, slowly and distinctly.

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1 If the relics are of martyrs who have a proper office in the Breviary, e.g., SS. Vincent and Anastasius, SS. Fabian and Sebastian, etc., the proper office of these martyrs may be recited.—Martinucci, Lib. VII, cap. XVI, n. 41, foot-note.

2 Martinucci, l. c.; Van der Stappen, Vol. III, n. 31, says that the rite is duplex.

3 The office Dedicationsis 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

4 S. R. C., Feb. 22, 1888, n. 3686 ad III.


6 Martinucci, h. l., says cantat.

7 Except the seven Penitential Psalms at the beginning of the function, which are recited recto tono.
III. To avoid repetitions let the following be noted:

(a) As far as possible 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 the latter case they stand in plano on the gospel side; they always accompany the Consecrator when moving from one altar to another;

(b) The book and candle bearers usually stand at the left of the Consecrator, when the latter recites from the Pontifical. The candle-bearer should stand at the right of the book-bearer. When moving from place to place they walk behind the mitre and crosier bearers;

(c) The mitre and crosier bearers always stand or move behind the Consecrator; the crosier-bearer always hands the crosier to the bishop and receives it from him with the usual kisses;

(d) The deacon always removes and replaces the Consecrator’s mitre. He also hands to the Consecrator and receives from him, with the usual kisses, all the necessary articles, except the crosier.

§ 2. From the Beginning to the Blessing of the Water.

24. This function, on account of the length of time which the ceremonies consume, ought to be begun at an early hour. All who are to take part in it go to the sacristy or church. The clergy, chanters and other assistants put on their surplices. The officiating sub-deacon and deacon put on the amice, alb and cincture, and the deacon dons the white stole more diaconali. The deacon who is to act as guard in the church vests in the same manner as the officiating deacon.

25. The laity are not admitted into the church, and all the doors except the main portal are closed and locked. The officiating deacon and subdeacon, holding their
birettas in their hands, take their place at the sides of the faldstool, which stands in the middle of the church, facing the main portal; the deacon on the right, the subdeacon at the left of the faldstool. The cross-bearer and acolytes stand, facing the door, near the officiating deacon. The assisting clergy in surplice, and the deacon who is to act as guard of the church, go to the main entrance to receive the bishop,\(^1\) who, without taking holy water or sprinkling those present, is led to the faldstool in the middle of the church. The bishop sits down and orders the twelve candles near the twelve crosses on the walls to be lighted. The clergy arrange themselves in rows behind and on the sides of the faldstool.

26. As soon as the candles have been lighted, the clergy and bishop go to the place where the relics were kept overnight in the following order:

1° Cross-bearer and acolytes;
2° Chanters\(^2\) and clergy, two by two;
3° Bishop between the officiating deacon and subdeacon;
4° Bishop's attendants. As soon as the procession has left the church, the main portal is locked, and only the deacon (guard) should remain in the church.

27. Having arrived at the place where the relics are kept, the cross-bearer and acolytes stand at the left (gospel) side of the altar or table on which the relics are kept, facing the right (epistle) side; the clerics and priests in rows at the front of the altar; the chanters at the lectern. The bishop, deacon and subdeacon go to the altar or table and kneel (the bishop on a cushion) before the relics a short time in prayer. All the others, except the cross-bearer and acolytes, kneel at the same time.

\(^1\) If he is the Ordinary, he wears the mozzetta or the cappa magna over his rochet, otherwise the mantelletta.

\(^2\) If the chanters are not vested in cassock and surplice they precede the cross-bearer.
28. At a signal given by the master of ceremonies all rise and the bishop goes to the faldstool and sits down, facing the door of the chapel or church. The deacon stands at the right of the bishop and the subdeacon at his left. As soon as the bishop is seated the second master of ceremonies distributes the bishop’s vestments to clerics appointed for this purpose, who carry the vestments to the faldstool and remain standing at a short distance from it, until they are wanted. In the meantime the book and candle bearers take the Pontifical and candlestick and stand at the bishop’s left, and one cleric takes the ewer and basin and another the towel and stand near the bishop.

29. When the signal is given by the master of ceremonies the bishop doffs his biretta, rises, turns towards the relics and in a loud tone, without chant, reads from the Pontifical the antiphon Ne reminiscaris to the end, after which the chanters and clergy slowly recite, without chant, the seven Penitential Psalms.

Ant. Ne reminiscáris Dómine delícta nostra, vel parén-tum nostrórum, neque vindíctam sumas de peccáitis nostris, Dómine Deus noster.

Psalms 6.

Dómine, ne in furóre tuo árguas me: * neque in ira tua corrípias me.
Miserére mei Dómine, quóniam infírmus sum: * sana me Dómine quóniam conturbáta sunt ossa mea.
Et ánima mea turbáta est valde: * sed tu Dómine úsquequo?
Convértère Dómine, et éripe ániam meam: * sal-vum me fac propter miseri-córdiam tuam.
Quóniam non est in morte qui memor sit tui: * in inférno autem quis con-fítebitur tibi?
Laborávi in gémitu meo, lavábo per sínulas noctes lectum meum: * lácrimis meis stratum meum rigábo.
Turbátus est a furóre óculus meus: * inveterávi inter omnes inimícos meos.
Discédite a me omnes qui operámini iniquitátem: * quóniam exaudívit Dóminus vocem fletus mei.
Exaudívit Dóminus deprecationem meam:* Dó-
minus oratiónem meam suscépit.
Erubéscant, et conturbéntur vehementer omnes inimíci mei:* convertántur, et erubéscant valde velóciter.
Glória Patri. Sicut erat, etc.

Psalmus 31.

Beáti, quorum remíssae sunt iniquitátes:* et quorum tecta sunt peccáta.
Beátus vir, cui non imputávit Dóminus peccátum, * nec est in spíritu ejus dolus.
Quóniam táciui, inveteraverunt ossa mea, * dum clamárem tota die.
Quóniam die ac nocte graváta est super me manus tua: * convérsus sum in árúmna mea, dum con-
fígitur spina.
Delícum meum cógnitum tibi feci: * et injustítiam meam non abscóndi.
Dixi: Confitébor ádversum me injustítiam meam Dó-
mino: * et tu remíísti impiétátem peccáti mei.
Pro hac orábit ad te omnis sanctus, * in tém-
pore opportunó.
Verúmtamen in dilúvio aquárum multárum, * ad eum non approximábunt.
Tu es refúgium meum a tribulatióne, quæ circúm-
dedit me: * exsultatíio mea, érue me a circumdántibus me.
Intelléctum tibi dabo, et ínstruam te in via hac, qua gradiéris: * firmábo super te óculos meos.
Nolíté fieri sicut equus et mulus; * quibus non est in-
telléctus.
In camo et freno máxillás eórum constríngé, * qui non aproximánt ad te.
Multa flagélá peccatóris, * sperántem autem in Dó-
mino misericórdia circúm-
dabit.
Lætámini in Dómino et exsultáte justi: * et gloriá-
mini omnes recti corde.
Glória Patri. Sicut erat, etc.
Psalmus 37.

Dómine, ne in furóre tuo árguas me, * neque in ira tua corrípias me.

Quóniam sagíttae tuae in-fixaé sunt mihi: * et con-firmásti super me manum tuam:

Non est sánitas in carne mea a fácie irae tuae: * non est pax óssibus meis a fácie peccatórum meórum.

Quóniam iniquitátes meæ supergréssæ sunt caput meum: * et sicut onus grave gravátæ sunt super me.

Putruérunt, et corríptæ sunt cicatrices meæ: * a fácie insipiéntiae meæ,

Miser factus sum, et cur-vátus sum usque in finem: * tota die contristátius in-grediébar.

Quóniam lumbi mei im-pléti sunt illusionibus: * et non est sánitas in carne mea.

Afflúctus sum, et humi-liátus sum nimis: * rugié-bam a gémitu cordis mei.

Dómine, ante te omne desidérium meum: * et gémitus meus a te non est abscónditus.

Cor meum conturbátum est, derelíquit me virtus mea: * et lumen oculórum meó-rum, et ipsum non est me-cum.

Amíci mei, et próximi mei * advérsum me appropin-quavérunt, et stetérunt.

Et qui juxta me erant, de longe stetérunt: * et vim faciébant qui quærébant ánima-mam meam.

Et qui inquirébant mala mihi, locúti sunt vanítates: * et dolos tota die meditábántur.

Ego autem tanquam sur-dus non audíebam: * et sicut mutus non apériens os suum.

Et factus sum sicut homo non áudiens: * et non habens in ore suo redargutiónes.

Quóniam in te Dómine sperávi: * tu exáudies me Dómine Deus meus.

Quia dixi: Nequándo supergáudeant mihi inimíci mei: * et dum commo-véntur pedes mei, super me magna locúti sunt.

Quóniam ego in flagélla parátus sum: * et dolor meus in conspéctu meo sem-per.

Quóniam iniquitátem me-am annuntiábo: * et cogi-tábo pro peccáto meo.

Inimíci autem mei vivunt,
et confirmáti sunt super me: * et multiplicáti sunt qui odérunt me infíque.

Qui retríbuunt mala pro bonis, detrahébant mihi: * quóniam sequébar bonitátem.

Ne derélínquas me Dó-mine Deus meus: * ne discésseris a me.

Inténde in adjutórium meum: * Dómine Deus salútis meæ.

Glória Patri. Sicúi erat, etc.

Psalmus 50.

Miserére mei Deus: * secúndum magnam miserícórdiam tuam.

Et secúndum multitúdi-nem miserationum tuárum,
* dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

Quóniam iniquitátem meam ego cognóisco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justifi-céris in sermónibus tuís, et vincas cum judícários.

Ecce enim in iniquitáibus concéptus sum: * et in peccátum concépit me mater mea.

Ecce enim veritátem dile-xísti: * incérta et occúlta sapiéntiæ tuae manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáu-dium et lætítiam: * et exsultábunt ossa humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rectum innova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salútáris tui * et spíritu principáli confírma me.

Docébo iníquos vias tuas
* et ímpii ad te conver-téntur.

Líbera me de sanguínibus Deus, Deus salútis meæ:* et exsultábit lingua mea ju-stítiam tuam.

Dómine, lábia mea apéries: * et os meum annunciátib laudem tuam.

Quóniam si voluísse sa-
crificium, dedissem útique: holocáustis non delectáberis.

Sacrificium Deo spíritus contribulátus: * cor contrítum et humiliátum Deus non despícies.

Benigne fac Dómine in bona voluntáte tua Sion:

*Dómine exaudi oratiónem meam:* *et clamor meus ad te véniat.

Non avértas fáciem tuam a me: * in quacumque die tribúlor, inclína ad me au-rem tuam.

In quacumque die in-vocávero te: * velóciter exáudi me.

Quia defecérunt sicut fúmus dies mi: * et ossa mea sicut crémium arúerunt.

Percússus sum ut fœnum, et áruit cor meum: * quia oblítus sum comédere panem meum.

A voce gémitus mei: * ad-hæsit os meum carni meæ.

Símilis factus sum pelli-cáno solitúdinis: * factus sum sicut nyctícórax in do-mícilio.

Vigilávi: * et factus sum sicut passer solitárius in tecto.

Tota die exprobrábant mi-

* ut ædificéntur muri Jerú-salem.

Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta; * tunc impóñent super altáre tuum vítulos.

Glória Patri. Sicut erat, etc.

Psalmus 101.

Dómine exáudi oratiónem meam: * et qui laudábant te, advérsus me jurábant.

Quia cínerem tamquam panem manducábam: * et potum meum cum fletu miscébam.

A fácie iræ et indigna-tiónis tuæ: quia élevans al-lisísti me.

Dies mei sicut umbra de-clinavérunt: * et ego sicut fœnum árui.

Tu autem Dómine in ætér-num pérmanes: * et me-moriále tuum in genera-tiónem et genera-tiónem.

Tu exsúrgens miseréberis Sion: * quia tempus mise-réndi ejus, quia venit tem-pus.

Quóniam placuérunt ser-vis tuís lápides ejus: * et terræ ejus miserebúntur.

Et timébunt Gentes nomen tuum Dómine: * et omnes reges terræ glóriam tuam.
Quia aedificavit Dominus Sion: * et videbitur in gloria sua.
Respexit in orationem humilium: * et non spremit precem eorum.
Scribantur hæc in generatione altera: * et populus, qui creabitur, laudabit Dominum.
Quia prospexit de excelso sancto suo: * Dominus de coelo in terram aspexit.
Ut audiret gemitus compeditorum: * ut solveret filios interemptorum.
Ut annuntiât in Sion nomen Dominii: * et laudem ejus in Jerusalem.
In conveniendo populos in unum: * et reges ut serviant Domino.

Respondit ei in via virtutis suæ: * Paucitatem diérum meórum núntia mihi.
Ne révoces me in dimidio diérum meórum: * in generationem et generationem anni tui.
Initio tu Dominæ terram fundasti: * et opera manuum tuarum sunt coeli.
Ipsi peribunt, tu autem permanes: * et omnes sicut vestimentum veteráscent.
Et sicut opertórium mutábis eos, et mutabuntur: * tu autem idem ipse es, et anni tui non deficent.
Filii servórum tuórum habitábunt: * et semen eórum in sæculum dirigétur.
Glória Patri. Sicut erat, etc.

Psalmus 129.

De profúndis clamávi ad te Dominæ: * Dominæ exáudi vocem meam.
Fiant aures tuae intendeNTes * in vocem deprecationis meæ.
Si iniquitates observáveris Dominæ: * Dominæ quis sustinébit?
Quia apud te propitiátio est: * et propter legem tuam sustinui te Dominæ.

Sustinuit ánima mea in verbo ejus: * speravit ánima mea in Dominó.
A custódia matutína usque ad noctem, * speret Israël in Dominó.
Quia apud Dominum misericórdia! * et copiósa apud eum redémptio.
Et ipse rédimet Israël, * ex omnibus iniquitáribus ejus.
Glória Patri. Sicut erat, etc.
Psalmus 142.

Domine exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: * exaudi me in tua justitia.

Et non intres in judicium cum servo tuo: * quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: * humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos sæculi: * et anxiatus est super me spiritus meus, in me turbâtum est cor meum.

Memor fui diérum antiquorum, meditatus sum in omnibus opéribus tuis: * in factis manuum tuárum meditabam.

Expándi manus meas ad te: * ánima mea sicut terra sine aqua tibi.

Vélociter exaudi me Dómine: * défecit spiritus meus.

Non avértas fáciem tuam a me: * et similis erō descendéntibus in lacum.

Audítam fac mihi mane misericórdiam tuam: * quia in te sperávi.

Notam fac mihi viam in qua ámbulem: * quia ad te levávi ánîmam meam.

Eripe me de inimícis meis Domine, ad te confúgi: * doce me fácere voluntátem tuam, quia Deus meus es tu.

Spíritus tuus bonus dedúcet me in terram rectam: * propter nomen tuum Dómine vivificábis me, in æquitáte tua.

Edúces de tribulatióne ánîmam meam: * et in misericórdia tua dispérdes inimícos meos.

Et perdes omnes, qui tribulat ánîmam meam: * quóniam ego servus tuus sum.

Glória Patri. Sicut erat, etc.

Ant. Ne reminiscáris Dómine delícta nostrá, vel parén tum nostrórum, neque vindíctam sumas de peccátis nostris, Dómine Deus noster.

30. When the bishop has recited the antiphon Ne reminiscaris he takes his seat on the faldstool, and the deacon removes the bishop's pectoral cross and mozzetta,
mantelletta or cappa magna. The bishop then dons the biretta, after which the clerics with the ewer, basin and towel kneel before him,\(^1\) for the washing of his hands.

31. When these two clerics leave, the vesters approach the bishop, who hands his biretta to the deacon and the latter gives it to the master of ceremonies. With the assistance of the deacon and subdeacon the bishop puts on the amice, alb, cincture, pectoral cross, \textit{white} stole and cope, and, if he is the Ordinary, also the morse.\(^2\) The deacon puts the mitre on the bishop and the latter receives the crosier from the crosier-bearer. When the bishop is thus vested he, together with the deacon and subdeacon, sits down, and they read alternately the seven penitential psalms.\(^3\) As soon as the chanters have finished the seventh psalm the bishop alone repeats the antiphon \textit{Ne reminiscaris}.

32. When the penitential psalms are finished all go to the main entrance of the church in the following order:

1° Cross-bearer and acolytes;
2° Chanters, two by two;\(^4\)
3° Clergy, two by two;
4° Bishop between the officiating deacon and subdeacon;
5° Mitre and crosier, book (carrying the \textit{Pontificale Romanum} or this Manual) and candle bearers. Having arrived at the main entrance the cross-bearer and acolytes stand at the right side of the entrance in such a manner that the cross can be seen by the bishop, the chanters stand near the lectern, the clerics and clergy in semicir-

\(^1\) If the bishop is not the Ordinary they stand.
\(^2\) See above, No. 11, \(e, 3^o\), foot-note.
\(^3\) The bishop usually reads the first verse of each psalm and recites the verse \textit{Gloria Patri}.
\(^4\) If the chanters are not dressed in cassock and surplice they precede the cross-bearer.
cular rows and the bishop and his assistant in front of the door, facing it.

33. The bishop hands the crosier to the crosier-bearer and the deacon removes the mitre.\(^1\) He then intones the antiphon *Adesto Deus unus* (these three words only) which is sung to the end by the chanters.

\textit{Ani. Adesto Deus unus * omnipotens, Pater, Filius et Spiritus sanctus.}

After the antiphon has been sung the bishop says the following prayer:

\begin{quote}
\textbf{Orémus.}

\textit{Actiónes nostras, quæsumus Dómine, aspirándo præveni et adjuvándo proséquere, ut cuncta nostra oratío et operátio a te semper incípiat, et per te cœpta finiátur. Per Christum Dóminum nostrum.}

\textit{R. Amen.}
\end{quote}

At the end of this prayer the bishop receives the mitre and kneels on a cushion placed before the faldstool. All present, except the cross-bearer and acolytes, kneel at their places during the singing of the Litany (see Appendix I, A), which the chanters now begin to sing. All present sing the responses.\(^2\) As soon as the second *Propitius esto* and the response *Exaudi nos Domine* have been sung all rise.

\section*{§ 3. Blessing of the Water.}

34. The bishop receives the crosier and, accompanied by the deacon, subdeacon and book, candle, mitre and crosier bearers, goes to the large table to bless the

\begin{flushleft}
\footnotesize
\(^1\) During this function the deacon may keep the mitre in his possession, if the prayer or action which the bishop is to perform is short, otherwise he hands it to the mitre-bearer, from whom he receives it again when he is to put it on the bishop.

\(^2\) The invocations of the Litany are not repeated as on Holy Saturday, but the chanters sing each invocation, e.g., *Sancta Maria*, and all the others answer *Ora pro nobis.*
\end{flushleft}
water. He stands in such a position that he faces the 
cross, held by the cross-bearer, to which he bows during 
the prayers as often as he says *Oremus* or pronounces 
the Holy Name.

He first exorcises the salt, saying:

**V.** Adjutorium nostrum in nomine Domini.
**R.** Qui fecit cœlum et terram.

Exorcizo te, creatūra salis, per Deum † vivum, per 
Deum † verum, per Deum † sanctum, per Deum, qui 
te per Eliséum Prophétam in aquam mitti jussit, ut sa-
narétur sterîlitas aquae; ut efficiâris sal exorcizâtum in 
salûtem credéntium; et sis omnibus suméntibus te sănítas 
ánimæ et córporis: et effúgiat, atque discédat a loco, in 
quo aspérsum fúeris, omnis phantásia et nequitia vel ver-
sútia diabólicæ fraudis, omnísque spíritus immúndus ad-
jurátus per eum, qui ventúrus est judicáre vivos et mórtuos, 
et sǽculum per ignem.

**R.** Amen.

35. The bishop now gives the crosier to the crosier-
bearer and, after the deacon has removed the mitre, 
with hands joined at his breast, blesses the salt, saying:

**V.** Dómine exáudi oratiónem meam.
**R.** Et clamor meus ad te véniat.
**V.** Dóminus vobísicum.
**R.** Et cum spíritu tuo.

Orémus.

Immensam clementiam tuam, omnipotens æterne Deus, 
humiliter implorámus, ut hanc creatúram salis, quam in 
usum gêneris humáni tribuísti, bene dicere et sancti fícâre 
tua pietáte dignéris: ut sit omnibus suméntibus salus mentis 
et córporis; et quidquid ex eo tactum vel respérsum fúerit, 
cáreat omni immundíitia, omníque impugnatióne spirituális 
nequitiae. Per Dóminum nostrum Jesum Christum Fílium 
tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti 
Deus, per ómnia sæcula sæculórum.

**R.** Amen.
36. The deacon now puts the mitre on the bishop, who receives the crosier and then exorcises the water, saying:

Exorcízo te, creatúra aquæ, in nómine Dei Pátris omnipoténtis, et in nómine Iesu Christi Fílii ejus Dómini nostri, et in virtúte sancti Spíritus, ut fias aqua exor-cizáta ad effugándam omnem potéstátem inimíci, et ipsum inimícum eradicáre et explantáre váleas, cum ángelis suis apostáticis, per virtútem ejúsdem Dómini nostri Iesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sǽcu-lum per ignem.

R. Amen.

37. The bishop lays aside the crosier and, after the deacon has removed the mitre, with hands joined on his breast, blesses the water, saying:

V. Dómine exáudi oratioñem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobiscum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui ad salútæm humáni générís máxima quæque Sacraménta in aquárum substáncia condidísti, adésto propítius invocationibus nostris, et eleménto huic multímodis purificatiónibus præparáto, virtútem tuæ bene díctiónis infúnde: ut creatúra tua mystériìs tuis sǽrviens, ad abji- ciéndos dæmones, morbósque pelléndos, divínæ grátiæ sumat efféctum: ut quidquid in dóbibüs, vel in locís fidélium hæc unda respérsérít, cáreat omní immundítia, liberétur a noxa: non illic résideat spíritus péstílens, non aura corrúmpens, discédant omnes insídiae laténtis inimíci, et si quid est quod aut incolumitáti habitántium ínvidet aut quiéti, aspersióne hujus aquæ effúgiat; ut salúbritas per invocationem sancti tui nóminis expetítæ, ab ómnibus sit impugnatióñibus défensa. Per Dóminum nostrum
Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

38. After this the bishop takes a handful of the blessed salt and drops it three times in the form of a cross into the water, saying:

Commíxtio salis et aquæ páriter fiat: In nómine Pa†ris et Fí†lii, et Spíritus † sancti.
R. Amen.

39. The deacon hands the towel to the bishop with which the latter wipes his hand, after which the bishop, with hands folded on his breast, recites the following:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Deus, invíctae virtútis auctor, et insuperábilis impérii rex, ac semper magníficus triumphátor, qui advérsæ do-
minatiónis vires réprimis, qui inimíci rugiéntis sǽvítiam súperas, qui hostíles nequitíás poténter expúgnas: te, Dómine, treméntes et súpplices deprecámur ac pétimus, ut hanc creatúram salis et aquæ dignánter adspícias, benígnus illústres, pietátis tuae rore sanctífices; ut ubicúmque fúerit aspéra, per invocationem sancti tui nóminis, omnis in-
festátio immúndi spíritus abigátur, terrórque venenósi ser-
péntis procúl pellátur, et præséntia sancti Spíritus nobis misericórdiam tuam poscéntibus ubíque adésse dignétur.
Per Dóminum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.


40. The bishop resumes the mitre and returns with his assistants to the main entrance where he stands facing the door. At the same time the cleric who has charge
of the holy-water vase transfers with a pitcher or ladle a quantity of the blessed water into the ordinary vase and taking the sprinkle goes to the right of the deacon. The deacon then removes the mitre and hands the sprinkle to the bishop, who intones the antiphon *Aspérges me* (these two words only), which is continued by the chanters.

_Ant._ *Aspérges me,* *Dómine,* _hyssópo,* _et mundábor:* _lavábis me,* _et super nivem dealbábor._

In the meantime the bishop sprinkles himself, the clergy and the bystanders.

41. The cross-bearer and acolytes go to the right of the bishop, who resumes the mitre. Preceded by the cross-bearer and the acolytes and accompanied by the deacon and subdeacon, the bishop goes around the outside of the church, beginning at his right (epistle) side, and sprinkles in the form of a cross the _upper part of the walls_ of the church (and the cemetery if it be adjacent) saying continually:

_In nómine Pa特ris,* _et Fi特lii,* _et Spíritus Χ sancti,*

not adding the word _Amen._ The holy-water bearer walks at the right of the deacon and the people may follow the bishop.  

42. When the chanters have finished the antiphon *Aspérges me,* they subjoin the following Responsory, which is sung by them whilst the bishop sprinkles the outside of the church:

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1 The clergy and chanters remain standing at the main entrance of the church.

2 If 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 to 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.
Fundáta est domus Dómini super vérticem móntium, et exaltáta est super omnes colles, et vénient ad eam omnes gentes: * Et dicent: Glória tibi, Dómine.


43. Having reached the main entrance, the bishop hands the sprinkle to the deacon, who gives it to the cleric.¹ The bishop’s mitre is then removed. The cross-bearer and acolytes stand at the right of the bishop. The chanters cease the chant, and the bishop, facing the door of the church, says:

Orémus.

The deacon adds:

Flectámus génuma.

When the deacon says Flectamus genua, all, except the bishop, cross-bearer, acolytes and book and candle bearers make a simple genuflection. Then the sub-deacon subjoins:

Leváte.

All rise when the subdeacon says Levate,² after which the bishop says the prayer:

Omnípotens sempitérne Deus, qui in omni loco domi-
nationís tuæ totus assístis, totus operáris; adésto suppli-
catiónibus nostris, et hujus domus, cujus es fundátor, esto protéctor; nulla hic nequítia contráriæ potéstatis obsístat, sed virtúte Spíritus sancti operánte, fiat hic tibi semper purum servítium, et devóta libértas. Per Christum Dó-
minum nostrum.

R. Amen.

¹ The cleric may now refill the vase with holy water. This is to be done as often as necessary during the function.

² These ceremonies are observed as often as the invitation, Oremus, Flectamus genua, and Levate precede the prayer.
44. The bishop resumes the mitre and receives the crosier, with the lower end of which he strikes the door once and says in a loud tone:

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

The deacon (guard) on the inside of the church says in a loud tone:

**Quis est iste Rex glóriæ?**

The bishop answers in the same tone:

**Dóminus fortis, et potens: Dóminus potens in prælio.**

45. The bishop gives the crosier to the crosier-bearer, receives from the deacon the sprinkle, goes around the church a second time, beginning again at his right side, and sprinkles in the form of a cross the lower part of the walls of the church (and of the cemetery if it be adjacent), saying continually:

**In nómine Paítris, et Fílii, et Spíritus sancti,**

not adding the word *Amen*. The bishop is accompanied by the same attendants as at the first sprinkling.

As soon as the bishop begins the second sprinkling the chanters begin to sing the following responsory:

**Bénedic, Dómine, domum istam, quam ædificávi nómini tuo. Veniéntium in loco isto, * Exáudi preces in excelso sólio glóriæ tuæ.**

V. Dómine, si conversus fúerit póbulus tuus, et égerit pœniténtiam, veniénsque oráverit in loco isto. * Exáudi preces in excelso sólio glóriæ tuæ.

46. When the bishop reaches the main entrance he hands the sprinkle to the deacon, who gives it to the cleric. The bishop's mitre is removed. The cross-

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1 The door may be slightly open, so that the bishop and deacon can hear each other.
bearer and acolytes stand at the bishop’s left. The bishop then facing the door says:

Orémus.

The deacon adds:

Flectámus génua.

The subdeacon subjoins:

Leváte.

After which the bishop says:

Omnípotens sempitérne Deus, qui per Filium tuum, angulárem scílicet lápidem, duos ex diverío veniéntes, ex circumcisióne et præpútio paríetes, duósque greges óvium sub uno eodémque pastóre unísti; da fámulis tuís per hæc nostræ devotiónis officia indissolúbile vínclum caritátis, ut nulla divisióne méntium, nulláque perversitátis varietáte sequestréntur, quos sub unius régimine pastóris unus grex contínet, unióisque te custóde ovílis septa conclúdunt. Per eúmdem Christum Dóminum nostrum.

R. Amen.

47. The bishop resumes his mitre and receives the crosier, with the lower end of which he strikes the door once and says in a loud tone:

Attollite portas príncipes vestras, et elevámini portæ aeternáles: et introíbit Rex glóriæ.

The deacon (guard) on the inside of the church says in a loud tone:

Quis est iste Rex glóriæ?

The bishop answers in the same tone:

Dóminus fortis, et potens: Dóminus potens in prælio.

48. The bishop gives the crosier to the crosier-bearer, receives the sprinkle from the deacon, goes around the church a third time, beginning this time at his left side,
and sprinkles in the form of a cross the walls of the church (and of the cemetery if it be adjacent) on a level with his face, saying continually:

In nómine Pa*tris, et Fí*luii, et Spíritus * sancti,
not adding the word Amen. The bishop is accompanied by the same attendants as at the first sprinkling.¹

As soon as the bishop begins the third sprinkling the chanters begin to sing the following responsory:

Tu Dómine universórum, qui n ullam habes indigén-tiam, voluísti templum tuum fíeri in nobis. * Consérvá domum istam immaculátam in ætérnum, Dómine.

V. Tu elegísti, Dómine, domum istam ad invocándum nomen tuum in ea; ut esset domus oratiónis, et obsecra-tiónis pópulo tuo. * Consérvá domum istam immacu-látam in ætérnum, Domine.

49. When the bishop reaches the main entrance he hands the sprinkle to the deacon, who gives it to the cleric. The bishop’s mitre is removed. The cross-bearer and acolytes stand at the right (gospel) side of the door. The bishop then facing the door says:

Orémus.
The deacon adds:

Flectámus génua.
The subdeacon subjoins:

Leváte.

After which the bishop says:

Omnípotens et miséricors Deus, qui sacerdótibus tuis tantam præ céteris grátiám contulísti, ut quidquid in tuo

¹ If it is impossible to go around the church, he sprinkles the wall at his left 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 to the point at which he stopped on his left side, and begins to sprinkle the walls from that point until he arrives at the main portal.
nōmine digne perfectēque ab eis āgitur, a te fīeri credātur: quāsumus immēnsam clemēntiam tuam, ut quidquid modo visitatūri sumus, vīsites; et quidquid bene-
dictūri sumus, benedīcas; sitque ad nostrāe humilitātis intrōitum, Sanctōrum tuōrum mēritis, fuga dāemonum, Angeli pacis ingrésso. Per Christum Dōminum nostrum.

R. Amen.

50. The bishop resumes his mitre and receives the crosier, with the lower end of which he strikes the door once and says in a loud tone:

**Attōllite portas prīncipes vestras, et elevāmini portae aeternāles: et introībit Rex glōriāe.**

The deacon (guard) on the inside of the church says in a loud tone:

**Quis est iste Rex glōriāe?**

The bishop and all the clergy answer in the same tone:

**Dōminus virtū tum ipse est Rex glōriāe. Aperīte. Aperīte. Aperīte.**

The bishop then makes with the lower part of the crosier the sign of the cross on the threshold, saying:

**Ecce crucis signum, fūgi ant phantāsmata cuncta.**

The door is then opened by the deacon (guard). The bishop, deacon and subdeacon enter the church, and the bishop says in a loud tone:

**Pax huic dōmui.**

To which the deacon (guard) answers:

**In intrōitu vestro.**

And all the clergy answer:

**Amen.**

51. The deacon (guard) goes to the sacristy and divests, his duty being finished. The bishop moves to his right.
so as to give room to the cross-bearer and acolytes, chanters, assistant clerics and mason to enter the church,\(^1\) after which the door is closed and locked. All in the church move in procession, the cross-bearer and acolytes in the lead, the bishop with the deacon and subdeacon in the rear, followed by the bearers of book, candle, mitre and crosier, to the faldstool which stands in the middle of the church. During the procession the chanters sing the following antiphons:

\[\text{Ant. } \text{Pax ætérna ab } \text{Ætérno huic dómui. Pax perénnis, Verbum Patris, sit } \text{pax huic dómui. Pacem pius Consolátor huic præstet dómui.}\]

\[\text{Zachæe festínans descénde, } * \text{ quia hódie in domo tua opórtet me manérer. At ille festínans descéndit, et su-scépit illum gaudens in domum suam. Hódie huic dómui salus a Deo facta est, allelúja.}\]

§ 5. Blessing of the Interior of the Church.

52. Having arrived in the middle of the church the cross-bearer and acolytes stand at the right (epistle side) of the faldstool, the chanters stand at the lectern, the bishop with deacon and subdeacon before the faldstool with their faces turned towards the high altar, and the others near the bishop. When the chanters have finished the antiphons, the bishop gives the crosier to the crosier-bearer and the deacon removes the bishop’s mitre and skull-cap. All, except the cross-bearer and acolytes, kneel on both knees, the bishop on a cushion placed on the floor before the faldstool. The bishop then intones the \textit{Veni Creator Spiritus} (see Appendix I, B), which is continued by the chanters. All rise at the end of the first strophe and remain standing until the

\(^1\) The visiting clergy and the people remain outside the church.
end of the hymn. The deacon puts the skull-cap on the bishop as soon as the latter rises.

53. At the beginning of the second strophe of the *Veni Creator Spiritus* several assistants sprinkle on the floor the finely sifted ashes in which the letters of the Latin and Greek alphabets are to be delineated. They may be sprinkled either in two lines going diagonally through 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 (see cut, p. 22.)

54. When the chanters have finished singing the hymn *Veni Creator Spiritus*, the bishop resumes his mitre and kneels on the cushion placed before the faldstool. All, except the cross-bearer and acolytes and those who are engaged in sprinkling the ashes on the floor, also kneel. The chanters then sing the Litany (see Appendix I, A) from the beginning. 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 are mentioned twice.

P.A.—*The names of the saints in whose honor all the altars are consecrated and the names of all the martyrs whose relics are to be placed in the altars are mentioned twice in the order explained in the following note.*

Note.—If 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 Nicolae* 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.

55. The master of ceremonies in the meantime gets Chart I. After the chanters have sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogamus audi nos* the bishop, deacon, subdeacon and crosier-bearer rise. The bishop, having received the crosier in his left hand, recites, in the tone used by the chanters, from Chart I, held before him by the sub-deacon:

V. *Ut locum istum visitáre dignérís.*

All present answer:

R. *Te rogámus audi nos.*

The bishop continues:

V. *Ut in eo Angelórum custódiám deputáre dignérís.*

All present answer:

R. *Te rogámus 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 (P.A. *principal*) as often as it is indicated in the following petitions:

Ut ecclésiam, et altáre hoc (*altária hæc*) ad honórem tuum, et nomen Sancti N. (*Sanctórum N. N.*) consecránda bene*�*dícere dignérís.

R. *Te rogámus audi nos.*

V. Ut ecclésiam, et altáre hoc (*altária hæc*) ad honórem tuum, et nomen Sancti N. (*Sanctórum N. N.*) consecránda, bene*�*dícere, et sancti*�*ficáre dignérís.

R. *Te rogámus audi nos.*

V. Ut ecclésiam, et altáre hoc (*altária hæc*) ad honórem tuum, et nomen Sancti N. (*Sanctórum N. N.*) consecránda, bene*�*dícere, sancti*�*ficáre, et conse*�*cráre dignérís.

R. *Te rogámus audi nos.*
NOTE.—If the church and the altar have different Titulars, the bishop says at the beginning of the three preceding petitions:

Ut ecclesiam hanc ad honórem tuum et nomen Sancti N. (Sanctórum N. N.) et altáre hoc (altária hác) ad honórem tuum et nomen Sancti N. (Sanctórum N. N.) consecránda, etc.¹

The deacon raises the border of the bishop’s cope, as often as the latter makes the sign of the cross.

Having recited these petitions, the bishop gives the crosier to the crosier-bearer. He and the others who have risen with him kneel and the chanters resume the Litany at the words Ut nos exaudire digneris, and sing it to the last Kyrie eleison.

56. After the Litany all rise; the deacon removes the mitre and the bishop says:

Orémus.

The deacon adds:

Flectámus génua.

The subdeacon subjoins:

Leváte.

After which the bishop, facing the altar, says the following prayers:

Prævéniat nos, quæsumus Dómine, misericórdia tua, et intercedéntibus ómnibus Sanctis tuis, voces nostras céle- méntia tuæ propitiatiónis antícipet. Per Christum Dó- minum nostrum.

R. Amen.

Orémus.

Magnificáre Dómine Deus noster in Sanctis tuis, et hoc in templo tibi ædificáto appare: ut qui cuncta in filiis

¹ Martinucci, Lib. VII, cap. XVI, n. 72, foot-note.
adoptionis operáris, ipse semper in tua hæreditáte laudéris. Per Christum Dóminum nostrum.
R. Amen.

57. The bishop resumes his mitre and receives the crosier. Preceded by the cross-bearer and acolytes, accompanied by the deacon and subdeacon and followed by the mitre, crosier, book and candle bearers, he goes to the corner at the left (gospel) of the main entrance and with the lower extremity of the crosier, which he holds in both hands, he 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 right (epistle) 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.

The cross-bearer and acolytes stand opposite to him and move with him along the line. As soon as he begins to write the Greek alphabet the chanters sing the following:
Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Benedictus Dominus Deus Israël: *quia visitavit et fecit redemptionem plebis suæ.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Et erexit cornu salutis nobis: *in domo David púeri sui.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Sicut locútus est per os Sanctórum, * qui a sæculo sunt, prophetárum ejus.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Salútém ex inimícís nostris: *et de manu ómnium, qui odérunt nos.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Ad faciéndam misericór- diam cum pátribus nostris:* et memorári testaménti sui sancti.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Ut sine timóre de manu inimicórum nostrórum libéráti: * serviámus illi.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

In sanctitáte, et justitia coram ipso: * ómnibus dié-bus nostris.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Et tu puer prophéta Altís-simi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Ad dandam scientiam salútis plebi ejus: * in remís-siónem peccatórum eórum.

Ant. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.
Per viscera misericordiae Dei nostri: * in quibus visitavit nos Oriens ex alto.

Ant. O quam metuéndus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Illumináre his qui in ténebris et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Ant. O quam metuéndus est locus iste: vere non est hic aliud, nisi domus Dei, et porta coeli.

Note.—The leader of the chanters will take care that the antiphon after the Sicut erat will be sung when the bishop is writing the last letters of the Latin alphabet. Hence when he takes notice that the bishop is approaching the end of the Latin alphabet he will break off the singing of the canticle and begin the Gloria Patri.

58. When the bishop has finished writing the Latin alphabet he goes with his assistants, preceded by the cross-bearer and acolytes, to the altar which is to be consecrated, and, standing a few paces from it, lays aside the crosier and mitre. He then kneels (all others kneel also) on a cushion, and facing the altar says Deus in adjutorium, etc. (see below).

P.A.—If several altars are being consecrated, the Consecrator should have all the altars in view. Hence, instead of going to the altar, as noted above, the faldstool is moved from the middle of the church to the sanctuary (or outside of it), and placed in such a position as the altars may demand, and the cushion ¹ is placed a short distance in...
front of the faldstool. Kneeling on the cushion and facing the altar the bishop says:

V. Deus in adjutorium meum intende.

He then rises (all the others rise with him) and the chanters answer:

R. Dómine ad adjuvándum me festína.

The bishop standing in the same place without mitre adds:

V. Glória Patri, et Fílio, et Spíritui sancto.

To which the chanters answer:


The bishop performs this ceremony three times, commencing a tone higher each time, and the chanters answer each time in the same (higher) tone. All present kneel and rise with the bishop.

§ 6. Blessing of the Gregorian Water.¹

59. After the Sicut erat has been recited the third time the bishop resumes the mitre and receives the crosier, and with his assistants goes, preceded by the cross-bearer and acolytes, to the table on which the water, ashes, salt and wine are kept, and blesses them. The cross-bearer and acolytes stand on the side of the table which is opposite to the bishop, whom they face. Retaining the mitre and crosier he exorcises the salt, saying:

Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale

¹ St. Gregory the Great prescribed this blessing of the water to be used at the consecration of a church.—See Migne, Patrologia Latina, Vol. LXXVIII, col. 152 et seqq.
sit condítus: ut sanctificationem hujus Ecclesiæ, et altárìs (horum altáriùm), ad expelléndas omnes daemonum tentationes; et ómnibus, qui ex te súmpserint, sis ámbimæ, et córporis tutaméntum, sánitas, pro-téctio, et confirmátio salútis. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Having laid aside the crosier and removed the mitre the bishop blesses the salt, saying:

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnipotens, qui hanc grátiam cóelitus sali tribuere dignatus es, ut ex illo possint universa condíri, quæ homínibus ad escam procreásti, bène dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut proficiat suméntibus ad ámbimæ et córporis sanitátem. Per Christum Dóminum nostrum.

R. Amen.

60. Having resumea the mitre and received the crosier, he exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pa-tris, et Fí-lii, et Spíritus sancti, ut repéllass diábolum a término justórum, ne sit in umbráculis hujus Ecclesiæ, et altárìs (horum altáriùm). Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hanc Ecclesiàm tuam, et altáre (haec altáriùm); ut proficiat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álìum Deum, præter te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.
Having laid aside the crosier and removed the mitre, he blesses the water saying:

V. Dómine exáudi oratiónum meam.
R. Et clamor meus ad te véniat.
V. Dóminus vóbísicum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnipotens, statútor ómnium elementórum, qui per Jesum Christum Fílium tuum Dóminum nostrum elementum hoc aquae in salútem humání géneris esse voluísti, te súpplices deprecámur, ut, exaudíti oratiónibus nostris, eam tuae piétátis aspéctu sanctíifice: atque ita ómnium spirituum immundórum ab ea recédat incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grá-tia tuae benedictiónis advéniat, et mala ómnia, te propítíante, procul recéendant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.
R. Amen.

61. Remaining in the same place, without mitre or crosier, he blesses the ashes, saying:

V. Dómine exáudi oratiónum meam.
R. Et clamor meus ad te véniat.
V. Dóminus vóbísicum.
R. Et cum spíritu tuo.

Orémus.

Omnipotens sempitérne Deus, parce pœniténtibus, pro-pitiáre supplicántibus, et míttère dignéris sanctum Angelum tuum de cóelis, qui bene dicat, et sanctíficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ clementiæ tuæ facínora sua deplorántibus, vel sereníssi-mam piétátem tuam supplíciter obnixeque flagitántibus;
et præsta, per invocationem sanctissimi nöminis tui, ut quicúmque eos super se aspérserint, pro redemptióne pec- catórum suórum, córporis sanitátem et ánimæ tutélam per- cópiant. Per Christum Dóminum nostrum.

R. Amen.

He then takes with his right a handful of the blessed salt and drops it on the ashes three times in the form of a cross, saying:

Commíxtio salis et cíneris páriter fiat. In nómine Pa-tris, et Fí-lii et Spíritus sancti.

R. Amen.

Having with his right hand mixed the salt and ashes, he takes a handful of this mixture and drops it into the water in the form of a cross, saying:


R. Amen.

The deacon now hands him a towel with which he wipes his hand.

62. He then, without mitre or crosier, blesses the wine, saying:

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera, múltiplica super nos

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1 The Pontifical seems in this place to indicate that he performs this ceremony three times, but authors imply that it is done only once. The latter seems to be the meaning of the original text, "Et Episcopus ter faciat etiam crucem ... super aquam dicens: Hæc commíxtio salis, etc.—S. Gregorii I. Opera Omnia, Venetiis, 1773, Vol. X, p. 385.
misericórdiam tuam; et bene dicere, et sanctificáre dignérís hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctificétur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

Then he 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:

Commíxtio vini, salis, cíneris et aquæ páriter fiat. In nómine Pátris, et Fílii, et Spíritus sancti.
R. Amen.

Then he recites the following:

V. Dómine exáudi oratiónum meam.
R. Et clamor meus ad te véniat.
V. Dóminus vóbiscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempítérne Deus, créátor et conservátor humáni gêneris, et dator grátiæ spirituális, ac largítor ætérnæ salútis, émitte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum; ut armátum célestis defénsiône virtútis, ad consecratiônum hujus Ecclesiæ et altáris tui (horum altárium tuórum) proficiat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

63. He then resumes the mitre and says the following prayer over the water:

Sanctiificáre per verbum Dei unda célestis: sanctificáre aqua calcáta Christi vestígiis; quæ móntibus pressa non cláuderis; quæ scópulis illísæ non frángeris; quæ terris
diffusa non deficit. Tu sustines aridam, tu portas montium pondera, nec demergeris; tu celorum vertice contineris; tu circumfusa per totem, lavas omnia, nec lavaris. Tu fugientibus populis Hebræorum in molem durata contracta est: tu rursum alsis resoluta vorticibus Nili accolas perdis, et hostilem globum retor saeviente perséqueris: una eadémque es salus fidélibus, et últio criminosis. Te per Móysen percússa rupe evomuit, neque ábdita cáutibus latère potuísti, cum majestátis império jussa profíres: tu gestáta núbibus imbre jucundo arva foscundas. Per te, aridis æstu corporibus, dulcis ad gratiam, salutaris ad vitam potus infúnditur: tu íntimis scatúriens venis, aut spiritum inclúsar vitálem, aut succum férilem præstas, ne siccáris exinanita viscéribus solémnes neget terra provéntus: per te inítiun, per te finis exsúltat; vel pótius ex Deo est, tuum ut términum nesciámus; aut tuórum, omnipotens Deus, cujus virtútum non nescii, dum aquarum mérita prómimus, óperum insígnia prædicámus. Tu benefactiónis auctor, tu salútis orígo: te suppliciter deprecámur ac quæsumus, ut imbrem grátiae tuæ super hanc domum cum abundántia tuæ beneédictionis infúndas; bona omnia largiáris; próspera tríbuas; adversa repellas; malórum faciónum dæmonem déstruas; Angelum lucis amicum, bonórum provísorem defensorémque constítuas. Domum in tuo nómine coepísti, te adjutóre perféctam, beneédicio tua in longum mansúram confirmét. Tuum hæc fundamenta præsidium, cúlimina teguméntum, óstia intrítum, penetrália mereántur accéssum. Sit per illustratiónem vultus tui utilitas hóminum, stabilitas paríetum.

64. The bishop now receives the crosier and, preceded by the cross-bearer and acolytes and accompanied by the deacon and subdeacon, goes to the main door of the church and with the lower extremity of the crosier makes a cross on the inner side of the door on the upper part and another cross on the lower part. He then gives the crosier to the crosier-bearer and retaining the mitre he says, facing the door:
Sit pósitis crux invícita limínibus; utríque postes grátiæ tuæ inscriptiōne signéntur; ac per multitúdinem propitiationis tuæ visitatóribus domus sit pax cum abundántia, sobríetas cum modéstia, redundántia cum misericórdia. Inquietúdō omnis et calámitas longe recédant. Inópia, pestis, morbus, languor, incursúsque malórum spirituum tua semper visitatíone discédant: ut tua fusa in hoc loco visitatíonis grátiæ exténsos ejus términos et átria circum-ácta percúrrat: sitque per cunctos ejus ángulos ac recéssus hujus gúrgitis purificátio per lavácrum: ut semper hic lætítia quiétis, grátiæ hospitalitátis, abundántia frugis, reveréntia religiónis, copiáque sit salútis. Et, ubi invocátur sanctum nomen tuum, bonórum ómnium succédat cópia, malórum tentaménta procul effúgiant: et mereámur habére nobíscum Angelum pacis, castitátis, caritátis, ac veritátis, qui semper ab ómnibus malis nos custódiat, prótegat, et deféndat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

65. He again receives the crosier and returns to the table on which the water was blessed. He there gives the crosier to the crosier-bearer, and, facing the altar, still wearing the mitre, says:

Deum Patrem omnipoténtem, fratres caríssimi, in cujus domo mansiónes multæ sunt, súpplices deprecémur, ut habitáculum istud bene dúcere, et custódire dignétur, per aspersiónem hujus aquæ cum vino, sale, et cínere mixtæ. Per Dóminum nostrum Jesum Christum Fílium suum: Qui cum eo vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Whilst the bishop recites this invitatory a cleric fills the ordinary holy-water vase with the blessed water and goes to the epistle corner of the (first) altar to be consecrated. He takes with him also a towel. The master
of ceremonies carries Chart II. to the gospel corner of the same altar.

C. CONSECRATION OF THE ALTAR.

§ 1. Sprinkling of the Altar.

66. The bishop receives the crosier and goes to the (first) altar which is to be consecrated. Having arrived there he gives the crosier to the crosier-bearer, ascends to 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 also sing the psalm Judica me Deus, and if necessary they repeat the antiphon Introibo after each verse of this psalm.1

Ant. Introibo ad altare Dei: * ad Deum, qui laetificat juventutem meam.

Psalmus 42.

Júdica me Deus, et discovers causam meam de gente non sancta: * ab hómine iníquo et dolóso érue me.

Repeat the Ant. Introibo, if necessary.

Quia tu es Deus fortitúdo mea: * quare me repulísti, et quare tristis incédo, dum affligít me inimícus?

Repeat the Ant. Introibo, if necessary.

Emítte lucem tuam et veritátem tuam: * ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

Repeat the Ant. Introibo, if necessary.

Et intróibo ad altáre Dei: * ad Deum qui laetificat juventútem meam.

Repeat the Ant. Introibo, if necessary.

Confitébor tibi in cíthara

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1 The 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.—Martinucci, Lib. VII, cap. XV., No. 80, foot-note.
Deus, Deus meus: * quare tristis es ánima mea et quare contúrbas me?

Repeat the Ant. Introibo, if necessary.

Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

(The Gloria Patri, etc., is omitted.)

Ant. Introibo ad altáre Dei: ad Deum, qui látíficat juventútem meam.

67. When the bishop has intoned the Introibo he dips the thumb of his right hand into the blessed 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 place which he signed with his thumb three times at the end of the following formula when saying Patris et Filii et Spíritus sancti, as indicated in the text.

Sanctificetur hoc altáre, in honórem Dei omnipoténtis, et gloriósæ Virginis Maríæ, atque ómnium Sanctórum, et ad nomen ac memóriam Sancti N. (Sanctórum N. N.).

In nómíne Pa•tris, et Fi•lii, et Spíritus • sancti. Pax tibi.

The deacon receives the holy-water vase from the cleric and holds it before the bishop, and the subdeacon holds before the bishop Chart II containing the above formula. Having performed this rite on the centre of the table, the 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

1 Here the bishop inserts the name (names) of the Titular of the altar.
corner of the epistle side, according to the following plan:

The deacon receives the towel from the cleric and hands it to the bishop who dries his thumb with it, after which the bishop restores the towel to the deacon who hands it and the holy-water vase to the cleric. The master of ceremonies receives Chart II from the subdeacon.

P.A.—The bishop, deacon and subdeacon go to the foot of the altar, where the bishop receives the crosier, and, preceded by the cross-bearer and acolytes and followed by the mitre and crosier-bearers, go to the second altar. The cleric carrying the holy water and towel walks at the right of the deacon, and the master of ceremonies, carrying Chart II, at the left of the subdeacon. Having arrived at the second altar, the cross-bearer and acolytes stand at the gospel side; the cleric carrying the holy water and towel at the epistle corner; the master of ceremonies at the gospel corner; the bishop, having given the crosier to the crosier-bearer, and sacred ministers ascend to the predella. The bishop immediately signs this altar in the middle and at the four corners with holy water, using the same ceremonics and formula as at the first altar. At the end of this ceremony the bishop wipes his thumb with a towel, after which the deacon hands the vase and towel to the cleric. They then proceed to the

1 This order is to be observed as often as they go to the second, third, etc., altars and return to the first altar.
other altars at each of which the same ceremony is performed. After the last altar has been signed all return to the faldstool. When the chanters have repeated the antiphon Introibo, the mitre is removed and the bishop says Oremus. Then follow Flectamus genua, Levate, Singulare illud, etc., as noted below.

68. The bishop then goes to the middle of the altar and remains standing on the predella. When the chanters have repeated the antiphon after the psalm, he removes his mitre and says:

Orémus.
The deacon adds:
Flectámus génua.
The subdeacon subjoins:
Leváte.

After which the bishop says the following prayer:

Singuláre illud propitiatórium in altári crucis pro nobis rediméndis oblátum, in cujus præfigurationé Patriárcha Jacob lágidem eréxit in títulum, quo fíeret sacrificíum, et portæ cóeli désuper aperirétur oráculum: súpplices tibi, Dómine, preces fúndimus, ut lápidis hujus (lápidúm horum) expolítam matériam, supérnis sacrificiís imbúéndam, ipse túa ditári sanctificatiónis ubertáte præcípias, qui quondam lápideis legem scripsísti in tábulis. Per Christum Dóminum nostrum.

R. Amen.

P.A.—At the end of this prayer the bishop resumes the mitre and, going to the first altar, ascends with the sacred ministers to the predella. The mitre being removed, the bishop intones the Asperges me, after which he resumes the mitre, receives the sprinkle and sprinkles the altar, as noted below.

1 See No. 58, P.A.
During this prayer the cleric carries the towel to the table and refills the vase with the water which the bishop shortly before blessed, and returns with it and the sprinkle to the right of the deacon. The master of ceremonies carries Chart II to the table.

69. The bishop intones 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.

Ant. Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Psalmus 50.

Miserére mi Deus: * secúndum magnam misericórdiam tuam. Et secúndum multitudinem miseratiónum tuá-

rum: * dele iniquitátem meam. Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

When the bishop has intoned the Asperges me he resumes the mitre, and, having received the sprinkle from the deacon, sprinkles the support and the table of the altar conjointly. In doing so he 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. He is accompanied by the deacon, subdeacon and acolyte carrying the holy-water vase.¹

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

¹ If 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 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.
P.A.—The bishop gives the sprinkle to the deacon who hands it to the cleric. Then the bishop with his attendants goes to the second, third, etc., altars successively and sprinkles each altar in the manner in which the first altar was sprinkled. The chanters should sing or recite the three verses of the Miserere slowly, so that they finish the third verse when the bishop returns to the first altar. Having returned to the first altar, the bishop with his attendants ascends to the predella and intones the Asperges, after which he sprinkles this altar as he sprinkled it before, and then with the same ceremonies sprinkles the other altars, whilst the chanters sing the fourth, fifth, and sixth verses of the psalm Miserere. In this manner he sprinkles all the altars seven times, as noted below.

The cleric carrying the holy-water vase will refill the vase as often as it is necessary.

70. Having arrived at the centre of the altar, he waits until the chanters have sung the third verse of the psalm Miserere, after which he intones a second time the antiphon Asperges me and sprinkles the altar as before, whilst the chanters sing the antiphon and the next three verses of the Miserere.

Ant. Asperges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justi-

ficéris in sermó nibus tuís, et vincas cum judicáris.

Ecce enim in iniquitáti-

bus concéptus sum: * et in peccátis concépit me mater

mea.

71. In this manner the altar is sprinkled seven times. Before each sprinkling the bishop intones the antiphon Asperges me, which the chanters continue, and the latter sing each time three verses of the psalm Miserere, except at the seventh sprinkling, when only two verses are sung.
During the *third* sprinkling the chanters sing:

_Ant._ Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Ecce enim veritátem dilexísti: * incérta, et occuíta sapiéntiáe tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

During the *fourth* sprinkling the chanters sing:

_Ant._ Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

_Cor mundum crea in me Deus:* et spíritum rec-
tum ínnova in viscéribus meis.

Ne projícias me a fácie tua: * et Spíritum sanctum tuum ne aúferas a me.

During the *fifth* sprinkling the chanters sing:

_Ant._ Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Redde mihi lætítiam salu-
táris tui: * et spíritu prin-
cipáli confirma me.

Docébo iníquos vias tuas:
* et ímpii ad te converténtur.

Libéra me de sanguínibus Deus, Deus salútis meæ: * et exsultábit língua mea justítiam tuam.

During the *sixth* sprinkling the chanters sing:

_Ant._ Aspérges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Dómine, lábia mea áperies: * et os meum annuntiábit laudem tuam.

Quóniam si voluísset sa-
crificiúm, dedíssem útique:* holocáustis non delectáberis.

_Sacrificiúm Deo spíritus contribulátus:* * cor con-
trítum, et humiliátum Deus non despícies.

During the *seventh* sprinkling the chanters sing:
Ant. Asperges me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Benigne fac Dómine in bona voluntáte tua Sion, * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiae, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.

(§ 2. Sprinkling of the Walls and Floor.)

72. Having arrived at the middle of the altar after the seventh sprinkling, the bishop descends from the predella to the foot of the altar.

P.A.—If several altars are consecrated he returns to the foot of the altar after having sprinkled the last altar.

Preceded by the cross-bearer and acolytes and accompanied by the deacon, subdeacon and holy-water bearer he goes behind the altar. As soon as the chanters commence the antiphon Hæc est domus the 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.

Ant. Hæc est domus Dómini fírmiter ædificáta: bene fundáta est supra firmam petram.

Psalmus 121.

Lætátus sum in his, quæ dicta sunt mihi: * in domum Dómini íbimus.

Stantes erant pedes nostri, * in átriis tuís Jerúsalem.

Jerúsalem, quæ ædificáatur ut cívitas: * cujus participátió ejus in idípsum.

Illuc enim ascendérunt tribus, tribus Dómini: * testimonium Israël ad confiténdum nómini Domini.

Quia illic sedérunt sedes in judício, * sedes super domum David.

Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te:
CONSECRATION OF A CHURCH.

Fiat pax in virtūte tua: * próximos meos, * loquēbar pacem de te:
Propter fratres meos, et Propter domum Dōmini Dei nostri, * quāsīvi bona tibi.

(The Gloria Patri, etc. is not sung, and the antiphon Hec est is not repeated.)

73. As soon as the chanters have finished the psalm Lētatus sum and they begin to sing the antiphon Exsurgat Deus and the psalm In ecclesiis, the bishop goes around the inside of the church a second time in the manner described above and sprinkles the middle part (circa altitudinem faciei suæ) of the wall.

Ant. Exsúrgat Deus, et dissipéntur inimíci ejus, et fúgiant qui odérunt eum a fácie ejus.

Psalmus 67.

In ecclesiis benedícite Deo Dómino,* de fóntibus Israēl.
Ibi Bēnjamín adolescēn-tulus, * in mentis exccēssu.
Prīncipes Juda, duces eō-rum: * prīncipes Zābūlon, principes Nēphtali.
Manda Deus virtūti tuæ: * confirmā hoc Deus, quod operātus es in nobis.
A templo tuo in Jeru-salem, * tibi ōfferent reges múnera.
Increpa feras arūndinis, congregātio taurōrum in vac-cis populōrum: * ut exclú-dant eos, qui probāti sunt argénto.

(Dissipa gentes, quae bella volunt: vēnient legātī ex Ægypto: * Æthiōpia prae-vēniet manus ejus Deo.
Regna terræ, cantāte Deo: * psállite Dómino.
Psállite Deo, qui ascéndit super cōlum cōlī, * ad Oriéntem.
Ecce dabīt vocī suæ vocem virtūtis, date glōriam Deo super Israēl, * magnificēntia ejus, et virtus ejus in nú-bibus.
Mirābilis Deus in sanctis suis, Deus Israēl ipse dabīt virtūtem, et fortitūdinem plebi suæ, * benedīctus Deus.

(The Gloria Patri, etc. is not sung, and the antiphon Exsurgat is not repeated.)
74. After the psalm *In ecclesiis* the chanters sing the antiphon *Qui habitat* and the psalm *Dicet Domino*, during which the 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.

Ant. *Qui hábitat in adjunctó* Altíssimi, *in protectione* Dei cóeli commorábitur.

*Psalmus 90.*

Dicet Dómino: Suscéptor meus es tu, et refúgium meum: * Deus meus sperábo in eum.

Quóniam ipse liberávit me de láqueo venántium, * et a verbo áspero.

Scápulis suis obumbrábit tibi: * et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus: * non timébis a timóre noctúrno.

A sagítta volánte in die, a negotió perambulánte in tenébris: * ab incúrusu, et daemonió meridiáno.

Cadent a látere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis: * et retribu-tiónem peccatórum vidébis.

Quóniam tu es Dómine spes mea: * Altíssimum posuísti refúgium tuum.

Non accédet ad te malum: * et flagéllum non appro-pinquábit tabernáculo tuo.

Quóniam Angelis suis mandávit de te: * ut cu-stódiant te in ómnibus viis tuis.

In mánibus portábunt te: * ne forte offéndas ad lápidem pedem tuum.

Super aspidem, et basíliscum ambulábis: * et con-culcábis leónem et dra-cónem.

Quóniam in me sperávit, liberábo eum: * prótegam eum, quóniam cognóvit no-men meum.

Clamábit ad me, et ego exáudiam eum: * cum ipso sum in tribulatióne: erípiam eum, et glorificábo eum.

Longítudine diérum re-plébo eum: * et osténdam illi salutáre meum.
CONSECRATION OF A CHURCH.

(The *Gloria Patri*, etc., is not sung, and the antiphon *Qui habitat* is not repeated.)

75. The bishop returns to the foot of the altar. When the chanters intone the antiphon *Domus mea* the bishop, preceded by cross-bearer and acolytes and accompanied by the deacon, subdeacon and holy-water bearer, 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 he goes to the centre of the church. Meanwhile the chanters sing the following antiphons and versicles:

Ant. *Domus mea, domus oratiónis vocábitur.*
V. *Narrábo nomen tuum frátribus meis, in médio Ecclésiæ laudábo te.*

Ant. *Dómine, diléxi decórem domus tuæ.*
V. *Et locum habitatiónis glóriæ tuæ.*
Ant. *Non est hic áliud nisi domus Dei, et porta cæli.*

76. Having reached the centre of the church the bishop stands facing the altar and when the chanters have finished the antiphon *Non est hic*, he intones the antiphon *Vidit Jacob scalam* (the 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.¹


77. After the antiphon the mitre is removed and the bishop, turned towards the door of the church, says:

Oremus.

¹ The 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.
To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

The bishop then says the following prayer:

Deus, qui loca nómini tuo dicánda sanctíficas, effúnde super hanc oratiónis domum grátiam tuam; ut ab ómnibus hic nomen tuum invocántibus, auxílium tuæ misericórdiæ sentiátur. Per Christum Dóminum nostrum.

R. Amen.

78. The bishop, still facing the door, then says a second time:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer, in which after N. the name of the saint (saints) whose name the church will bear is inserted.

Deus sanctificaciónum, omnipotens dominátor, cujus pietas sine fine sentítur; Deus, qui cæléstia simul et ter-réna complécteris, servans misericórdiam tuam pópulo tuo ambulánti ante conspéctum glóriæ tuæ: exáudi preces ser-vórum tuórum; ut sint óculi tui apérti super domum istam die ac nocte: hanc quoque basilicam in honórem sanctæ et victoríossimæ Crucis, et memoríam Sancti tui N. (Sanctórum tuórum N. N.) sacris mystériis institútam clem-mentíssimus dédica, misératus illústra, próprio splen-dóre claríifica, omnémque homínem veniéntem adoráre te in hoc loco placátus admítte, propítius respícere dignáre, et propter nomen tuum magnum, et manum tuam fortem, et bráchium tuum excélsum, in hoc tabernáculo tuo sup-
76 CONSECRATION OF A CHURCH.

plicántes libens prótege, dignánter exáudi, ætérna defen-
sióné conséra; ut semper felícès, sempérque in tua re-
ligióne lǽtántes, constánter in sanctæ Trinitátis confes-
sióné, fide cathólica perseverént. Per Dóminum nostrum
Jesum Christum Fílium tuum: Qui tecum vivit et regnat
in unitáte Spíritus sancti Deus.

79. After this prayer he recites, with hands extended
at his breast, and facing the door, the following 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 censer.

V. Per ómnia sǽcula sǽculórum.
R. Amen.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi
semper, et ubíque grátias ágere, Dómine sancte, Pater omni-
potens, ætérne Deus, adésto précibus nostris, adésto sacra-
méntis, adésto étiam piis famulórum tuórum labóribus,
nóbíque misericórdiam tuam posséntibus. Descéndat
quoque in hanc Ecclésiam tuam, quam sub invocatione sancti
nóminis tui, in honórem sanctæ Crucis, in qua coætérnus
tibi Fílius tuus Dóminus noster Jesus Christus pro re-
demptióne mundi pati dignátus est, et memóriam Sancti
tui N. (Sanctórum tuórum N. N.) nos indígni consecrámus,
Spíritus sanctus tuus, septíformis grátiae ubertáte redún-
dans: ut quotiescúmque in hac domo tua sanctum nomen
tuum fúerit invocáatum, eórum, qui te invocáverint, a te

To which he adds the following which he says in a low tone of voice, loud enough, however, to be heard by those near him:

Per eúmdem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

80. After the Preface the bishop resumes his mitre and, accompanied by his assistants, goes to the foot of the altar to bless the dry cement contained in a dish, which a cleric holds before the bishop. The mitre

1 The Pontifical prescribes that he should first mix the cement with the water which he previously blessed and then bless the
having been removed the bishop blesses the cement, saying:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média ímáque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctíficá, et béne dic has creatúras calcis et sábuli. Per Christum Dóminum nostrum.
R. Amen.

The blessed water that remains, except that which is preserved to prepare the cement, is poured around the base of the altar.1

§ 3. Bringing of the Holy Relics to the Church.

81. The bishop now resumes the mitre and crosier and all go in procession to the place where the relics are exposed, in the following order: (a) cross-bearer and acolytes; (b) chanters;2 (c) clergy, two by two; (d) cleric carrying the vase of Holy Chrism and some absorbent cotton on a salver; (e) the bishop, between the deacon and subdeacon; (f) mitre, crosier, book and candle bearers.

The procession passes through the main entrance of the church. The cleric carrying the Holy Chrism remains

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1 If 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 sacrarium.

2 If the chanters are not vested in cassock and surplice they precede the cross-bearer.
at the door. Another cleric 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 during the following functions. All the others go to the oratory where the relics are exposed.

82. All remain standing outside this oratory. The bishop, having given the crosier to the crosier-bearer and his mitre having been removed by the deacon, says:

Orémus.

To which the deacon adds:

Flectámus géna.

And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Aufer a nobis, quaesumus Dómine, cunctas iniquitátes nostras; ut ad Sancta Sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum.

R. Amen.

83. The bishop then resumes the mitre and crosier, and the procession moves into the oratory, whilst the chanters sing the following antiphons and the psalm Venite exultemus:

Ant. 1. O quam gloriósum est regnum, in quo cum Christo gaudent omnes Sancti, amícti stolis albis, sequúntur Agnum quocímque férit.

2. Movéte, vos Sancti Dei de mansiónibus vestris, ad loca festináte, quæ vobis paráta sunt.


4. Via Sanctórum facta est recta, et iter eórum præparátum est.
Psalmus 94.

Venîte, exsultémus Dómino: * jubilémus Deo salutári nostrō.
Præoccupémus fáciem ejus in confessione, * et in psalmis jubilémus ei.
Quôniam Deus magnus Dóminus: * et Rex magnus super omnes deos.
Quôniam non repéllet Dóminus plebem suam, * quia in manu ejus sunt omnes fines terræ, et altitúdines móntium ipse cónspicit.
Quôniam ipsíus est mare, et ipse fecit illud * et áridam fundavérunt manus ejus.
Venîte adorémus, et pro-cidámus ante Deum: * plorémus coram Dómino, qui

(fecit nos, quia ipse est Dóminus Deus noster.
Nos autem pópulus ejus: * et oves pásçuae ejus.
Hódie si vocem ejus audiéritis, * nolité obduráre corda vestra.
Sicut in exacerbatióne, * secúndum diem tentationínis in desérito.
Ubi tentavérunt me patres vestri: * probavérunt, et vidérunt ópera mea.
Quadragínta annís próxímus fui generatióni huic: * et dixi: Semper hi errant corde.
Ipsi vero non cogno-vérunt vias meas, quibus jurávi in íra mea: * si introíbunt in réquiem meam.

(The Gloria Patri is not sung.)

Instead of these antiphons and the psalm Venítexsultémus a Responsory proper of the martyrs whose relics are exposed,¹ or one taken from the Commune Plurímorúm SS. Martýrum,² may be sung.

84. After the psalm or responsory the bishop’s mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génum.

¹ Pontificale Romanum, h.l.
² Martinucci, Lib. VII, cap. XVI, n. 91.
And the subdeacon subjoins:

Leváte.

After which the bishop says the following prayer:

Fac nos, quæsumus Dómine, Sanctórum tuórum tibi speciáliter dedicáta membra digne contíngere: quorum patrocínia cúpimus incessánter hábere. Per Christum Dóminum nostrum.

R. Amen.

85. The bishop resumes the mitre, and puts incense into the censer with the usual ceremonies, during which lighted torches are distributed among the clergy. The bishop intones the antiphon Cum jucunditáte (these two words only), and the chanters continue this antiphon and sing the three others that follow, whilst the relics are carried in procession to the church in the following order: (a) cross-bearer and acolytes carrying their candles; (b) chanters; (c) priests carrying lighted torches; (d) thuriter swinging the censer before the relics; (e) two or four priests vested in red chasubles carrying the relics on a bier; ¹ (f) the bishop with mitre and crosier between the deacon and subdeacon; (g) mitre, crosier, book and candle bearers; (h) laity.

Cum jucunditáte * exibitis, et cum gáudio dedúcémint: nam et montes et colles exsilient, exspectántes vos cum gáudio, alleluïa.

Súrgite Sancti Dei de mansiónibus vestris, loca sanctíficáte, plebem benedícite, et nos hómines peccatóres in pace custodíte.

Ambulátæ Sancti Dei, ingredímini in civitátem Dómini, ædificáta est enim vobis ecclésia nova, ubi pósul pópulus adoráre debet majéstátem Dómini.

Istórum est enim regnum cœlorum, qui contempsérunt

¹ Instead of these priests the Consecrator may carry the relics on a salver.
vitam mundi, et pervenérunt ad præmia regni, et lavérunt stolas suas in ságuine Agni.

When the procession arrives at the door of the church the chanter remain there and continue the chanting of the antiphons, whilst all the others, in the order given 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,¹ saying continually:

**Kyrie eléison. . . .**

86. When the procession returns to the front of the church the cross-bearer and acolytes 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, suitable to the occasion, to the people.²

87. The bishop remains sitting while the chanter sing the following responsory:

**Erit mihi Dóminus in Deum, et lapis iste, quem eréxi in títulum, vocábitur domus Dei, et de univérsis quæ déderis mihi, * Décimas et hóstias pacíficas ófferam tibi.**

¹ If there is any obstruction which prevents the procession from passing around the church, what has been remarked above, No. 41, foot-note, will be observed.

² The 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. See Appendix II.
V. Si reversus fúero ad domum patris mei. Décimas et hóstias pacíficas ófferam tibi.

88. When this responsory is finished the mitre is removed and the bishop rises, turns towards the door and says:

Orémus.
The deacon adds:
Flectámus génua.
And the subdeacon subjoins:
Leváte.

After which the bishop says the following prayer:

Domum tuam, quæsumus Dómine, cleménter ingrédere; et in tuórum córdibus fidélium perpétuam tibi cónstrue mansionénum; et præsta, ut domus hæc, quæ tua subsístit dedicatióné solémnis, tua fiat habitatióne sublímis. Per Christum Dóminum nostrum.
R. Amen.

89. The bishop resumes his mitre and, accompanied by the deacon and subdeacon holding the border of his cope, goes to the right side of the door. He dips his thumb into the Holy Chrism and anoints three times the stone pillar at the place where the cross is sculptured,¹ saying:

In nomine Pa²tris, et Fi²lii, et Spirítus § sancti.

He then goes to the left side of the door and in the same manner anoints three times with Holy Chrism the stone pillar at the place where the cross is sculptured. Having wiped his thumb with absorbent cotton, he goes to the middle of the door and continues:

Porta sis benédícta, sanctíficáta, consecráta, consignáta, et Dómino Deo commendáta; porta sis intróitus salútis, et

¹ The 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.
pacis; porta sis östium pacificum, per eum, qui se östium appellávit, Jesum Christum Dóminum nostrum, qui cum Patre, et Spíritu sancto vivit et regnat Deus in sæcula sæculórum.

R. Amen.

90. He then 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.

Ant. Ingredímini Sancti Dei, * præparáta est enim a Dómino habitátio sedis vestrae: sed et pópulus fidélis cum gáudio inséquitur iter vestrum; ut orétis pro nobis maje-státem Dómini. Allelúja.

Ant. Gaudent in cœlis ánimæ Sanctórum, qui Christi vestígia sunt secúti; et quia pro ejus amóre sánquinem suum fudérunt, ídeo cum Christo exsúltant sine fine.

As soon as the bishop has intoned the antiphon Ingredimini he receives his crosier and all enter the church in the order given above (No. 85) and proceed to the (first) altar which is to be consecrated. The people are allowed now to enter the church. Having arrived at this altar the cross-bearer and acolytes stand at the gospel side, 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.

P.A.—As soon as the bishop has intoned the antiphon Ingredimini all enter the church and proceed to the faldstool placed inside or outside the sanctuary near the table prepared for the relics (see No. 14 (c), Note), around which they group themselves in the manner described above.¹

¹ As often as mention is made of the faldstool in the following ceremonies under P. A., this faldstool is meant.
91. The bishop lays aside his crosier and intones the antiphon *Exultábunt sancti* (these two words only) which the chanters continue, and to which they add the psalms *Cantáte Domino* and *Laudáte Dominum*.

*Ant.* Exultábat *Sancti* in glória, et lætabúntur in cubílibus suis.

**Psalmus 149.**

*Cantáte Domino* cánticum novum: * laus ejus in ecclésia sanctórum.*

Lætétur Isræël in eo, qui fecit eum: * et fílii Sion exsúltent in rege suo.*

Laudent nomen ejus in choro: * in tympano et psaltério psallant ei.*

Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

Exultábat sancti in gló-

(The *Gloria Patri* is *not* added.)

**Psalmus 150.**

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.*

Laudáte eum in virtú-tibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in tympano et choro: * laudáte eum in chordis et órgano.

Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilatiónis: * omnis spíritus laudet Dó-minum.

(The *Gloria Patri* is *not* added.)

*Ant.* Exsultábat *Sancti* in glória, et lætabúntur in cubílibus suis.
In the meantime a cleric places on the altar near the centre on the epistle side the small stock containing the Holy 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 the master of ceremonies places on the gospel side of the altar Chart III, containing the formula of consecration.


92. Whilst the chanters repeat the antiphon *Exsultabunt* the bishop and his assistants ascend to the predella, where the deacon removes the bishop's mitre. After the antiphon the bishop facing the altar says the following prayer:

**Orémus.**

*Deus, qui in omni loco dominationis tuæ clemens ac benígnus dedicátor assístis, exáudi nos, quæsumus, et concéde, ut inviolábilis permáneat hujus loci consecrátio; et benefícia tui múneris, universitas fidélium quæ tibi súpplicat, percípere mereátur. Per Christum Dóminum nostrum.*

R. Amen.

P.A.—Whilst the chanters repeat the antiphon *Exsultabunt* all proceed to the first altar and take the positions indicated above (No. 90), and the bishop and his assistants ascend to the predella of this altar, where the deacon removes the bishop's mitre. After the antiphon the bishop facing the altar says the prayer *Deus qui in omni loco.*

93. The bishop resumes his mitre and, having dipped his right thumb into the vessel containing Holy Chrism held by the deacon, anoints each of the four corners of the sepulchre on the inside, reciting whilst anointing each corner the following formula from Chart III, held before him by the subdeacon:
FUNCTION.


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, Fili, and Spiritus sancti.

94. Having anointed the fourth corner the bishop wipes his thumb with absorbent cotton, then removes his mitre, and receding a little to the gospel side but remaining on the predella, he turns towards the people. The four priests who carried the relics in the procession then carry the bier and urn containing the relics to the bishop. The deacon opens the urn and the bishop reverently takes out with both hands the case containing the relics, and turning towards the altar places the case into the sepulchre whilst intoning the antiphon Sub altare Dei (these three words only) which the chanters continue to the end.

Ant. Sub altare Dei * sedes accepístis Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.
V. Exsultábunt Sancti in glória.
R. Et lætabúntur in cubílibus suis.
Sub altare Dei sedes accepístis Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.

P.A.—Whilst the bishop is anointing the fourth corner of the sepulchre the four priests, vested in red chasubles, carry the bier with the urn containing the holy relics to the altar. Clerics or priests carrying torches walk at the side of the bier. The bishop and his attendants turn towards the bier. The deacon opens the urn and the bishop extracts from it the case containing the relics which were prepared for the first altar. The deacon closes the urn, after which
the priests carry the bier to its former place. Two torch-bearers remain near the altar, one at each side; the others accompany the priests carrying the bier. The bishop turns towards the altar, intones the antiphon Sub altare Dei and reverently places the case of relics in the sepulchre of the altar.

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.

P.A.—The candles are not extinguished and the four priests remain near the bier.

In the meantime the mason mixes in a dish the cement which was before blessed with the blessed water, which was kept for this purpose.¹

95. Whilst the chanters are singing the antiphon Sub altare Dei sedes the bishop puts incense into the censer and incenses the relics with three swings, bowing profoundly to the relics before and after the incensation. Having given back the thurible he resumes the mitre, takes in his left hand the small slab that is to cover the sepulchre, dips his right thumb into the Holy Chrism, anoints the small slab on its nether side, in the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:


96. The bishop then places the slab on the altar (not over the sepulchre) and wipes his thumb with absorbent cotton. The dish containing the prepared cement is now brought to the altar and with a small trowel the

¹ See above, No. 80, foot-note.
bishop spreads the cement over the ledge on the inside of the sepulchre, on which the small slab is to rest. The bishop now takes the small slab in his hand, and having intoned the antiphon *Sub altare Dei* (these three words only) he places the slab over the opening of the sepulchre. The chanters in the meantime continue the antiphon *Sub altare Dei audivi*, to which they add, if necessary, the antiphon *Corpora sanctorum.*

*Ant.* _Sub altáre Dei *audívi voces occísórum dicéntium:* 
_Quare non déféndis sánquinem nostrum? Et accepérunt divínum responsónum:_ Adhuc sustinéte módicum tempus, donec impleátur númerus fratrum vestrórum.

*Ant.* _Córpora Sanctórum in pace sepúlta sunt:_ et vivent nómina eórum in ætérnum.


97. As soon as the chanters have finished the antiphons the bishop removes his mitre and says the following prayer:

**Orémus.**

*Deus, qui ex ómnium cohabitatióne Sanctórum ætérnum majestáti tuæ condis habitáculum, da ædificatióni tuæ increménta cæléstia, et præsta:_ ut quorum hic Relíquias pio amóre compléctimur, eórum semper méritis adjuvémur._

_P._ Christum Dóminum nostrum.

_R._ Amen.

The bishop then resumes the mitre and _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 towel. The torches which were carried by the clergy are _extinguished._

_P.A.—*The torches are not extinguished.*_
The bishop now dips his thumb in the Holy Chrism and anoints once the upper side of the slab and the altar in the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:


The bishop then wipes his thumb with absorbent cotton. The deacon gives the Holy Chrism to the cleric and the subdeacon hands Chart III to the master of ceremonies.

P.A.—Having placed the relics in the first altar, the bishop and the sacred ministers descend to the foot of the altar. They then, with the other ministers mentioned below, go processionally to the second altar in the following order: 1° Cross-bearer and acolytes; 2° chanters; 3° thurifer and Holy Chrism bearer; 4° priests carrying the bier, accompanied by all the torch-bearers; 5° bishop, wearing the mitre and carrying the crosier, and the sacred ministers; 6° mitre, crosier, book and candle bearers. They will be accompanied by the master of ceremonies carrying Chart III. At this altar the same prayers are recited and the same ceremonies performed as at the first altar, beginning with the

1 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.

2 If they are not vested in cassock and surplice, they precede the cross-bearer.
prayer Deus qui in omni loco and ending with Signetur et sanctificetur. . . Pax tibi. (No. 92 to No. 97 incl.)

These ceremonies are performed at each altar to be consecrated. When the ceremonies at the last altar are completed the bishop, wearing the mitre and carrying the crosier and walking between the sacred ministers, returns to the first altar, preceded by thurifer, cross-bearer, acolytes and chanters, and followed by the mitre, crosier, book and candle bearers. The bishop and sacred ministers ascend to the predella; the others take their former places. The bier and urn are carried to the sacristy by the priests, who now divest. The table on which the bier rested is carried away and the candles on this table and the torches are extinguished and carried to the sacristy. The cotton used by the bishop for wiping his thumb and the sponges or towels used for removing the cement from the altar, as well as the scrapings of the cement, are thrown into the vessel prepared for the purpose behind the altar. The cleric carries the Holy Chrism to the credence.

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

§ 5. Incensation of the Altar.

98. The thurifer now carries to the altar the censer into which the bishop puts incense in the usual manner, saying:


R. Amen.¹

¹ When blessing the incense he makes over it the sign of the cross three times. He uses this form as often as he puts incense into the censer.
His mitre is removed and, having received the censer from the deacon, he intones the antiphon *Stetit Angelus* (these two words only). He resumes the mitre and incenses the altar to the right, to the left, in front and over the table until the chanters have finished the following antiphon:

*Stetit Angelus* * juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspéctu Dei. Allelúja.

P.A.—*Having incensed the first altar, the bishop, retaining the censer, goes with the sacred ministers and thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc. The chanters will sing the antiphon *Stetit angelus* slowly so as to finish it when the bishop returns from the last altar. Having incensed the last altar, the bishop gives the censer to the deacon, who hands it to the thurifer. The bishop and his attendants then return to the faldstool, where the mitre is removed. Then the bishop recites the prayer *Dirigatur oratio* as noted below, after which he sits on the faldstool or goes to the throne, if he be the Ordinary, and sits down.*

99. The bishop gives the censer to the deacon, and, the mitre having been removed, standing on the predella in the middle of the altar, says the following prayer:

**Orémus.**

*Dirigátur orátio nostra, quáesumus Dómine, sicut incénsum in conspéctu tuo, et copiósa benefícia christiánus pópulus assequátur; ut quícumque tibi in hoc altári (his altári-bus) sacránda libámina devótus obtúlerit, vel sacráta suscé-perit; et vitæ subsidia præséntis accípiat, et remissiónem ómnium peccatórum páriter consecuátur, et grátiam sempitérnæ redemptiònís percípiat. Per Christum Dóminum nostrum.*

R. Amen.
He then resumes the mitre and goes with his attendants to the faldstool, placed *in plano* at the epistle corner of the steps of the altar, and sits.\(^1\)

100. Two priests, deacons or subdeacons, vested in surplice, 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 sacrarium.

P.A.—At each of the consecrated altars there should be priests, deacons or subdeacons to perform this duty.

A cleric carrying Chart IV containing the formula used at the followingunctions will stand *in plano* at the gospel side, and another cleric carrying a salver on which will be the vase containing the Oil of Catechumens and some absorbent cotton will stand *in plano* at the epistle side. The priest, vested in surplice, whose duty it will be to incense the altar during the consecration will stand near the latter cleric.\(^2\)

P.A.—The priest whose duty it will be to incense the altars during the consecration stands at the epistle side of the last altar to be consecrated.

101. When the altar has been wiped and dried, the bishop, sitting on the faldstool or throne, puts, in the usual manner, incense into the censer and blesses it, saying:

*Ab illo benedícáris, in cujus honóre cremáberis. In nómine Pa†ris, et Fílii, et Spíritus † sancti.*

R. Amen.

He then rises, ascends to the predella, receives the censer from the deacon and, saying nothing, incenses in the

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\(^1\) If he is the Ordinary of the diocese and a throne has been erected, he occupies this throne.

\(^2\) For brevity this priest will be called the *incensing* priest in the following pages.
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.

P.A.—Having incensed the first altar, the bishop, retaining the censer, goes with the sacred ministers and the thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the deacon who hands it to the thurifer. Then the bishop and his attendants return to the first altar and ascend to the predella.

102. He then gives the censer to the deacon who hands it to the thurifer. The bishop now puts in the usual manner incense into the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa†-tris, et Fí†-lii, et Spíritus † sancti.

R. Amen.

The bishop receives the censer from the deacon and intones the responsory Dirigatur (this word only), which the chanters continue to the end.

Resp. Dirigátur * orátio mea, sicut incénsum in con-spéctu tuo, Dómine.

V. Elevátio mánuum meárum sacrificiíum vespertínum.

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.  

P.A.—Having incensed the first altar three times, the bishop, retaining the censer, goes with the sacred ministers to the second altar and incenses it in the same manner as the first, by going around it three times. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the priest whose duty it will be to incense the altar. The priest receives the censer with the usual kisses. The bishop and sacred ministers return to the first altar and ascend to the predella. The incensing priest follows the bishop to the foot of the first altar and after the bishop has intoned the antiphon Erexit Jacob begins to incense the altar in the manner described below.

103. After the third incensation, the incensing priest will go to the predella, receive the censer 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 censer in the course of the consecration.

§ 6. Anointing of the Altar.

104. The bishop, having given the censer to the priest, intones the antiphon Erexit Jacob (these two words only)

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1 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, then the side of the altar at the epistle corner, afterwards the table from the epistle to the gospel side, then the side of the altar at the gospel corner and finally the support from the gospel corner to the middle.
which the chanters continue and to which they add the psalm *Quam dilecta*.

_ant._ Eréxit Jacob *lápīdem in títulum, fundens óleum désuper: votum vovit Deo Jacob.*

**Psalmus 83.**

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit et déficit ánima mea in átria Dómini.*

Cor meum, et caro mea *
* exsultavérunt in Deum vivum.*

Etenim passér invénit sibi domum: * et turtur nídum sibi, ubi ponat pullos suos.*

Altária tua Dómine virtútum: * rex meus, et Deus meus.*

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudábunt te.*

Beátus vir cujus est auxílium abs te: * ascensiónes in corde suo dispósuit in valle lacrimárum in loco, quem pósuit.*

Etenim benedictionem da-

bit legislátor, ibunt de vir-
túte in virtútem: * vidébitur Deus deórum in Sion.*

Dómine Deus virtútum exáudi oratiónum meam: * áuribus pércipe Deus Jacob.*

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:* Quia mélior est dies una in átris tuis, * super míllia.*

Elégi abjéctus esse in domo Dei mei: * magis quam habitáre in tabernáculis peccatórum.*

Quia misericórdiam et ve-
ritátém diligit Deus: * grá-
tiam et glóriam dabít Dómi-
nus.*

Non privábit bonís eos, qui ámbulant in innocéntia: * Dómine virtútum, beátus ho-
mo, qui sperat in te.*

(The *Gloria Patri* is not added.)

_ant._ Eréxit Jacob lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.

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1 The antiphon *Erexit Jacob* may be repeated after each verse of this psalm. See above, No. 66, foot-note.
105. Whilst the bishop is intoning the antiphon *Erexit Jacob* the cleric at the gospel side gives Chart IV, containing the formula used in this unction, to the subdeacon who holds it before the bishop, and the cleric at the epistle side gives the vase containing the *Oleum Catechumenorum* to the deacon; the latter cleric, holding a salver with balls of absorbent cotton, stands at the right of the deacon. Having intoned the antiphon the bishop unctions 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:

[Diagram of altar with crosses at corners and middle]

pronouncing the following form at each unction:


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 absorbent cotton, and the deacon and subdeacon give the *Oleum Catechumenorum* and Chart IV to the clerics.
P.A.—Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of Oleum Catechumenorum and followed by the incensing priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar all return to the first altar. The bishop and sacred ministers ascend to the predella and the incensing priest remains in plano.

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

106. Towards the end of the psalm Quam dilecta the bishop puts incense into the censer presented to him by the incensing priest. The deacon offers the boat and the bishop blesses the incense in the censer, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa•tris, et Fí•lii, et Spíritus • sancti.
R. Amen.

As soon as the chanters have repeated the antiphon Erexit Jacob the incensing priest hands the censer to the bishop. The bishop intones the responsory Dirigatur (this word only) and the chanters continue it to the end.

Resp. Dirigátur * orátio mea sicut incénsum in con•spéctu tuo, Dómine.
V. Elevátio mánuum meárum sacrificíüm vespertínum.

In the meantime the bishop incenses the altar in the manner described above (No. 102) going around the altar only once by the epistle side and returning by the gospel side.
P.A.—Retaining the censer, the bishop and the sacred ministers, followed by the incensing priest, go to the second altar, and the bishop incenses it in the same manner as the first altar. Then they go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the incensing priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer Adsit Domine has been recited. The incensing priest goes to the first altar and continues the incensation as before.

107. Having arrived at the middle in front the bishop gives the censer to the incensing priest, who continues the incensation of the altar as before. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus géína.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Adsit, Dómine, misericórdiæ tuæ ineffábilis píetas, et super hunc lápidem (hos lápides) opem tuæ bene dicitionis, et virtútém tuæ unctiónis infúnde; ut, te largiénte, réferat præmium quisquis intúlerit votum. Per Christum Dóminum nostrum.

R. Amen.

108. After this prayer 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.

Ant. Mane surgens Jacob * erigébat lápidem in títtulum, fundens óleum désuper: votum vovit Dómino: Vere locus íste sanctus est, et ego nesciébam.
Psalmus 91.

Bonum est confitēri Dōmino, * et psāllere nómini tuo Altìssime.¹

Ad annuntiāndum mane misericōrdiām tuam, * et veritàtem tuam per noctem.

In decachōrdō, psaltério: * cum cántico, in cithara.

Quia deletāsti me Dōmine in factūra tua: * et in opéribus mánuum tuárum exsultābo.

Quam magnificātā sunt ópera tua Dōmine! * nimis profūndae factæ sunt cogitātiones tuāe.

Vir insípiens non cognoscet: * et stultus non intelliget hæc.

Cum exorti fūerint pecatōres sicut foenum: * et apparuérunt omnes, qui operántur iniquitātem:

Ut intéreant in sǽculum sǽculi: * tu autem Altìssimus in áetérnum Dōmine.

Quóniam ecce inimíci tui Dōmine, quóniam ecce inimíci tui peribunt: * et dissipérunt omnes, qui operántur iniquitātem.

Et exaltābitur sicut unicōrnis corne meum: * et senectus mea in misericōrdiā úberi.

Et despéxit ōculus meus inimícos meos: * et in insurgéntibus in me malignāntibus áudiet auris mea.

Justus ut palma florēbit: * sicut cedrus Líbani multiplicābitur.

Plantāti in domo Dómini,* in átriis domus Dei nostri florēbunt.

Adhuc multiplicabántur in senecta úberi: * et bene patiēntes erunt, ut annuntient:

Quóniam rectus Dóminus Deus noster: * et non est iníquitas in eo.

(The Gloria Patri is not added.)

Ant. Mane surgens Jacob erigébat lápidem in tútulum, fundens óleum désuper: votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.

Having intoned the antiphon Mane surgens Jacob the bishop resumes his mitre and then anoints the altar a

¹ The antiphon Mane surgens may be repeated after each verse of this psalm. See above, No. 66, foot-note.
second time with the *Oleum Catechumenorum* in the same manner as described above (No. 105) in the following order, reciting the following formula from Chart IV held before him by the subdeacon:


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 with absorbent cotton, and the deacon and subdeacon give the *Oleum Catechumenorum* and Chart IV to the clerics.

P.A.—Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of Oleum Catechumenorum and followed by the incensing priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the incensing priest remains in plano until the psalm Bonum est is ended; the cleric who has charge of the holy oils will carry the vase containing the Oleum Catechumenorum to the table and replace it with the Sanctum Chrism.*
Towards the end of the psalm *Bonum est* the bishop puts incense into the censer presented to him by the *incensing* priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

*Ab illo benedícaris in cujus honóre cremáberis. In nómine Pa†tris, et Fi†lii, et Spíritus † sancti.*

*R.* Amen.

As soon as the chanters have repeated the antiphon *Mane surgens Jacob* the *incensing* priest hands the censer to the bishop who intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

*Resp.* *Dirigátur* † orátio mea sicut incénsum in conspéctu tuo, Dómine.

*V.* Elevátio mánuum meárum sacrificíciúm vespertínúm.

In the meantime the bishop incenses the altar in the manner described above (No. 102), going around the altar only once by the epistle side and returning by the gospel side.

P.A.—*Retaining the censer the bishop and sacred ministers, followed by the incensing priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar the bishop gives the censer to the incensing priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer Omnipotens sempiterne has been recited. The incensing priest goes to the first altar and continues the incensation as before.*

110. Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before. At the end of the responsory the bishop’s mitre is removed and he says:
Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayers:

Adésto, Dómine, dedicatióni hujus mensæ tuæ (harum mensárum tuárum), et in eam (cas), quæ a nobis indígnis sancto línta est (líntac sunt) óleo, bene∙∙∙dictiónis et sancti∙∙∙ficatónis tuæ virtútem, et consecrationem infúnde. Qui vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc, quod (altária haec, quae) in honórem tuum, et in memóriam Sancti tui N. (Sanctórum tuórum N.N.), nos indígni consecrámus, virtúte tuæ bene∙∙∙dictiónis sanctífica; et ómnibus te hic invocántibus, atque in te sperántibus, auxílii tui munus osténde; ut huic altári (his altáribus) impósita múnera semper accépta fieri dignérís: et in eo (eis) sacramentórum virtus, et votórum semper obtineátur efféctus. Per Christum Dominum nostrum.

R. Amen.

III. After these prayers the cleric hands the vase containing the Sanctum Chrisma 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 Eructavit cor meum.

Ant. Unxit te Deus, * Deus tuus, óleo lætítiæ præ consórtibus tuis.
Psalmus 44.

Eructavit cor meum verbum bonum: * dico ego opera mea regi.1

Lingua mea cálamus scribæ, * velóciter scribéntis.

Speciósus forma præ filiis hóminum, diffúsa est grátia in lábiis tuis: * proptérea benedíxit te Deus in ætérnum.

Accíngere gládio tuo super femur tuum, * potentíssime.

Spécie tua et pulchritúdine tua * inténde, próspere procede, et regna.

Propter verítátem, et man-suetúdinem, et justítiam: * et dedúcet te mirábiliter déx-terar tua.

Sagíttæ tuæ acútæ, pópuli sub te cadent, * in corda inimícórum regis.

Sedés tua Deus in sæculum sæculi: * virga directionis, virga regni tui.

Dílexísti justítiam, et odísti iníquitatem: * proptérea unxit te Deus Deus tuus oleo látítiæ præ con-sórtibus tuis.

Myrrha, et gutta, et cásia a vestiméntis tuis, a dómibus ebúrnæis: * ex quibus delectavérunt te filiæ regum in honóre tuo.

Astitit régna a dextris tuis in vestítu deauráto: * circúmdata varietáte.


Et concupíscet rex dé-córem tuum: * quóniam ipse est Dóminus Deus tuus, et adorábunt eum.

Et filiæ Tyri in munéribus * vultum tuum deprecabúntur: omnes dívites plebis.

Omnis glória ejus filiæ regis ab intus, * in fímbriis àureis circumamíctica varietátabus.

Adducéntur regi vírgines post eam: * próximæ ejus afferéntur tibi.

Afferéntur in lætítia et exsultatione: * adducéntur in templum regis.

Pro pátribus tuis nati sunt tibi filii: * constitúes eos príncipes super omnem terram.

Mémares erunt nóminis tui: * in omni generatióné et generatiónem.

Proptérea pópuli confitebúntur tibi in ætérnum: * et in sæculum sæculi.

1 The antiphon Unxit te Deus may be repeated after each verse of this psalm. See above, No. 66, foot-note.
Having intoned the antiphon *Unxit te Deus*, the bishop resumes his mitre and then anoints the altar with Holy Chrism in the manner described above (No. 105) in the following order

reciting the following formula from Chart IV held before him by the subdeacon:

*Sancti* *ficétur, et conse* *crétur lapis iste. In nómine Pa* *tris, et Fi* *lìi, et Spíritus sancti: in honórem Dei, et gloríosæ Vírginis 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 absorbent cotton, and the deacon and subdeacon give the vase containing the Holy Chrism and Chart IV to the clerics.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of Holy Chrism and followed by the incensing priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the*
incensing priest remains in plano until the psalm Eructavit cor meum is ended; the cleric who has charge of the holy oils will carry the Holy Chrism to the table and prepare the cruets containing the Oleum Catechumenorum and the Sanctum Chrisma.

112. Towards the end of the psalm Eructavit cor meum the bishop puts incense into the censer presented to him by the incensing priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

Ab illo benedicáris in cujus honóre cremáberis. In nómine Pa†tris, et Fí†lii, et Spíritus † sancti.
R. Amen.

As soon as the chanters have repeated the antiphon Unxit te Deus the incensing priest hands the censer to the bishop, who intones the responsory Dirigatur (this word only), and the chanters continue it to the end.

Resp. Dirígātur * orátió mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrifićiúm vespertiúnum.

In the meantime the bishop incenses the altar in the manner described above (No. 102), going around the altar once, passing this time by the gospel side and returning by the epistle side.

P.A.—Retaining the censer, the bishop and sacred ministers, followed by the incensing priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the incensing priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer Descendat quæsumus has been recited. The incensing priest goes to the first altar and continues the incensation as before.
113. Having arrived at the middle, in front, the bishop gives the censer to the incensing priest who continues the incensation of the altar (altars) as before until the bishop has anointed the twelve crosses on the inner walls of the church.

Note.—The cleric who has charge of the holy oils will carry the vase containing the Holy Chrism to the table and prepare the cruets containing the Oleum Catechumenorum and the Sanctum Chrisma, and a large quantity of absorbent cotton and a rough towel.

114. At the end of the responsory the bishop removes his mitre and says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (hæc altária), qui et dona nostra, et pópuli tui in eo (eis) sanctificet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.

R. Amen.

115. The bishop intones the antiphon Sanctificavit (this word only), which the chanters continue and to which they add the psalm Deus noster refugium.

Ant. Sanctificávit * Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.
Psalmus 45.

Deus noster refúgium, et virtus: * adjútor in tribulatiónibus, quæ invenérunt nos nimis.¹

Proptéréa non timébimus, dum turbábitur terra: * et transferéntur montes in cor maris.

Sonuérunt, et turbátae sunt aquæ eórum: * conturbáti sunt montes in fortitúdine ejus.

Flúminis ímpetus lætíficat civitátem Dei: * sanctificávit tabernáculum suum Altíssimus.

Deus in médio ejus, non commovébitur: * adjuvábit eam Deus mane dilúculo.

Conturbátae sunt gentes, et inclináta sunt regna: *

dedit vocem suam, mota est terra.

Dóminus virtútum nobís-cum: * suscéptor noster Deus Jacob.

Venité, et vidéte ópera Dómini, quæ pósuit prodígia super terram: * ámbí-rans bella usque ad finem terræ.

Arcum cónteret, et confringet arma: * et scuta combúret igni.


Dóminus virtútum nobís-cum: * suscéptor noster Deus Jacob.

(The Gloria Patri is not added.)

Ant. Sanctificávit Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Ét erit nomen meum ibi, dicit Dóminus.

116. Having intoned the antiphon Sanctificavit, the bishop resumes the mitre. The deacon receives from the cleric the cruets containing the Holy Chrism and Oil of Catechumens which he hands to the bishop. The latter taking the cruets in his right hand (or one cruet in each hand) pours the holy oils conjointly on the middle of the altar in a straight line from the epistle

¹ The antiphon Sanctificavit Dominus may be repeated after each verse of this psalm. See above, No. 66, foot-note.
side to the gospel side. Having given the cruets to the deacon, who hands them to the cleric to be carried to the table, the bishop draws back the right sleeve of his cassock and alb and with the palm of his right hand rubs the holy oils over the entire surface of the altar, first towards the back of the altar and then towards the front of it. During this unction no prayer is to be recited by the bishop. The deacon and subdeacon will hold aloft the borders of the bishop’s cope.

P.A.—The bishop wipes his hand with absorbent cotton, and then goes with the sacred ministers, preceded by the cleric carrying the cruets containing the Sanctum Chrisma and Oleum Catechumenorum and followed by the incensing priest, to the second altar which he anoints with both oils with the same ceremonies as the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop will wipe his hand and ring, first with absorbent cotton and then with a rough towel, after which he will adjust the arm-sleeves of his cassock and alb. The incensing priest goes to the first altar and continues the incensation as before; the cleric who has charge of the holy oils carries the cruets to the table; the bishop and sacred ministers go to the faldstool, where the bishop afterwards intones the antiphon Ecce odor, recites the invitational Lapides hos, and intones the antiphon Lapides pretiosi (see below).

117. After the unction the bishop will wipe his hand and his ring first with absorbent cotton and then with the rough towel, after which he will adjust the arm-sleeves of his cassock and of the alb. The cleric carries the cruets to the table. The bishop still standing on the predella and facing the altar then intones the antiphon Ecce odor filii mei (these four words only), which the chanters continue and to which they add the psalm Fundamenta ejus.
Ant. Ecce odor filii mei * sicut odor agri pleni, cui benedíxit Dóminus: créscre te fáciat Deus meus, sicut arénam maris: et donet tibi de rore cœli benedictiōnem.

Psalmus 86.


(The Gloria Patri is not added and the antiphon Ecce odor is not repeated.)

Whilst the chanters are singing this antiphon and psalm, the platform\(^1\) 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 cleric will get ready the censer and boat filled with incense; the cleric who has charge of the holy oils will prepare on a salver the little vase containing the Holy Chrism, a quantity of absorbent cotton and Chart V containing the formula used when anointing the crosses on the walls of the church.

118. After the psalm Fundamenta ejus the bishop, still wearing the mitre and standing on the predella facing the altar, recites the following invitatory:

Lápidem hunc (lápides hos), fratres caríssimi, in quo (quibus) unguéntum sacræ uctionis effúnditur, s.d susci-piénda pópuli sui vota et sacrificia, orémus, ut Dóminus noster benedícat et cónsecret, et quod est unctum a nobis,

\(^1\) See No. 14 (d), 3°.
sit unctum in nómine ejus: ut plebis vota suscípiat, et altári (altáribus) per sacram unctiónem perfécto (perféctis) dum propitiatiónumem Sacrórum impónimus, ipsí propiítatóres Dei esse mereámur. Per Jesum Chrístum Dóminum nostrum, qui cum eo, et Spíritu sancto vivit et regnat Deus in sæcula sæculórum.

R. Amen.

Then he intones the antiphon *Lapides pretiosi* (these two words only), which the chanters continue and to which they add the psalm *Lauda Jerusalem* and the responsories *Hæc est Jerusalem* and *Plateæ tuae*.

*Ant.* Lápides pretiósi * omnes muri tui, et turres Jerúsalem gemmis ædificabúntur.

*Psalmus 147.*

Lauda Jerúsalem Dóminum: * lauda Deum tuum Sion.
Quóniam confortávit seras portárum tuárum: * bene-díxit filiis tuis in te.
Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.
Qui emittít elóquium suum terræ: * velóciter currit sermo ejus.
Qui dat nivem sicut lanam: * nébulam sicut cínerem spargit.

Mittit crystallum suam sicut buccéllas: * ante fáciam frígoris ejus quis sustínébit?
Emíttet verbum suum et liquefáci et ea: * flabit spíritus ejus, et fluent aquæ.
Qui annúntiat verbum suum Jacob: * justítias et judícia sua Israēl.
Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.
Glória Patri. Sícut erat.


V. Portæ ejus non claudéntur per diem; nox enim non erit in ea. Quóniam tabernáculum facta est. Allelúja.

R. Plateæ tuae, Jerúsalem, sternéntur auro mundo,
allelúja: et cantábitur in te cánticum lætítiæ, allelúja: * Et per omnes vicos tuos ab uniúrsis dicétur: allelúja, allelúja.

V. Luce spléndida fulgébis, et omnes fines terræ adorá-bunt te. Et per omnes vicos tuos ab uniúrsis dicétur: allelúja, allelúja.

§ 7. Anointing of the Twelve Crosses on the Walls of the Church.

119. Having intoned the antiphon Lapides pretiosi, the bishop descends to the foot of the altar and takes the crosier in the left hand. Preceded by the thurifer, cleric carrying the Holy Chrism, and cross-bearer and acolytes, he goes, having his ministers at his side, 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 cleric carrying the Holy Chrism at the right of it. The bishop gives the crosier to the crosier-bearer, and ascend the platform together with the deacon and subdeacon, if it be sufficiently large. The deacon at the bishop’s right holds the vase containing the Holy Chrism or gives it to the bishop, and the subdeacon is at the bishop’s left holding Chart V containing the formula used at this unction. The bishop dips his right thumb into the Holy Chrism and anoints the wall on the painted cross in the manner described above (No. 105), saying:

Sancti * ficétur et conse * crétur hoc templum: In nó-mine Pa * tris, et Fí * lii, et Spíritus * sancti: in honórem

\[1\] If 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.

\[2\] Above or below the cross, if it be of marble or metal.
Dei, et gloriósae Virginis Maríae, atque ómnium Sanctórum: ad nomen, et memoriam Sancti N. (Sanctórum N.N.).

Pax tibi.

He then wipes his thumb with absorbent cotton handed him by the deacon. If the oil flow down the wall, the deacon wipes it away with absorbent 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 censer, saying:

Ab illo benedicárís in cujus honóre cremáberis. In nómine Paítris, et Filíi, et Spíritus sancti.

R. Amen.

The deacon then removes the mitre 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 censer to the deacon who hands it to the thurifer; the bishop resumes the mitre and the crosier, and all proceed to the second cross under which the platform was placed.

120. 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 censer 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.

1 Here the bishop inserts the name (names) of the Titular of the church.
and finishing at the cross opposite the epistle corner of the altar or behind the altar.

121. Whilst the last cross is being anointed one cleric gets ready the grains of incense on a salver and another the vase containing holy water and the sprinkle. After the last unction the platform is removed so as not to interfere with the following ceremonies; the cleric who has charge of the holy oils carries the vase containing the Holy Chrism to the table; the cross-bearer and acolytes go to the gospel side of the altar and stand in plano; the thurifer carries the censer to the sacristy; the bishop and his ministers go to the foot of the altar, where the bishop gives the crosier to the crosier-bearer, then they ascend to the predella and stand before the middle of the altar.

122. The incensing priest goes to the bishop and presents the censer. The deacon holds the boat and the bishop puts incense into the censer and blesses it, saying:


The bishop, facing the altar, intones the antiphon Ἐδιφι- 
cavit Moysis (these words only), which the chanters con- 
tinue to the end:

Ant. Ἐδιφικάντι Μόγγες * altáre Dómino Deo offerens su- per illud holocáusta : et ímmolans víctimas fecit sacrificíum vespertínum in odórem suavitátis Dómino Deo, in con- spéctu filíorum Israël.

The bishop having intoned this antiphon, receives the censer from the incensing priest, incenses this time only the table of the (first) altar and then gives the censer to the priest who continues the incensation as before.

123. After the antiphon Ædificavit Moyses has been sung, the bishop, still wearing the mitre, recites the invitatory Dei Patris omnipotens, etc.

P.A.—If several altars are consecrated, the bishop goes to the faldstool, where he recites the invitatory Dei Patris and blesses the grains of incense (see below) for all the altars.

Dei Patris omnipotentis misericórdiam súpplices implorémus, fratres caríssimi, ut altare hoc (allària hæc) sacrificiis spirituálibus imbuéndum (imbuénda), nostræ vocis exorátus officio présénti bene dicére sanctíficet, atque in eo (eis) semper oblatiónes famulórum suórum stúdio sanctæ devotionis impósitas bene dicére, et sancti sanctificáre dignétur: et spirituáli placátus incenso précibus famíliæ suæ promptus exaudítor assístat. Per Christum Dóminum nostrum.

R. Amen.

124. At the end of this invitatory one cleric carrying the grains of incense on a salver and another cleric carrying the holy water ascend to the first step below the predella; the bishop turns towards these two clerics, and, the mitre having been removed, blesses the grains of incense, saying:

V. Dómine exaudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vóbísicum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur; dignáre respícere, bene dicére, et sancti sanctificáre hanc creatúram incénsi, ut omnes languó-
res, omnésque infirmitátes, atque insídiae inimíci odórem ejus sentiéntes effúgiant, et separéntur a plásmate tuo, quod pretióso Fílii tui sánquie redemísti, ut numquam lædátur a morsu iníqui serpéntis. Per eúmdem Christum Déminum nostrum.

R. Amen.

Having received the sprinkle from the deacon, the bishop sprinkles with holy water the grains of incense in the middle, to his left and to his right. The deacon receives the sprinkle from the bishop and hands it to the cleric carrying the holy-water vase, who carries it to the table.

P.A.—*The bishop resumes his mitre and goes with the sacred ministers to the predella of the first altar.*

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

125. 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 indicated in the following plan.¹

¹ The centre cross should not be placed over the sepulchre.
After having made each cross he places one of the crosses made of wax tapers on the grains, before making the next cross. As soon as the bishop has made the fifth cross a cleric lights the four ends of each cross of wax tapers.

P.A.—Having made the crosses with grains of incense on the first altar, the bishop and sacred ministers, preceded by the cleric carrying the salver containing the grains of incense and followed by the incensing priest, go to the second altar on which the bishop makes five crosses with grains of incense, over which he places crosses made of wax tapers, as he did on the first altar. They then go to third, fourth, etc., altars and perform the same ceremonies. As soon as the bishop leaves each altar a cleric lights the four ends of each cross of wax tapers on the altar. Whilst this function is being performed at each altar the incensing priest incenses the altar. Having performed this ceremony at the last altar, the bishop and sacred ministers return to the faldstool where they remain until the end of the Preface (see below). The cleric carries the salver to the credence and the incensing priest carries the censer to the sacristy and his duty ceases.

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

126. A cushion is placed on the lowest step of the altar in the middle and, when the crosses have been lighted, the bishop and his ministers descend to the foot of the altar. The deacon removes the bishop’s mitre and skull-

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1 Martinucci, 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 rubrice eodem modo impletur.”

2 In front of the faldstool if several altars are consecrated.
cap, after which all kneel. The bishop, kneeling on the cushion, intones the *Alleluja* and the versicle *Veni sancte Spiritus* (these words only), which the chanters continue and to which they add the two antiphons that follow:

**Allelúja. Veni sancte Spíritus:** * reple tuórum corda fidélium, et tui amóris in eis ignem accénde.  
Ant. Ascéndit fumus arómatum in conspéctu Dómini de manu Angeli.  
Ant. Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspéctu Dei.

127. The *Alleluja* and the versicle *Veni sancte Spiritus* . . . *accende* having been sung, all rise and the deacon puts the skull-cap on the bishop. When the chanters have finished the antiphon *Stetit Angelus* the bishop says:

**Orémus.**

To which the deacon adds:

**Flectámus génua.**

And the subdeacon subjoins:

**Leváte.**

After which the bishop recites the following prayer:

**Domine sancte, Pater omnípotens, ætérne Deus, clémens et propítius preces nostræ humilitátis exáudi, et réspice ad hujsus altáris tui (horum altárium tuórum) holocáustum, quod non igne visíbili probétur, sed infúsum sancti Spíritus tui gráitia in odórem suavitátis ascéndat, et legítíme se su-méntibus Eucharístia medicábilis fiat, ad vitámque profí-ciat sempitérnam. Per Christum Dóminum nostrum.**

R. Amen.

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1 From Septuagesima to Easter the *Alleluja* is omitted.
128. As soon as the grains of incense on the altar are consumed clerics scrape with spatulas the burnt incense and wax from the altar and place the scrapings into a vase prepared for that purpose. The scrapings are afterwards thrown into the sacarium.

P.A.—*Each altar is cleansed in this manner by two clerics.*

After the prayer *Domine sancte* the bishop says again.

*Orémus.*

To which the deacon adds:

*Flectámus génua.*

And the subdeacon subjoins:

*Leváte.*

After which the bishop says the following prayer:

Deus omnipotens, in cujus honórem, ac beatíssimæ Virgínis Maríæ, et ómnium Sanctórum, ac nomen et memóriam Sancti tui N. (Sanctórum tuórum N.N.) nos indígni altáre hoc (altáriá hæc) consecrámus, clemens et propítius preces nostræ humilitátes exáudi, et præsta, ut in hác mensa (his mensis) sint libámina tibi accépta, sint grata, sint píngua, et sancti Spíritus tui semper rore perfúsa; ut omni témpore hoc in loco (his in locis) sup-plicántis tibi famíliæ tuæ anxiétates réleves, ægritúdines cures, preces exáudias, vota suscípias, desideráta confírmes, postuláta concédas. Per Dóminum nostrum Jesum Chri-stum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus.

129. After this prayer, having his hands extended on his breast, the bishop recites in a *moderate tone* of voice (or sings *tono feriali*) the following Preface:

V. *Per ómnia sǽcula sǽculórum.*

R. Amen.

V. Dóminus vobísicum.

R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátiás agámus Dómino Deo nostro.
R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátiás ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Et, ut propensióri cura, et attentióri famulátu tibi servitútis officia deferámus, hoc præsértim témporte, quo religiosárum mentium hábitem ultra parietum ornátem delegísti, templum istud, in quo Sancti tui N. (Sanctórum tuórum N.N.) mentio habétur, bene[dícere, et sancti-ficáre dignérís: per cujus (quorum) sacram reveréntiam et honórem, sacratíssimo nómini tuo hoc altáre (hæc altária) dedicámus. Hujus (horum) ígitur, Dómine, efflagitátus précibus, dignáre hoc altáre (hæc altária) cælésti sancti-ficatióné perfúndere, et bene[dícere. Assístant Angeli claritâtis, et sancti Spíritus illustratióné perfúlgeat. Sit (sint) illús quoque apud te grátiæ, cujus fuit illud quod Abraham, pater fidei, in nostræ figuræ redemptiónis, sítium immoláturús extrúxit; quod Isaac in conspéctu tuæ majestátis instítuit; quod Jacob Dóminum magna videns visióne eréxit; ut hic orántes exáudias; hic obláta sancti-fíces; hicque superpósita bene[dícas; hic quoque benédícta distribuásas. Sit ergo ecclésiæ tuæ títulus sempitérnus, sit mensa (sint mensæ) cælésti spiritualíque convívio præparátæ (præ-parátæ). Tu ígitur, Dómine, próprio ore tuo hóstias super eam (eas) impósitas bene[dícito, et benédíctas suscípito. Ac nobis ómnibus trítubæ, ut participatióné eárum vitam acquirámus sempitérnam.

The following he recites in a low tone, loud enough, however, to be heard by those standing near him:

Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

130. The bishop then resumes the mitre and with his assistants ascends to the predella. A cleric carries on a salver the vase containing the Sanctum Chrisma and some absorbent cotton to the altar and gives them 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 Exsurgat Deus:

Ant. Confirma hoc Deus, * quod operátus es in nobis a templo sancto tuo, quod est in Jerúsalem. Allelúja.

Psalmus 67.

Exsúrgat Deus, et dissipéntur inimíci ejus, * et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, de-ficiant: * sicut fluit cera a fácie ignis, sic péréant pec-catóres a fácie Dei.

Et justi epuléntur, et ex-súltent in conspéctu Dei:* et delecténtur in látítia.

Cantáte Deo, psalmum dícite nómini ejus: * iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.

Exsultáte in conspéctu ejus: * turbabúntur a fácie ejus, patris orphanórum, et júdicis viduárum.

Deus in loco sancto suo: * Deus qui inhabitáre facit uníus moris in domo:

Qui edúcit vinctos in for-títúdine, * simíliter eos qui exáesperant, qui hábitant in sepúlchris.

Deus, cum egrederérís in conspéctu pópuli tui, * cum pertransíres in desérto.

Terra mota est, étenim cœli distillavérunt a fácie Dei Sínai, * a fácie Dei Israël.

Plúviam voluntáriam se-gregábis Deus hæreditáti tuæ. * et infirmáta est, tu vero perfecísti eam.

Animália tua habitábunt in ea: * parásti in dulcéidine tua páuperi Deus.

Dóminus dabit verbum evangelizántibus, * virtúté multa.

Rex virtútum dilécti dilécti: * et speciéi domus dividere spólia.

Si dormiátis inter médios
cleros, pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri.

Dum discernit coelestis reges super eam, nive dealbabuntur in Selmon: mons Dei, mons pinguis.

Mons coagulatus, mons pinguis: ut quid suspicamini montes coagulatos?

Mons in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

Currus Dei decem millibus multiplex, millia laetantium: mons pinguis.

Mons coagulatus, mons pinguis: ut quid suspicamini montes coagulatos?

Mons in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus:

Etenim non credentes, inhabitare Dominum Deum.

Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

Deus noster, Deus salvos faciendo: et Domini Dominus exitus mortis.

Verumtamen Deus confringet capita inimicorum suorum: verticem capilli perambulantium in delictis suis.

Dixit Dominus: Ex Basan convertam, convertam in profundum maris:

Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicos, ab ipso.

Vidérunt ingrüssus tuos Deus: ingrüssus Dei mei, regis mei, qui est in sancto.

Prævenérunt principes conjuncti psallentibus, in medio juvenculárum tympanistriarum.

In eclesiis benedícite Deo Domino, de fóntibus Israël.

Ibi Bénjamin adolescendiatus, in mentis excéssu.

Principes Juda duces eorum: principes Zábulon, principes Néphthali.

Manda Deus virtúti tuae: confirmáma hoc Deus, quod operatus es in nobis.

A templo tuo in Jerusalem, tibi offerent reges múnera.

Increpa feras arúndinis, congregáti taurórum in vaccis populórum: ut exclúdant eos, qui probáti sunt argénto.

Dissipa gentes, quae bella volunt: vénient legáti ex Ægypto: Ethiopia praevéniet manus ejus Deo.

Regna terræ, cantáte Deo: psallite Domino.

Psallite Deo, qui ascéndit super cælum cæli, ad Oriéntem.

Ecce dabit voci suæ vocem
virtútis, date glóriam Deo super Israél, * magníficéntia ejus, et virtus ejus in nú-bibus.


Glória Patri et Fílio * et Spíritui sancto.


(The antiphon Confirma hoc Deus is not repeated.)

131. As soon as the bishop has intoned the antiphon Confirma hoc Deus, he dips his thumb into the Holy Chrism and makes with it the sign of the cross on the front of the altar, half-way between the table and the predella, saying nothing.1 If the front of the altar is not solid this unction is made on the anterior part of the table,2 or if a column supports the table in front at the centre this unction is made on the front of the column’s cap.3 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 absorbent cotton. After the unction the bishop wipes his thumb with cotton.

P.A.—Having anointed the first altar, the bishop and sacred ministers, preceded by the cleric carrying the vase of Holy Chrism, go to the second altar which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop and his assistants return to the faldstool and remain standing facing the altar, until the chanters have finished the psalm Exurgat Deus, after which the bishop recites the prayer

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1 See above, No. 8, Figs. 1, 4, and 5. If 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.

2 Ibidem, Fig. 2.

3 Ibidem, Fig. 3.
Majestatem tuam. *The cleric carrying the* Holy Chrism *goes to the posterior corner of the altar at the gospel side.*

132. The cleric receives the Holy 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 bishop’s *mitre* and the latter says the following prayer:

**Orémus.**

*Oremus.*

Majestátem tuam, Dómine, humiliter implorámus, ut altáre hoc (altária huc) sacræ unctiónis libámine ad suscipiénda pópuli tui múnera inúntum (invincta) po-
ténter bene dicere, et sancti ficáre dignérís: ut quod nunc a nobis indígnis, sub tui Nóminis invocatione, in honórem beatíssimæ Vírginis Mariæ et ómnium Sanctó-
rum, atque in memóriam Sancti tui N. (Sanctórum tuó-
rum N.N.) sacrosáncti chrísmatis unctióne delibútum est, pláceat tibi, atque altáre máneat perpéтуum (altária máneant perpetua); ut quidquid deinceps super illud (illa) oblátum sacratúmve fúerit, dignum tibi fíat holó-
cáustum; atque ómnium hic offeréntium sacrificía a te pio Dómino benígne suscipiántur, et per ea víncula pecca-
tórum nostrórum absolvántur, máculæ deleántur, véniæ impetréntur, grátiæ acquirántur, quátemus una cum Sanctis, et Eléctis tuis vitam percípere mereámur ætérnam. Per Christum Dóminus nostrum.

R. Amen.

§ 10. *Anointing of the Juncture of the Table and the Support.*

133. After this prayer the bishop resumes his *mitre* and goes with his assistants to the posterior corner of the altar at the gospel side and, having dipped his thumb into the Holy Chrism, makes with it three times the sign of the cross over the juncture of the table and sup-
port, 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 Pa⃣tris, et Fîlii, et Spîritis ⃣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. After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—Having anointed the first altar in this manner, the bishop and sacred ministers, preceded by a cleric carrying the vase of Holy Chrism, go to the second altar which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar all return to the faldstool and remain standing until the end of the prayer Supplices te (see below).

134. The bishop returns with his assistants to the middle of the altar in plano. The cleric carries the Holy Chrism to the table. The bishop’s mitre is then removed and he says the following prayer:

Orémus.

Súpplices te deprecámur, omnípotens ætérne Deus, per unigénitum Fílium tuum Dóminum nostrum Jesum Chri-stum, ut altáre hoc (altáría hæc) sanctis úsibus præparátum (præparáta), cólesti bene⃣dictióne sanctífices; et sicut Melchísedech sacerdótis præcipui oblatiónem dignatióne mirábili suscepísti, ita impósita huic novo altári (hís novís altáribus) múnera semper accépta ferre dignéris; ut pópulus, qui in hanc Ecclésiæ domum sanctam convéniet, per hæc libámina cólesti sanctificatióne salvátus, ani-
márum quoque suárum salútem perpétuam consequátur. 
Per eúmdem Christum Dóminum nostrum. 
R. Amen.

135. 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 clerics, one carrying the ewer and basin, the other carrying a dish containing slices of lemon and bread, and towels go to the bishop. The latter cleans his hands with pieces of lemon and bread and then washes them in water and dries them.

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

§ 11. *Blessing of the Altar-cloths, Vases and Ornaments for the Consecrated Church and Altar.*

136. When the bishop has washed his hands and the altar (*altars*) has been washed clerics bring to the faldstool (or throne) the altar-cloths and other altar and church ornaments to be blessed by the bishop. At the same time a cleric takes the vase of holy water and the sprinkle and stands at the right of the deacon. The deacon removes the mitre and the bishop rises and blesses the

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1 If he is the Ordinary and a throne has been erected, he goes to the throne.
2 If the bishop is the Ordinary, the clerics kneel before him. All others present, except the deacon, subdeacon, cross-bearer and acolytes kneel at the same time.
3 If they have already been blessed this part of the ceremonies (No. 136) is omitted.
4 In case they should be very numerous, they may be left on a table, to which the bishop goes and there blesses them.
altar-cloths and other ornaments with the following prayer:

V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit coelum et terram.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens, et miséricors Deus, qui ab inítio utília et necessária homínibus creásti, témplaque manu hóminum facta Nómini tuo sancto dicári, tuæque habitatiónis loca vocári voluísti; quique per fámulum tuum Móysen vestímena Pontificália et Sacerdotália, seu Levítica, et ália quæque divérsi généris ornámenta ad cultum et decórem tabernáculi, et altáris tui fíeri decrevísti; exáudi pro-pítius preces nostras, et ómnia hæc diversárum speciérum ornámenta in usum hujus Ecclésiæ tuæ et altáris (altárium) ad honórem et glóriam tuam præparáta purificáre, bene dicere, sancti fícare, et conse cráre per nostræ hu-militátis servítium dignéris: ut divínis cultibus, et sacris mystériis apta exístant, hisque confectioni Córporis et Sánguinis Jesu Christi Fílii tui Dómini nostri dignis pareátur famulátibus: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.

R. Amen.

After this the deacon hands the sprinkle to the bishop who sprinkles the articles. The bishop then sits and resumes the mitre.

137. Clerics or the sacristans now cover the altar with the cerecloth ¹ over which they place the three altar-cloths. The cross and candlesticks are also put in the

¹ A linen cloth, waxed on one side, which is commonly called the Chrismale. It must be of the exact size of the table of the altar, and it is placed under the linen altar-cloths, the waxed side being turned towards the table.
proper places, and the predella and steps of the altar are covered with carpets.

P.A.—*All the other altars of the church are prepared in the same manner.*

When the clerics begin to cover the altar the bishop rises, and, having turned towards the altar, intones the antiphon *Circumdate Levitæ* (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 mitre, remains standing.

*Ant.* Circúmdate Levítæ * altáre Dómini Dei, vestíte vestímentis albis, estóte et vos canéntes hymnum novum, dicéntes: allelúja.

V. Mirábilis Deus in Sanctis suís, et sanctus in ómnibus opéribus suís.

V. Glória Patri, et Fílio, et Spíritui sancto.


*Ant.* Circúmdate Sión, et complectímíni eam, narráte in túrribus ejus.

V. Magnus Dóminus et laudábilis nimis, in civitáte Dei nostri, in monte sancto ejus.


V. Luce spléndida fulgébis, et omnes fines terræ adorá-bunt coram te. * Et ornávit te ornámentis sanctis.


V. Benedícti erunt, qui te ædificavérunt, tu autem lætáberis in fíliis tuis, quóniam omnes benedicéntur, et congregabúnguntur ad Dóminum. * Et ornávit te ornámentis sanctis.

*Ant.* In velámento alárum tuárum prótege nos Dó-mine, et in laude tua gloriémur.
Psalmus 62.

Deus Deus meus, * ad te de luce vígilo.
Sitívit in te ánima mea, * quam multiplíciter tibi caro mea.
In terra désérsa, et ínvia, et inaquósa: * sic in sancto appáriui tibi, ut vídèreem vir-
tútem tuam et glóriam tuam.
Quóniam melior est misericórdia tua super vitas * lábia mea laudábunt te.
Sic benedícam te in vita mea: * et in nómine tuo levábo manus meas.
Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis exsultatiónis laudábit os meum.
Si memor fui tui super stratum meum, in matutínis meditábor in te: * quia fuísti adjútór meus.
Et in velaménto alárum tuárum exsultábo, adhæsit ánima mea post te:* me su-
scépit dúxterta tua.
Ipsi vero in vanum quæ-
siérunt ánimaím meam, in-
troíbunt in inferióræ terræ: * tradéntur in manus gládii, partes vúlpium erunt.
Rex vero lǽtábitur in Deo, laudabúntur omnes qui ju-
rant in eo:* quia obstrúctum est os loquentíum iníqua.
Glória Patri et Fílio * et Spiritui sanctó.

(The antiphon In velamento is not repeated.)

§ 12. Incensation of the Altar.

138. When the altars have been covered and orna-
tmented and the psalm Deus Deus meus is finished, the bishop sits and in the usual manner puts incense into the censer held before him by the thurifer. 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 mitre. 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 censer 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.

*Omnis terra* *adóret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Dómine.*

After the bishop has intoned the antiphon *Omnis terra*, he incenses the table of the altar by making once with the censer a cross over it.

P.A.—*The bishop, retaining the censer, goes with the sacred ministers to the foot of the altar, bows to the cross (the deacon and subdeacon make a simple genuflection), proceeds to the second altar and incenses it in the same manner as the first altar, all making the respective reverences as at the first altar. He then incenses the third, fourth, etc., altars in the same manner. The last altar having been incensed, and the bishop still retaining the censer, all go to the first altar. The bishop having bowed and the sacred ministers having made a simple genuflection, they ascend to the predella, where the bishop again intones the antiphon *Omnis terra* and incenses it a second time as before.*

When the chanters have finished the antiphon, the bishop again intones the same antiphon and incenses the table a second time in the same manner as above, whilst the chanters repeat the antiphon.

P.A.—*All the other altars are incensed the second time. The same ceremonies are observed as at the first incensation. Having incensed the last altar, the bishop and sacred ministers return to the first altar and ascend to the predella.*

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, whilst the chanters repeat the antiphon.

P.A.—*All the other altars are incensed the third time. The same ceremonies are observed as at the first incensation.*
On this occasion the thurifer accompanies the bishop and sacred ministers. Having incensed the last altar, the bishop gives the censer to the deacon who hands it to the thurifer. Then all return to a place from which all the altars can be seen, where the bishop recites the concluding prayers and versicles (see below, No. 139) after the chanters have finished the antiphon.

Then the bishop gives the censer to the deacon who hands it to the thurifer.

139. When the chanters have finished this antiphon the third time, the bishop, standing on the predella and facing the altar, recites the following prayers and versicles:

Orémus.

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (hæc altária), qui et dona nostra, et pópuli tuí in eo (eis) sanctíficet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc (altária hæc) nómini tuo dedicátum (dedicáta) cœléstis virtútis benefictióne sanctí síc; et ómnibus in te sperántibus auxílii tui munus osténde; ut hic sacramentórum virtus, et votórum obtinéatur efféctus. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Benedicámus Dómino.

R. Deo grátias.

140. The bishop, with his ministers, descends to the foot of the altar, where he resumes his mitre, bows to the cross (the deacon, subdeacon and other attendants make a simple genuflection in plano) and receives his 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; 1 or

2° If the Consecrator is to sing the Mass, he may be accompanied to the throne or 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; 2 or

3° If the Consecrator is to assist at Mass in cope and mitre, he is led to the throne by the ministers who then go to the sacristy to divest, and the assistant deacons take their places at the side of the Consecrator; or

4° If the Consecrator is to celebrate a low Mass, he is led to the faldstool by the ministers, who remove the Consecrator’s mitre and cope. The ministers then, preceded by the cross-bearer, acolytes and other assisting clerics, go to the sacristy and divest, and the chaplains take their places at the side of the Consecrator, whom they assist in vesting. 3 If the Mass is celebrated by a priest, it ought to be a Solemn High Mass. 4

P.A.—It is not necessary to celebrate Mass on each of the consecrated altars, but it will suffice to celebrate Mass on the principal one. 5

Whilst 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.

After the Mass the ashes which were spread on the

1 Pontificale Romanum.
2 If the Consecrator is an archbishop (in his diocese or province) and he sings Mass, he will wear the Pallium
4 Pontificale Romanum.
5 S. R. C., Feb. 22, 1888, n. 3687 ad IV.
floor of the church for the tracing of the Greek and Latin alphabets are swept away by the servants of the church, the church undergoes a cleaning and the soiled sponges, towels, cloths, absorbent cotton, etc., are removed.

Section IV. Mass and Divine Office.

§ 1. Mass of the Consecration.

141. 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, or if the octave has no proper Preface then de Tempore 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 (I), but a 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.;

¹ Those commemorations must be added which are not omitted even on double feasts of the first class, i.e., Sundays, major ferials, 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. 3605, III ad 1.
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.¹

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

142. 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, at the throne if he assists in cope and mitre. Immediately after the blessing the following Indulgence is published, by the assistant priest if the bishop celebrates Mass, by the celebrant of the Mass if the bishop assists in cope and mitre, or by one of the chaplains if the bishop celebrates a low Mass.³

“Reverendissimus in Christo Pater et Dóminus, Dóminus N.⁴ Dei et Apostólicæ Sedis grátia Episcopus

¹ Ephemerides Liturgicae, Vol. 1, 1887, p. 546.
² S. R. C., Feb. 23, 1884, n. 3605, III ad 3.
³ Martinucci, Lib. VII, cap. XVI, n. 122, says that if the bishop celebrates a low Mass this blessing is given and the Indulgence is published at the end of the consecration before Mass, but the S. R. C., May 17, 1890, n. 3729 ad IX, decreed that sive solenniter sive privatim Episcopus celebraverit the blessing is given and the Indulgence is published at the end of Mass.
⁴ Here the baptismal name of the Ordinary, although another bishop performed the consecration, is inserted.
(Archiepiscopus) N. dat et concédit ómnibus Ecclésiam hanc et Altáre hoc (Allária hæc) visitántibus hódie unum annum, et in die anniversária consecrationís hujúsmodi quadraginta dies de vera Indulgéntia in forma Ecclésiae consuétá. Rogáte Deum pro felici statu Sanctíssimi Dómini nostri N. (Pii) divína Providéntia Papæ N. (Decimi), Dominationís suæ reverendíssimae et sanctæ Matris Ecclésiae."

Although it is not obligatory, it is, however, advisable to publish the Indulgence in the vernacular as follows:

"The Right Reverend (Most Reverend) N. by the grace of God and the favor of the Apostolic See Bishop (Archbishop) of N. grants to all the faithful who to-day visit this church and altar an Indulgence of one year, and on the anniversary of their consecration an Indulgence of forty days in the usual form of the church. You

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1 Here the name of the diocese is inserted.

2 If the anniversary is to be *regularly* celebrated on another day of the year, the following words are inserted here: *Quae celebrabítur die... vel Dominica...*

The anniversary of the dedication of a consecrated church is to be solemnly kept each recurring year, until the church be ruined or profaned. In order, therefore, to avoid the inconveniences likely to arise from its clashing with other solemnities, the S. R. C. empowers the bishop *in the act* of consecration to appoint another day for the anniversary. Should he omit to do so, or defer making such arrangement, the Dedication must be kept on the *real* anniversary or recourse must be had to the Apostolic See.—Gardellini, Adnotationes super Decreto 2719 Tarvisina.

The bishop may select any day of the year "*Exceptis duplicibus prima et secundae classis universalis Ecclesiae, nec non quibuscumque Dominicus privilegiatis, et duplicibus prime classis Ecclesiareum particularium.*"—S. R. C., Feb. 4, 1896, n. 3881 ad V.

Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese; archbishops of 100 days, and bishops of 50 days in their diocese.—S. C. Indulg., Aug. 28, 1903.

4 If necessary insert here "Which will be celebrated on...".

6 One hundred or fifty days. *Vide supra.*
will, therefore, pray to God for the welfare of our most holy Father (Pius the Tenth) by Divine Providence Pope, for his Lordship (his Grace) the Right Reverend Bishop (Most Reverend Archbishop) and for our holy Mother the Church."

§ 2. Mass on the Feast and during the Octave.

143. 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; 2

3° All Masses celebrated in the church on the day of consecration after its consecration must be de Dedicacione, as described above (No. 141).

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 (No. 141), except that the second oration will be de B. Maria V. and the third will be Ecclesiae, vel pro Papa. 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 Ecclesiae vel pro Papa will be omitted.

1 If the officiant be a cardinal the form will be: "Eminentissimus ac Reverendissimus in Christo Pater et Dóminus, Dóminus N. tituli sancti N. sanctae Románe Ecclesiae Présbyter Cardinális N., Dei et Apostólicæ Sedis grátia hujus sanctæ Ecclesiae N. Episcopus (Archiepiscopus) dat et concédit omnibus Ecclesiæm hanc et Altáre hoc (Altária hæc) visitántibus hódie unum annum, et in die anniversária consecratiónis hujúsmodi centum dies... Dominatiónis suæ eminentissimæ ac reverendíssimæ," etc.

Cardinals may grant an Indulgence of 200 days in their Titular Church and in their diocese.—S. C. Indulg., Aug. 28, 1903.

2 This presupposes that the church is a blessed church.
When two special commemorations are to be made, the oration *de B. Maria V.* is also omitted.

§ 3. *Divine Office on the Feast and during the Octave.*

144. The following rules with regard to the Divine Office must be observed by all the priests who are strictly attached to the consecrated church. The feast of the consecration of a church is a *duplex prima classis cum octava.*

I. *Day of the Consecration:*

In all cases from first Vespers to Prime inclusively the diocesan *Ordo* is to be followed; 2

1° In genere (*Vide supra*, No. 141, I.) the office is *de Dedicatione* and begins with Tierce. In the second Vespers commemoration is made *de Dominica, feria majori, die octava, die infra octavas privilegiatas Epiphaniae, Corporis Christi et Nativitatis Domini* and *de sequenti duplici et semiduplici;*

2° On the days enumerated above, No. 141, II and III, the office of those feasts is continued all day, and the office *de Dedicatione* is transferred to the first *free* day. 3 In this case the office *de Dedicatione* will begin with the first Vespers. If the first *free* day occurs after the whole octave, the feast *de Dedicatione* will not have an octave; if it occurs during the octave, the octave *de Dedicatione* will have as many days less as days have elapsed between the day of consecration and the day to which the office

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1 The Consecrator, even if he is not the Ordinary, may (is not obliged) recite the *Officium de Dedicatione.*—S. R. C., May 7, 1746, n. 2390 ad III.


3 *Free* day is a day, 1° on which a *duplex, semiduplex* or *dies octava* is not celebrated, 2° which is not a *dominica* or a *feria* or *vigilia privilegiata,* or, 3° which is not within the privileged octaves of Easter, Pentecost and Epiphany.
de Dedicatione has been transferred. The dies octava will in this case always be on the eighth day after the
day of the consecration of the church.

II. During the Octave:

1° If during the octave a duplex or semiduplex feast
occurs, or a duplex feast which was transferred to a day
within this octave is celebrated, the office of such feast
is recited and only a commemoration de Dedicatione is
made in Lauds and both Vespers, except the feasts be
duplicia prima vel secundae classis, when the commemo-
ration de Dedicatione is omitted;

2° If no duplex feast occurs on the Sunday within the
octave, the office de Dominica as found in the Psalterium
and Proprium de Tempore is recited with a commemoration
de Dedicatione in Lauds and both Vespers;

3° In all other cases the office de Dedicatione is recited
ritu semidupli.

III. Octave Day:

1° If a duplex prima vel secundae classis or a dominica
prima vel secundae classis occurs the office of such duplex
or dominica will be recited, with a commemoration de
Dedicatione;

2° If a duplex majus or a festum Doctoris Ecclesiae
occurs, it is transferred to the first free day, and the office
de die octava is recited ritu duplici;

3° If a duplex minus, dominica communis, semiduplex
feria major, vigilia or a simplex feast occurs, the office de
die octava will be recited ritu duplici and a commemoration
of the occurring duplex minus, dominica communis, feria,
vigilia or simplex is made.

4° On the octave day the Lessons of the first nocturn
are ut in festo; of the second nocturn, proper; of the third
nocturn ut in festo, unless on account of the occurrence
of other feasts during the octave some lessons of the
third nocturn were omitted. In the latter case, the
lessons of the third nocturn will be the first of those which were omitted.\footnote{S. R. C., June 2, 1883, n. 3576 ad XIV.}

Note.—During the octave in the officio semiduplici and de dominica the Suffragia at Lauds and Vespers and the Preces at Prime and Complin are omitted.

§ 4. Anniversary of the Consecration.

145. The rules given above concerning the Divine Office and 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. If a third dedication is to be commemorated, the prayer for the third dedication will be Deus qui ex omnī (with the Secret and Postcommunion at Mass) taken from the Mass celebrated at the consecration of an altar. In this case in the Secret and Postcommunion the word “altare” is changed to “templum.”

§ 5. Anniversary of the Consecration of all the Churches of a Diocese.

146. In some places by special Indult the simultaneous celebration of the anniversary of the consecration of all the churches of a diocese on a special day is granted. Those who enjoy this Indult are not at liberty to repeat the anniversary Mass and Office of their respective churches, since they have fulfilled their obligation by the Mass and Office pro omnibus ecclesiis.

It may be remarked that, when such an Indult is
granted to a diocese, it means, as a rule,¹ that all the clergy within the diocese, irrespective of the fact that there are churches not consecrated, or that some of the clergy are not strictly attached to the church, are bound to celebrate the Mass and recite the Office.²

This is a Festum prime classis for all the clergy of the diocese, but it is primarium for those attached to consecrated churches, and secundarium for the others.³

§ 6. Anniversary of the Consecration of the Cathedral of a Diocese.

This feast is:
1. For the secular clergy living within the limits of the cathedral city a duplex prime classis cum octava;
2. For the secular clergy living outside the cathedral city a duplex prime classis sine octava;
3. For the regular clergy living within the limits of the cathedral city a duplex secundae classis sine octava;
4. The regular clergy outside the cathedral city are not obliged to celebrate the feast.⁴

Appendix.

Consecration of Several Altars by Individual Bishops at the Consecration of a Church.

1. The history of the Church presents many instances in which at the consecration of a church the Consecrator was assisted by other bishops when several altars were to be consecrated. To omit others we may mention the con-

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¹ Where there is a special concession, the terms of the particular indulgents are to be observed.
² S. R. C., Sept. 1, 1838, n. 2784 ad II.
³ S. R. C., March 24, 1900.
⁴ S. R. C., July 9, 1895, n. 3863 a l IV.
secration of the Basilica of St. Paul outside the walls of Rome, in 1854, by Pope Pius IX. At present it frequently occurs in the Eternal City that the Cardinal Vicar is assisted by other bishops in the performance of this function.¹

2. The *Ephemerides Liturgicae* ² says that it is beyond controversy that this is a *right* reserved to the Roman Pontiff, and hence bishops cannot make use of this privilege without a special faculty or indult of the Holy See.

3. On account of the complication of the rites and ceremonies in such cases, it is necessary that the Consecrators be familiar with all the details of the ceremonial, and that the function be in charge of a competent master of ceremonies, otherwise it will end in disorder.

4. We would therefore suggest, *salvo meliore*, one of the following methods:

I.

1° The Consecrator of the church performs all the ceremonies that bear on the consecration of the church, blesses the Gregorian water and cement for all the altars, and consecrates the principal altar;

2° Each of the other bishops consecrates one altar, and in consecrating observes all the ceremonies and recites all the prayers which the Consecrator of the principal altar observes and recites. The same ceremonies should be performed at each altar at the same time;

3° One choir may chant the litanies, antiphons, psalms and responsories.

II.

1° The Consecrator of the church performs the function in its entirety, as described in this chapter, consecrating only the principal altar;

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¹ See also S. R. C., Feb. 22, 1888, n. 3687 ad IV.
2° Each of the other bishops performs, at the altar which he is consecrating, the function in its entirety, as described in Chap. II, Consecration of an Altar;

3° The choir pays attention to the ceremonies at the principal altar, and each bishop at the other altars may be assisted by two or more chanters who *recite* the psalms, antiphons, responsories and litany in a moderate tone of voice, so as not to disturb the ceremonies at the principal altar.

*Note.*—The Holy Relics may be carried from the chapel of exposition to the church by each bishop for the altar which he is to consecrate, or all may be brought to the church in an urn placed on a bier carried by four priests, and conveyed to the individual altars when the time arrives for depositing them in each sepulchre.
CHAPTER II.

CONSECRATION OF AN ALTAR.

Section I. Preliminary.

1. The church in which an altar is consecrated must be at least solemnly blessed. The ordinary minister of consecration is the diocesan bishop. A bishop of another diocese cannot *licitly* consecrate an altar without the permission of the Ordinary, although without such permission the altar would be *validly* consecrated.

2. One and the same bishop must perform the function from the beginning to the end, so that it is unlawful to distribute the ceremonies among several bishops.

3. The consecration of an altar may be lawfully performed on any day, but it is more fitting that it take place on Sunday, or on the solemn festivals of the saints.  

4. The faithful should be notified on the Sunday before the consecration of the Indulgence of one year granted to all who visit the church on the day of the consecration of an altar.

FIXED ALTAR.

5. For the construction of the altar to be consecrated see Chap. I, Consecration of a Church, No. 8.

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1 *Pontificale Romanum, Pars II, De Altaris Consecratione.*
Section II. Preparations.

A. ATTESTATION.

6. The following attestation, which is placed in the case containing the relics, is written or printed on a small piece of parchment:

\[ \text{MCM, etc., \ldots die \ldots N \ldots }^1 \text{ mensis } \ldots \text{N } \ldots^2 \text{ Ego } \ldots \text{N } \ldots^3 \text{ Episcopus (Archiepiscopus) } \ldots \text{N } \ldots^4 \text{ consecravi altare hoc in honorem Sancti } \ldots \text{N } \ldots^5 \text{ (Sanctorum } \ldots \text{ NN } \ldots )^6 \text{ et Reliquias Sanctorum Martyrum } \ldots \text{N } \ldots \text{ et } \text{N } \ldots^6 \text{ in eo inclusi, et singulis Christi fidelibus hodie unum annum, et in die anniversario consecrationis hujusmodi ipsum visitantibus quadraginta }^7 \text{ dies de vera Indulgentia, in forma Ecclesiae consueta concessi.}^8

P.A.—An attestation must be prepared for each altar.

B. CHARTS.

7. The Rubrics prescribe that at times during the function the subdeacon should hold before the bishop charts containing certain formulas to be used. Usually the Consecrator brings these charts with him, but it will

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1 Date, e.g., \textit{decimo sexto}.
2 Name of month, e.g., \textit{Augusti}.
3 Consecrator’s Christian name, e.g., \textit{Petrus}.
4 Name of diocese or archdiocese.
5 Name of saint (saints) in whose honor the altar is to be consecrated.
6 Names of the martyrs whose relics are to be inclosed in the altar. The S. R. C., Feb. 16, 1906, declared that for the valid consecration of an altar it suffices to have inclosed in the \textit{sepulchrum} relics of \textit{one martyr}.
7 Cardinals may grant an Indulgence of \textit{200} days in their Titular Churches and in their diocese; archbishops of \textit{100} days and bishops of \textit{50} days in their diocese.—S. C. Indulg., Aug. 28, 1903.
be well to be prepared in case of emergency. They may be typewritten and pasted on stiff cardboards. They should be numbered according to the order in which they are used during the function, each being written on a separate card. The *Pontificale Romanum* or this Manual may serve the purpose.

**CHART I.**

*(See No. 32.)*

8. After the chanters of the Litany have sung *Ut omnibus fidelibus defunctis*, etc., and those present have answered *Te rogamus, audi nos*, the bishop, deacon, sub-deacon and crosier-bearer rise. The bishop, having received the crosier in his left hand, raises his right hand and blesses the altar (*altars*) by making the sign of the cross towards the altar (*principal*) as often as it is indicated in the following petitions, which he recites in the tone used by the chanters:

**V.** *Ut altáre hoc (altaria hæc) ad honórem tuum, et nomen Sancti N.* (*Sanctórum N.N.*) *consecrándum (consecránda) bene-ducere dignérís.*

**R.** *Te rogámus, audi nos.*

**V.** *Ut altáre hoc (altaria hæc) ad honórem tuum, et nomen Sancti N.* (*Sanctórum N.N.*) *consecrándum (consecránda) bene-ducere, et sancti-ficáre dignérís.*

**R.** *Te rogámus, audi nos.*

**V.** *Ut altáre hoc (altaria hæc) ad honórem tuum, et nomen Sancti N.* (*Sanctórum N.N.*) *consecrándum (consecránda) bene-ducere, sancti-ficáre, et conse-cráre dignérís.*

**R.** *Te rogámus, audi nos.*

N.B.—Where N. appears the name (*names*) of the saint (*saints*) to whom the altar is dedicated is inserted.

P.A.—*If several altars are being consecrated, insert altaria*
hæc and consecranda in the plural. In this case at N. the names of the Titulars of all the altars are inserted.

CHART II.
(See No. 40.)

9. When the bishop has intoned the antiphon Introibo he makes with his thumb, dipped in the blessed water, the sign of the cross on the table at the places and in the order indicated below, saying each time:

Sancti-ficetur hoc altäre, in honórem Dei omnipoténtis, et gloriósae Vírginis Mariæ, atque omnium Sanctórum, et ad nomen ac memóriam Sancti N. (Sanctórum N.N.).¹

In nómine Pa-ris, et Fi-lii, et Spíritus sancti. Pax tibi.

P.A.—This ceremony is performed at each altar.

CHART III.
(See No. 55.)

10. After the prayer Deus qui in omni loco the bishop, having dipped his right thumb in the Holy Chrism, anoints each of the four corners of the sepulchre on the inside, reciting whilst anointing each corner the following formula:


P.A.—This ceremony is performed at each altar.

¹ Here insert the name (names) of the Titular of the altar
PREPARATIONS.

(See No. 57.)

Having incensed the relics, he anoints once on the nether side the small slab which is to cover the sepulchre, saying:


P.A.—This ceremony is performed at each altar.

(See No. 60.)

When the slab has been placed over the sepulchre and fastened with cement, the bishop dips his thumb into the Holy Chrism and anoints once the upper side of the slab and the altar, saying:


P.A.—This ceremony is performed at each altar.

CHART IV.

(See No. 68.)

II. 1ο After the bishop has intoned the antiphon Erexit Jacob he makes with his thumb, dipped in the Oil of Catechumens, the sign of the cross on the table of the altar at the places and in the order indicated below, saying each time:

P.A.—This ceremony is performed at each altar.

2° The same formula is used when the bishop anoints the altar in the same manner a second time with the Oil of Catechumens after the intonation of the antiphon Mane surgens Jacob (see No. 71).

P.A.—This ceremony is performed at each altar.

3° The same formula is used when the bishop anoints the altar in the same manner with Holy Chrism after the intonation of the antiphon Unxit te Deus (see No. 74).

P.A.—This ceremony is performed at each altar.

C. ARTICLES TO BE PREPARED.

§ 1. In the Chapel in which the Holy Relics are Kept over Night.

12. (a) The altar is ornamented more festivo; on it there should be at least two candlesticks with candles; its antependium should be of red color; carpets are spread on its predella and steps; on the lowest step a cushion for the bishop.

(b) On the altar a little urn or tabernacle, ornamented

1 Here insert the name (names) of the Titular of the altar.
with silk material of red color, in which the case (cases) containing the relics is placed.¹

(c) On the same altar, or on a table covered with a white cloth:

1° A red stole for the use of the bishop;
2° A pair of scissors;
3° A stick of sealing-wax;
4° The Consecrator’s signet;
5° A hand-candlestick with candle;
6° Case for the relics ² (one for each altar);
7° Attestation of the consecration (one for each relic case);
8° Three grains of incense (for each case of relics);
9° A piece of red silk ribbon, about one-half yard long, to be tied around the case after the relics have been put in them (one for each case).

(d) Near the altar an ornamented bier for carrying the relics to the altar on the following morning.³

(e) Chairs or benches for the clergy who are to recite Matins and Lauds prescribed by the Pontificale Romanum.

(f) Six or eight candles or torches for the procession when carrying the relics to the altars.

(g) The Consecrator usually brings the relics with him. They may be procured from the Ordinary beforehand, and be prepared on this altar or table. Each relic is put in a separate paper, on which is written the name of the saint whose relic it contains.

Note.—If there be no convenient chapel in the church, the sacristy or some other contiguous room may be used for this purpose. If there is no altar in such place, a table covered with a white cloth is prepared

¹ If there be no urn or tabernacle, a silver salver covered with a small red cloth is prepared.
² See Chap. I, Consecration of a Church, No. 8, d.
³ If the bishop carries the relics, this bier is not needed
on which the urn or salver and the articles noted above are placed.

§ 2. Near the Altar (first) to be Consecrated.

13. (a) The altar should be bare and devoid of every ornament;

(b) Near the communion-rail on the gospel side there should be a table covered with a white cloth, on which the relics are placed when brought from the place of exposition. On this table four candlesticks, each holding a wax candle;

(c) At the epistle corner of the steps in plano a faldstool (or ordinary chair) with white ornaments and the cushion for the use of the bishop; two stools (or chairs), one on each side of the faldstool, for the deacon and subdeacon;

(d) On the epistle side, near the communion-rail, the following articles are prepared on a table covered with a white cloth:

1° A large vessel containing water to be blessed;

2° An empty ordinary holy-water vase and sprinkle "ex hyssopo" or of other herbs; 

3° A small dish of salt;

4° A small vessel containing finely sifted ashes;

5° A cruet of wine on a plate;

6° A pitcher or ladle for conveying the blessed water from the large vessel to the ordinary holy-water vase;

(e) On the credence covered with a white cloth, the following articles:

1° Two small oil-stocks, one containing Oil of Catechumens, the other Holy Chrism;

2° Two cruets or silver vessels, one filled with Oil of Catechumens, the other with Holy Chrism;

3° A censer and boat filled with incense;

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If possible, two censers should be on hand for any emergency.
4° A little basin containing a sufficiently large quantity of cement;
5° A small trowel;
6° A ewer, containing water, basin, towels and slices of lemon and bread on a plate for washing the bishop’s hands;
7° Twenty-five large grains of incense on a plate (for each altar);
8° Five small crosses, each made of two wax tapers, the four ends of each should be carbonized so that they can easily be ignited;¹
9° A quantity of pulverized incense to refill the boat.

(f) On a table covered with a white cloth:
1° Amice, alb, cincture, white stole and cope, morse,²
mitre (auriphrygiata), for the bishop;
2° White silk humeral veil for the mitre-bearer;
3° Pontificale Romanum (Pars II) ³ or this Manual;
4° Hand-candlestick with candle;
5° Near this table the bishop’s crosier.

(g) On another table near the communion-rail on the epistle side covered with a white cloth:
1° Missal and stand; 2° cruets containing wine and water; 3° basin and towel; 4° little altar-bell; 5° reliquaries and small statues for the altar (if used); 6° ablation cup; 7° key of tabernacle if the Blessed Sacrament is to be preserved; 8° flowers; 9° altar crucifix; 10° cerecloth; 11° three altar-cloths; 12° altar-cards; 13° chalice and its appurtenances; 14° near this table six large candlesticks with candles; 15° carpets.

¹See Chap. I, Consecration of a Church, No. 14. § 4, b, 9°, footnote.
²See Chap. I, Consecration of a Church, No. 11, e, 3°, footnote.
³If several altars are to be consecrated Pars III, Supplementum ad Appendicem.
If the bishop will celebrate a low Mass, besides the above articles the following are prepared:

1° Pontifical Canon instead of altar-cards (see above, 12°); 2° the card containing the prayers ordered by Leo XIII to be recited after a low Mass.¹

(h) Behind the altar: 1° a brazier with coals and tongs; 2° a large porcelain or metal vessel for receiving the soiled sponges, towels, absorbent cotton, etc.; 3° several candle-lighters and extinguishers supplied with tapers.

(i) Lectern, on which a large Pontifical (Pars II) ² is placed for the use of the chanters.³

§ 3. Near each Altar, if several are to be Consecrated.

14. On a small table covered with a white cloth, the following articles:

1° Two large sponges and two coarse towels for wiping the altar;
2° Several small wooden scrapers for removing the burnt wax and incense;
3° A vessel to receive these scrapings;
4° The slab which is to cover the sepulchre;
5° A quantity of absorbent cotton;
6° A few wax tapers and matches;
7° Five small crosses, each made of two wax tapers, the four ends of each should be carbonized so that they can be easily ignited.⁴

¹ The articles noted under (g) may be kept in the sacristy until they are needed.
² If several altars are to be consecrated, Pars III, Supplemuentum a I Appendicem.
³ This may be dispensed with if the chanters are supplied with copies of the smaller edition of the Pontifical or of this Manual.
⁴ See Chap. I, Consecration of a Church, No. 14, § 4, b, 9°, footnote.
§ 4. *At the Altar of the Blessed Sacrament.*

15. (a) Six large candlesticks with lighted candles; (b) a prie-dieu with cushions for arms and knees, or at least a cushion on the lowest step of the altar.

§ 5. *In the Sacristy.*

16. (a) All the vestments necessary for the Mass; (b) Two amices, albs, cinctures, for the officiating deacon and subdeacon, and a white stole for the deacon; (c) Surplices for the altar-boys, clerics, chanlers, and assisting and visiting clergy; (d) Copies of the small Pontifical (*Pars II*) or of this Manual for the use of the chanters, unless a large Pontifical is placed on a lectern, standing at the gospel side of sanctuary near the first altar, from which all can sing; (e) Processional cross (archiepiscopal cross, if the Consecrator is an Archbishop) and candlesticks with candles for the acolytes; (f) Ordinary vase containing holy water and sprinkle; (g) If the bishop proceeds from the sacristy to the church, a chair, placed on a rug, should be prepared for him in the sacristy; (h) Two or four amices, albs, cinctures, and red chasubles for the priests, who will carry the relics from the place of exposition to the altars, if the bishop does not carry them.

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1 It may be a *high* or *low* Mass celebrated by a bishop, or a *solemn high* Mass celebrated by a priest.

2 If several altars are to be consecrated, *Pars III, Supplementum ad Appendixem.*

3 They may be vested in surplice only, but "*Decet ut ex usu passim recepto Sacerdotes in casu sint sacris vestibus induti.*"—S. R. C., Aug. 7, 1875, n. 3364 ad V.
D. Ministers Required for the Function.

17. (a) A deacon and subdeacon;
   (b) Two masters of ceremonies;
   (c) A cross-bearer and two acolytes;
   (d) Six altar-boys or clerics to act as censer, book, candle, mitre, crosier and holy-water bearers;
   (e) Six or eight chanters;
   (f) Two altar-boys or clerics for washing the bishop's hands at various times;
   (g) A priest for incensing the altar; ¹
   (h) Eight priests or clerics or altar-boys for carrying torches during the procession with the holy relics; to these the numberless little actions during the function may be allotted.
   (i) Two or four priests to carry the bier on which is placed the urn containing the holy relics.
   (j) A mason to adjust and cement the slab (slabs) which covers the sepulchre.

Section III. Function.

18. Note.—The ceremonies to be observed at the consecration of one altar or several altars are with few exceptions the same. To avoid useless repetitions, which would needlessly increase the bulk of this Manual, we have combined them in one chapter. Where the ceremonies of the consecration of several altars differ from those of the consecration of one altar, we have inserted the former in Italics under the letters P.A. (Plura Altaria) and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

¹ If convenient two priests should be selected for this purpose, so that one can relieve the other when necessary.
A. EXPOSITION OF THE HOLY RELICS.

19. The ceremonies of this function are the same as those described above, Chap. I, Consecration of a Church, Nos. 17 to 22 incl.

B. CONSECRATION OF THE ALTAR.

§ I. Notes.

20. I. The Consecrator may recite or sing the Orations, for the Rubrics use the generic term dicit; ¹ if he sings them he uses the tonus ferialis. The same rule applies to the Preface.

II. The antiphons, responsories, psalms ² and Litany ought to be sung, for the Rubrics say cantat, cantant, schola seu ministris prosequentibus, unless ob defectum cantorum it is impossible to do so. In the latter case they should be recited recto tono, slowly and distinctly.

III. To avoid repetitions let the following be noted:

(a) When possible the cross-bearer and acolytes should stand opposite to the Consecrator, unless they lead the procession, or the Consecrator is engaged at the altar; in the latter case they stand in plano on the gospel side; they always accompany the Consecrator when moving from one altar to another;

(b) The book and candle bearers usually stand at the left of the Consecrator, when the latter reads or sings anything from the Pontifical. The candle-bearer stands at the right of the book-bearer;

(c) The mitre and crosier bearers always stand or move behind the Consecrator; the crosier-bearer always hands the crosier to the bishop and receives it from him;

¹ Martinucci, h.l., says cantat.
² Except the seven Penitential Psalms at the beginning of the function, which are recited recto tono.
(d) The deacon always removes and replaces the Consecrator’s mitre. He also hands to the Consecrator and receives from him with the usual kisses all the necessary articles, except the crosier.

§ 2. *From the Beginning to the Blessing of the Water.*

21. This ceremony should be begun at least three hours before noon. At the appointed hour all the ministers go to the sacristy and don their surplices; the subdeacon and deacon put on the amice, alb and cincture, over which the deacon assumes a white stole.¹

22. When the bishop approaches the church the cross-bearer, acolytes carrying their candlesticks with lighted candles, and deacon and subdeacon proceed to the faldstool. The cross-bearer and acolytes take their place at the right side of the deacon and the latter stands at the right side and the subdeacon at the left side of the faldstool, facing the people. The altar-boys, one of whom carries the holy-water vase and sprinkle, clerics and priests go to the main door of the church to receive the bishop. The highest in dignity among the priests stands at the right side of the door.

23. The bishop, if he is the Ordinary, comes to the church vested in rochet and mozzetta. When he arrives he takes off the mozzetta and dons the cappa magna, if he uses the latter, otherwise he retains the mozzetta. He then receives the sprinkle with the usual kisses from the highest in dignity, sprinkles himself and those about him, and restores the sprinkle, after which all proceed to the altar of the Blessed Sacrament, in the following order:

1° Altar-boys, chanters, clerics and priests, two by two;

2° Bishop between two priests.²

¹ Dalmatic and tunic are not used.

² If the Consecrator is not the Ordinary, he is vested in rochet.
FUNCTION.

After a short prayer at this altar, during which all kneel, they proceed in the same order to the faldstool.

Note.—If the Consecrator enters the church from the sacristy, the clergy go with the bishop processionally to the altar of the Blessed Sacrament in the following order:

1° Cross-bearer and acolytes;
2° Altar-boys, chanters,¹ clerics and priests, two by two;
3° Bishop between the deacon and subdeacon. After a short prayer at the altar of the Blessed Sacrament, during which all, except the cross-bearer and acolytes, kneel, they proceed in the order given above to the faldstool.

24. Having arrived at the altar (*first*) to be consecrated, the altar-boys and clerics stand near the table on which the bishop's vestments are prepared, the clergy arrange themselves in rows on both sides of the altar, the chanters at the lectern, and the bishop goes to the faldstool and sits facing the people.²

25. As soon as the bishop is seated, the second master of ceremonies distributes the bishop's vestments to clerics appointed for the purpose, who carry the vestments to the faldstool and remain standing at a short distance from it until they are wanted. The book and candle bearers take the Pontifical and candlestick and stand at the bishop's left. One cleric takes the ewer and basin and another the towel and stand near the bishop.

26. At a signal given by the master of ceremonies, the

and mantelletta, and only four or six priests go to the main entrance of the church to receive him. One of these priests hands him the sprinkle, with which he sprinkles himself only.

¹ If the chanters are not vested in cassock and surplice, they precede the cross-bearer.

² If the Consecrator enters the church from the sacristy, the cross-bearer, acolytes, and deacon and subdeacon will, after reaching the faldstool, stand at the places noted above, No. 22.
bishop doffs his biretta, which he hands to the deacon, rises and facing the people reads from the Pontifical in a loud tone the antiphon *Ne reminiscaris* to the end, after which the chanters and clergy slowly recite, without chant, the seven Penitential Psalms (see Chap. I, Consecration of a Church, No. 29). They may sit if chairs or benches have been prepared for them.

27. As soon as the bishop has recited the antiphon *Ne reminiscaris* he sits on the faldstool and the deacon removes the bishop's pectoral cross and mozzetta, mantelletta or cappa magna. The bishop then receives his biretta from the deacon and dons it, after which the clerics with the ewer, basin and towels kneel before him,¹ and the bishop washes his hands. During the washing of the hands all present, except the deacon, subdeacon, cross-bearer and acolytes, kneel.²

28. When these two clerics leave, the vesters approach the bishop, who hands his biretta to the deacon and the latter gives it to the master of ceremonies, who places it and the mozzetta, mantelletta or cappa magna in a safe place. With the assistance of the deacon and subdeacon the bishop puts on the amice, alb, cincture, pectoral cross, white stole and cope and the morse. The deacon puts the mitre on the bishop and the latter receives the crosier from the crosier-bearer. When the bishop is thus vested he, together with the deacon and subdeacon, sits down and they read alternately the seven Penitential Psalms.³ As soon as the chanters have finished the seventh psalm, the bishop alone repeats the antiphon *Ne reminiscaris*.

29. The bishop now rises and goes with his ministers

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¹ If the bishop is not the Ordinary, they stand.
² If the bishop is not the Ordinary, all remain standing.
³ The bishop usually reads the first verse of each psalm and recites the verse *Gloria Patri*. 
to the front of the altar and stands about ten feet from the lowest step.

P.A.—*The faldstool is now placed inside or outside the sanctuary, in such a position that all the altars, as far as possible, may be seen by the Consecrator.* After repeating the antiphon Ne reminiscaris, the Consecrator goes to the faldstool placed in this position and faces the altars.

He lays aside the crosier and the deacon takes off the mitre. The book and candle bearers stand before the bishop, a little to the latter’s left, and the bishop, facing the altar, intones the antiphon *Adesto Deus unus* (these three words only) which is sung to the end by the chanters.

*Ant. Adésto Deus unus * omnípotens Pater, Fílius et Spíritus sanctus.*

In the meantime the master of ceremonies places the faldstool before the bishop and a cushion between the faldstool and the bishop, and the chairs used by the deacon and subdeacon are removed.

30. After the antiphon has been sung the bishop says the following prayer:

**Orémus.**

*Actiónes nostras, quæsumus Dómine, aspirándo præveni et adjuvándo proséquere, ut cuncta nostra orátio et operátio a te semper incípiat, et per te cóepta finiátur. Per Christum Dóminum nostrum.*

R. Amen.

31. At the end of this prayer the bishop receives the mitre and kneels on the cushion before the faldstool. All present, except the cross-bearer and acolytes, kneel at their places during the singing of the Litany which

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1 S. R. C., Feb. 22, 1888, n. 3686 ad II.
2 See Appendix I, A.
the chanters now begin. All present sing the responses. The name of the saint (saints) in whose name the altar is consecrated and the names of the martyrs whose relics are to be placed in the altar are mentioned twice.

P.A.—The names of the saints in whose honor all the altars are consecrated and the names of all the martyrs whose relics are to be placed in the altars are mentioned twice in the order explained in the following note.

Note.—If 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 altar is consecrated in honor of St. Francis de Sales, his name is inserted twice after Sancte Nicolae and before Omnes sancti Pontifices et Confessores. If it 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.

32. The master of ceremonies in the meantime gets Chart I. After the chanters have sung Ut omnibus fidelibus defectis, etc., and those present have answered Te rogamus audi nos, the bishop, deacon, subdeacon and crosier-bearer rise. The bishop, having received the crosier in his left hand, raises his right hand and blesses the altar (altars) by making the sign of the cross towards the altar (principal) as often as it is indicated in the following petitions which he recites, in the tone used by the chanters, from Chart I, held before him by the subdeacon:

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1 The invocations of the Litany are not repeated as on Holy Saturday, but the chanters sing each invocation, e.g., Sancta Maria, and all the others answer Ora pro nobis.
V. Ut altáre hoc (altária hæc) ad honórem tuum, et nomen Sancti N. (Sanctorum N.N.) consecrándum (conse-crándi) bene dicere dignérís.

R. Te rogámus audi nos.

V. Ut altáre hoc (altária hæc) ad honórem tuum, et nomen Sancti N. (Sanctorum N.N.) consecrándum (conse-crándi) bene dicere et sanctificáre dignérís.

R. Te rogámus audi nos.

V. Ut altáre hoc (altária hæc) ad honorem tuum, et nomen Sanctorum N.N. consecranda (conscranda), bene dicere, sanctificare et consecrare digneris.

R. Te rogámus audi nos.

Whilst the bishop recites these petitions the deacon raises the border of the bishop's cope as often as the latter makes the sign of the cross.

33. Having recited these petitions, the bishop gives the crosier to the crosier-bearer, and he and the others who have risen with him kneel and the chanters resume the Litany at the words Ut nos exaudire digneris and sing it down to the last Kyrie eleison. At the end of the Litany all rise, the faldstool is again carried to the epistle corner of the altar and the cushion is placed in plano a few paces from the lowest step of the altar.

34. The bishop now goes to the cushion and the deacon removes the mitre. The bishop kneels (all the others kneel also) on the cushion and, facing the altar, says:

V. Deus in adjutórium meum inténde.

He then rises (all the others rise with him) and the canters answer:

R. Dómine ad adjuvándum me festína.

The bishop standing in the same place, adds:

V. Glória Patri, et Fílio, et Spiritui sancto.
To which the chanters answer:

**R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen.**

This ceremony is repeated three times, the bishop commencing a tone higher each time and the chanters answer each time in the same (*higher*) tone. All present kneel and rise with the bishop.

**P.A.—If several altars are being consecrated, the Consecrator should have all the altars in view. Hence, instead of putting the cushion near the altar, as noted above, the cushion is placed in such a position that all the altars may be seen by the Consecrator. Kneeling on the cushion and facing the altars, the bishop says: Deus in adjutorium, etc., as noted above.**

§ 3. **Blessing of the Gregorian Water.**

35. After the *Sicut erat* has been sung the third time, the bishop resumes the mitre and receives the crosier, and with his assistants goes, preceded by the cross-bearer and acolytes, to the table on which the water, ashes, salt and wine are kept, and blesses them. The cross-bearer and acolytes stand on the side of the table which is opposite to the bishop, whom they face. Retaining the mitre and crosier the bishop exorcizes the salt, saying:

**Exorcízó te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condíitus: ut sancti·ficérís ad consecratiónum hujus altáris (horum altárium), ad expelléndas omnes dæmonum tentatiónes; et omnibus, qui ex te súmpserint, sis ánima, et córporis tutaméntum, sánitas, protéctio, et confirmatíó salútis. Per eúmdem Dóminum nostrum Jesum Christum**

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1 St. Gregory the Great prescribed this blessing of the water to be used at the consecration of an altar. See Migne, *Patrologia Latina*, Vol. LXXVI11, col. 152 et seqq.
Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sǽculum per ignem.
   R. Amen.

Having laid aside the crosier and removed the mitre, the bishop blesses the salt, saying:

   V. Dóminus vobíscum.
   R. Et cum spíritu tuo.

Oremus.

Dómine Deus, Pater omnípotens, qui hanc grátiam cœlitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quæ homínibus ad escam procreásti, béne dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immitte, ut proficiat suméntibus ad ánimag et córporis sanitátem. Per Christum Dóminum nostrum.
   R. Amen.

36. Having resumed the mitre and received the crosier, he exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pатрис, et Fіlii, et Spíritus sancti, ut repéllas diábolum a término justórum, ne sit in umbráculis hujus altáris (horum altárium). Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hoc altáre (hæc altárium); ut proficiat ad sanitátem córporum animarúmque adorántium te, et magníficétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sǽculum per ignem.
   R. Amen.

Having laid aside the crosier and removed the mitre, he blesses the water, saying:

   V. Dómine exáudi orationem meam.
   R. Et clamor meus ad te véniat.
   V. Dóminus vobíscum.
   R. Et cum spíritu tuo.
Orémus.

Dómine Deus, Pater omnipotens, statútor ómnium elementórum, qui per Jesum Christum Filium, tuum Dóminum nostrum eleméntum hoc aquæ in salútem humáni géneris esse voluísti, te súpplices deprecated, ut, exauditis oratiónibus nostris, eam tua pietátis aspéctu sanctí-*fícès: atque ita ómnium spirítuum immundórum ab ea recédat incurúsio, ut ubícúmque fúerit in nómine tuo aspérsa, grátia tua benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.
R. Amen.

37. Remaining in the same place, without mitre or crosier, he blesses the ashes, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te veniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce pœniténtibus, propitiáre supplicántibus, et míttere dignériis sanctum Angelum tuum de cælis, qui bene*ódícat, et sanctí-*ficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implórántibus, ac semetípsos pro consciéntia de-lícítórum suórum accusántibus, ante conspécctum divínæ cleméntiae tuae facínora sua deplórántibus, vel sereníssimam pietátem tuam supplíciter obnixéque flagitántibus; et præsta, per invocationem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptione pectatórum suórum, córporis sanitátem et ánimæ tutélam percípiant. Per Christum Dóminum nostrum.
R. Amen.

He then takes with his right a handful of the blessed
salt and drops it on the ashes three times in the form of a cross, at the words In nomine Patris, etc., saying:

Commixtio salis et cineris páriter fiat. In nómine Pa\textsuperscript{t}ris, et Fi\textsuperscript{x}lii, et Spíritus \textsuperscript{s} sancti.
R. Amen.

Having with his right hand mixed the salt and ashes, he takes a handful of this mixture and drops it into the water three times in the form of a cross at the words In nomine Patris, etc., saying:

Commixtio salis, cineris et aquae páriter fiat. In nómoine Pa\textsuperscript{t}ris, et Fi\textsuperscript{x}lii, et Spíritus \textsuperscript{s} sancti.\textsuperscript{1}
R. Amen.

The deacon now hands him a towel with which he wipes his hand.

38. The bishop, then, without mitre or crosier, blesses the wine, saying:

V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine, Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera, múltíplica super nos misericórdiam tuam; et bene\textsuperscript{t} dicere, et sanctifíçare dignéris hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctíficétur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sǽcula sǽculórum.
R. Amen.

He then takes the cruét of wine in his right hand and pours the wine into the water three times in the form of a cross, at the words In nomine Patris, etc., saying:

\textsuperscript{1} See Chap. I, Consecration of a Church, No. 83, foot-note.
Commixtio vini, salis, cineris et aquae páriter fiat. In nómine Pa†tris, et Fí†lii, et Spíritus † sancti.
R. Amen.

He then recites the following:

V. Dómine exáudi oratiúnum meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobísicum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, créátor et conservátor humáni géneris, et dator grátiæ spirituális, ac largítor ætérnæ salútis, emítte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum; ut armátem cæléstis défensione virtútis, ad consecratiónum hujus altáris tuí (horum altárium tuórum) proficiat. Per Dómi-
num nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus per ómnia sæcula sæculórum.
R. Amen.

At the end of this prayer a cleric fills the ordinary holy-water vase with the blessed water and carries it and a towel to the epistle corner of the altar (first) which is to be consecrated. The master of ceremonies carries Chart II to the gospel corner of the same altar.

§ 4. Sprinkling of the Altar.

39. The bishop resumes mitre and crosier and, preceded by the cross-bearer and acolytes and accompanied by the sacred ministers, returns to the foot of the altar, where he lays aside the crosier. He then ascends to the predella and intones the antiphon Introibo ad altare Dei (these four words only) which is continued by the chanters. After the antiphon the chanters sing also the psalm Judica me,
Deus, and at the end repeat the antiphon Introibo ad altare Dei.\textsuperscript{1}

\textit{Ant.} Introibo ad altare Dei: * ad Deum, qui lǽtíficat juventútem meam.

\textit{Psalmus 42.}

Júdica me Deus, et di-scérne causam meam de gente non sancta: * ab hó-mine iníquo et dolóso érue me.

Quia tu es Deus fortitúdo mea: * quare me repulísti, et quare tristis incédo, dum afflígit me inimícus?

Emítte lucem tuam et veritátem tuam: * ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

Et introíbo ad altáre Dei: * ad Deum qui lǽtíficat juventútem meam.

Confitébor tibi in cíthara Deus, Deus meus: * quare tristis es ánima mea? et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: * salu-táre vultus mei, et Deus meus.

(The Gloria Patri is not recited.)

\textit{Ant.} Introíbo ad altáre Dei: ad Deum, qui lǽtíficat juventútem meam.

40. The deacon receives from the cleric the vase containing the blessed water and stands at the bishop's right, and the subdeacon receives from the master of ceremonies Chart II, containing the formula to be recited by the bishop, and stands at the bishop's left holding the chart before the bishop. As soon as the bishop has

\textsuperscript{1} The Rubric after the first verse of this psalm says that the antiphon be repeated after each verse \textit{si necesse fuerit}. This necessity would arise only if \textit{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 \textit{one} altar is consecrated, the antiphon is repeated only at the end of the psalm instead of the \textit{Gloria Patri}, etc., which is omitted. The same is the case with the psalms that follow.—Martinucci, Lib. VII, cap. XVI, No. 80, foot-note.
intoned the antiphon *Introibo* he dips the thumb of his right hand into the blessed water contained in the vase held by the deacon 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 place which he signed with his thumb three times at the end of the following formula when saying *Patris, et Filii, et Spiritus sancti*.

Sanctificetur hoc altare, in honorem Dei omnipotentis, et gloriosae Virginis Mariae, atque omnium Sanctorum, et ad nomen ac memoriam Sancti N. *Sanctorum N. N.*.\(^1\) In nomine Patris, et Fili, et Spiritus sancti. Pax tibi.

Having performed this rite in the centre of the altar, the 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, according to the following plan:

![Diagram of altar corners](image)

The bishop then dries his thumb with a towel handed to him by the deacon. The deacon gives the vase and towel to the cleric. The master of ceremonies receives Chart II from the subdeacon.

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\(^1\) Here the bishop inserts the name (*names*) of the Titular of the altar.
P.A.—The bishop, deacon and subdeacon go to the foot of the altar, where the bishop receives the crosier, and, preceded by the cross-bearer and acolytes and followed by the mitre- and crosier-bearers, go to the second altar. The cleric carrying the holy water and towel walks at the right of the deacon, and the master of ceremonies carrying Chart II at the left of the subdeacon. Having arrived at the second altar, the cross-bearer and acolytes stand at the gospel side; the cleric carrying the holy water and towel at the epistle corner; the master of ceremonies at the gospel corner; the bishop and sacred ministers ascend the predella. The bishop immediately signs this altar in the middle and at the four corners with holy water, using the same ceremonies and formula as at the first altar. At the end of this ceremony the bishop wipes his thumb with a towel, after which the deacon hands the vase and towel to the cleric. They then proceed to the other altars at each of which the same ceremony is performed. After the last altar has been signed all return to the faldstool. When the chanters have repeated the antiphon Introibo, the mitre is removed and the bishop says Oremus. Then follow Flectamus genua, Levate, Singulare illud, etc., as noted below.

41. The bishop then goes to the middle of the altar and remains standing on the predella. When the chanters have repeated the antiphon after the psalm the mitre is removed and the bishop says:

Orémus.

1 This order is to be observed as often as they go to the second, third, etc., altar and return to the first altar.

2 When several altars are being consecrated the faldstool should be placed, inside or outside the sanctuary, in such a position that the Consecrator may have all the altars in view. S. R. C., Feb. 22, 1888, n. 3686 ad II. The faldstool in this position is meant as often as mention is made of it under P.A.
The deacon adds:

*Flectámus génua.*

When the deacon says *Flectamus genua* all, except the bishop, cross-bearer, acolytes and book and candle bearers make a *simple* genuflection. The subdeacon subjoins:

*Leváte.*

All rise when the subdeacon says *Levate,*¹ after which the bishop says the following prayer:

*Singuláre illud propitiatórium in altári crucis pro nobis rediméndis oblátum, in cujus præfiguratiónে Patriárcha Jacob lápidem eréxit in títulum, quo fíeret sacrificíum, et portæ cæli désuper aperirétur oráculum: súpplices tibi, Dómine, preces fúndimus, ut lápidis hujus (*lágidum horum*) expolítam matériam, supérnis sacrificiís imbuéndam, ipse tuæ ditári sanctificátiónis ubertáte præcípias, qui quondam lapídeis legem scripsiísti in tábulis. Per Christum Dóminum nostrum.*

R. Amen.

During this prayer the cleric will refill the vase with the water which the bishop shortly before blessed and return with it and the sprinkle to the right of the deacon.

P.A.—*At the end of this prayer the bishop resumes the mitre, ascends with the sacred ministers to the predella. The mitre being removed the bishop intones the Asperges me, after which he resumes the mitre, receives the sprinkle and sprinkles the altar, as noted below.*

42. The bishop then intones 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.*

*Ant. Aspérages me * Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.*

¹ These ceremonies are observed as often as the invitation *Oremus, Flectamus genua* and *Levate* precede the prayer.
Psalmus 50.

Miserere mei Deus: * secundum magnam misericordiam tuam.
Et secundum multitudo miserationum tuarum: * dele iniquitatem meam.
Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

As soon as the bishop has intoned the Asperges me he resumes the mitre and having received the sprinkle from the deacon he sprinkles the support and the table of the altar conjointly. In doing this he 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. He is accompanied by the deacon, subdeacon and cleric carrying the holy-water vase.¹

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

P.A.—The bishop gives the sprinkle to the deacon who hands it to the cleric. Then the bishop with his attendants goes to the second, third, etc., altars successively and sprinkles each altar in the manner in which the first altar was sprinkled. The chanters should sing or recite the three verses of the Miserere slowly, so that they finish the third verse when the bishop returns to the first altar. Having returned to the first altar, the bishop with his attendants ascends to the predella and intones the Asperges me, after which he sprinkles the altar as he sprinkles it before, and then with the same ceremonies sprinkles the other altars, whilst the chanters

¹ If the back part of the altar is attached to the wall so that the bishop cannot go around it, he sprinkles only the support of the altar, passing from the middle to the epistle corner, then the epistle side of the altar, afterwards the table of the altar from the epistle side to the gospel side, then the gospel side of the altar, and finally the support in front of the altar from the gospel corner to the middle.
sing the fourth, fifth and sixth verses of the psalm Miserere. In this manner he sprinkles all the altars seven times, as noted below.

The cleric carrying the holy-water vase will refill the vase as often as it is necessary.

43. Having arrived at the middle of the altar, he waits until the chanters have sung the third verse of the psalm Miserere, after which he intones the second time the antiphon Asperges me and sprinkles the altar in the same manner as before, whilst the chanters sing the antiphon and the next three verses of the Miserere.

* Ant. Asperges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.
Tibi soli peccávi, et malum coram te feci: * ut justi-

44. In this manner the altar is sprinkled five times more. Before each sprinkling the bishop intones the antiphon Asperges me, which the chanters continue, and to which they add each time three verses of the psalm Miserere, except at the seventh sprinkling, when only two verses are added.

During the third sprinkling the chanters sing:

* Ant. Asperges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Ecce enim veritátem dile-xísti: * incérta, et occúlta sapiéntæ tuæ manifestásti mihi.
Asperges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

Audítui meo dabis gáu-dium, et lætítiam: * et exsultábunt ossa humiliáta.
During the *fourth* sprinkling they sing:

_Ant._ Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Avérite fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me Deus: * et spíritum rec-

During the *fifth* sprinkling they sing:

_Ant._ Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Redde mihi lǽftiam sal-

lutáris tui: * et spíritu prin-

cipáli confirma me.

Docébo iniquos vias tuas:

* et ímpií ad te conver-
téntur

During the *sixth* sprinkling they sing:

_Ant._ Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Dómine, lábia mea apé-

ries: * et os meum an-
nuntiábit laudem tuam.

Quóniam si voluísses sa-

críficiúm, dedíssem útique:* holocáustis non delectáberis.

During the *seventh* sprinkling they sing:

_Ant._ Aspérges me * Dómine hyssópo et mundábor: lavábis me, et super nivem dealbábor.

Benígne fac Dómine in bona voluntáte tua Sion, *

ut ãedificéntur muri Jeru-

salem.

_Sacrificium Deo spíritus contribulátus: * cor contri-
tum, et humiliátum Deus non despécies._

**(The _Gloria Patri_ is not sung.)**
45. During the seventh sprinkling the second master of ceremonies and the thurifer go to the place where the relics are exposed. The former takes care that the torches to be used in the procession are lighted and the thurifer prepares the censer.

P.A.—At the same time the priests who have been selected to carry the holy relics from the chapel to the altar go to the sacristy and put on amice, alb, cincture and red chasuble and proceed to the chapel in which the relics are exposed. Having sprinkled the last altar, the bishop and his assistants return to the faldstool, where the bishop says the prayer Deus qui es visibilium and blesses the cement.

46. After the seventh sprinkling the bishop gives the sprinkle to the deacon who hands it to the cleric. When the chanters have finished the last verse of the Miserere the bishop's mitre is removed. The bishop standing on the predella in the middle of the altar, facing the latter, says:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobísctum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui es visibilium rerum ómnium et invisibilium cónditor, et cunctárum sanctificatiónum consecrátor, ad dedicatiónem hujus Domínicae mensae (harum Dóminicá-rum mensárum) adésse dignáre: et, quae sacráto óleo et Chrísmate, a nobis indígns est liniénda et benedicénda (liniéndae et benedicéndae) tuæ sanctificationis in eam (eas) infúnde virtútem et consecrationem; ut omnes, qui ad eam (eas) te deprecatúri accésserint, tuæ propitiatiónis auxílium sémiant. Per Christum Dóminum nostrum.
R. Amen.

47. After this prayer a cleric holds before the bishop a
dish containing dry cement, which the bishop blesses, saying:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctí-ifica, et béne-dic has creatúras calcis et sábuli. Per Christum Dóminus nostrum.
R. Amen.

A cleric pours around the base of the altar the blessed water that remains, excepting only a small quantity for mixing with the cement used for closing the sepulchre.²

§ 5. Bringing of the Holy Relics to the Altar.

48. The bishop, accompanied by the sacred ministers, descends to the foot of the altar, resumes his mitre and receives the crosier. All now go in procession to the place where the relics are exposed in the following order: (a) cross-bearer and acolytes; (b) chanters;³ (c) clergy, two by two; (d) bishop and sacred ministers; (e) mitre, crosier, book and candle bearers.

During this procession a cleric lights the four candles on the table, near the altar (first) which is being consecrated, on which the relics are afterwards placed by the bishop.

49. Having arrived at the place where the relics are exposed, all remain standing outside of it. The cross-bearer and acolytes stand near the entrance at the bishop’s left side and the clergy in rows behind the bishop who

¹ See Chap. I. Consecration of a Church, No. 61. foot-note.
² If a large quantity of water remains, the cleric pours some of it around the base of the altar and the rest, later, into the sacrarium.
³ If the chanters are not vested in cassock and surplice, they precede the cross-bearer.
stands facing the entrance. The bishop lays aside his crosier and, his mitre having been removed, says:

**Orémus.**

The deacon adds:

**Flectámus génua.**

And the subdeacon subjoins:

**Leváte.**

After which the bishop says the following prayer:

*Aufer a nobis, quæsumus Dómine, cunctas iniquitátes nostras; ut ad Sancta Sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum.*

R. Amen.

50. The bishop resumes the mitre and crosier and the procession enters the chapel. The cross-bearer and acolytes remain near the entrance, the clergy are arranged in rows around the relics, and the bishop goes to the table or altar on which the relics are exposed. The bishop now lays aside the crosier and, his mitre being removed, recites the following prayer:

**Orémus.**

*Fac nos, quæsumus Dómine, Sanctórum tuórum tibi specialiter dedicáta membra digne contíngere: quórum patrocínia cúpimus incessánter habére. Per Christum Dóminum nostrum.*

R. Amen.

51. After this prayer the thurifer goes to the bishop, who, in the customary manner, puts incense into the censer, but does not incense the relics. At the same time lighted torches or candles\(^1\) are given to the clergy. The bishop then reverently takes up with both hands the relics, turns

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\(^1\) At least six or eight.
towards the people or clergy, intones the antiphon *Cum jucunditate* (these two words only) and then receives the mitre. The chanters during the procession continue the antiphon to the end, to which, if necessary, they may add the responsory *Surgite sancti Dei*.

*Ant.* Cum jucunditāte *exībitis, et cum gáudio deducēminī*: nam et montes et colles exsilēnt, exspectántes vos cum gáudio, allelúja.

*Resp.* Súrgite Sancti Dei de mansionibus vestris, loca sanctificáte, plebem benédícite, *Et nos hómines peccatóres in pace custodíte.*

*V.* Ambuláte Sancti Dei ad locum prædestinátum, qui vobis præparátus est.

Et nos hómines peccatóres in pace custodíte.

52. The procession returns to the altar in the church in the following order: *(a)* cross-bearer and acolytes; *(b)* chanters; *(c)* clergy, with heads uncovered, carrying lighted torches or candles; *(d)* thurifer, swinging the censer before the relics; *(e)* bishop, carrying with both hands the relics, between the sacred ministers who raise the borders of the bishop’s cope; *(f)* mitre, crosier, book and candle bearers.

P.A.—*In this procession the four priests vested in red chasubles, carrying the bier on which the urn containing the holy relics is placed, walk before the bishop. The latter, wearing the mitre and carrying the crosier, and having the deacon and subdeacon at his side, walks behind the bier. Having deposited the bier on the table prepared for it in the*
sanctuary on the gospel side, the four priests remain standing near the table, facing it. The bishop and sacred ministers bow to the relics and go to the foot of the altar.

Having reached the altar, the cross-bearer and acolytes go to the gospel side in plano, the chanters go to the lectern, the clergy are ranged in rows around the altar, the thurifer stands at the epistle side in plano and the bishop goes to the table, on which he places the relics, and, having bowed to the relics, goes with the sacred ministers to the foot of the altar.

53. When the chanters have finished the antiphon Cum jucunditate and the responsory Surgite sancti Dei, the bishop intones the antiphon Exsultabunt sancti (these two words only), which the chanters continue, and to which they add the psalms Cantate Domino and Laudate Dominum.

Ant. Exsultábunt Sancti * in glória: lætabúntur in cubílibus suis.

Psalmus 149.

Cantáte Dómino cánticum novum: * laus ejus in ecclésia sanctórum.

Láetétur Israēl in eo, qui fecit eum: * et fílíi Sion exsúltent in rege suo.

Laudent nomen ejus in choro: * in tympano et psaltério psallant ei.

Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

Exsultábunt Sancti in glória: * lætabúntur in cubílibus suis.

Exaltatiónes Dei in gütture eórum: * et glárdii ancípites in máñibus eórum.

Ad faciéndam vindictam in nátionibus: * increpatiónes in pópulis.

Ad alligándos reges eórum in compédibus: * et nóbiles eórum in mánicis férreis.

Ut fáciant in eis judíciwm conscríptum: * glória hæc est ómnibus sanctis ejus.

(The Gloria Patri is not recited.)
Psalmus 150.

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Laudáte eum in sono tubǽ: * laudáte eum in psaltério, et cíthara.

Laudáte eum in tympano et choro: * laudáte eum in chordis et órgano.

Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilatiónis: * omnis spíritus laudet Dóminum.

(The Gloria Patri is not recited.)

Ant. Exsultábunt Sancti in gloria: lætabúntur in cubilibus suis.

During the singing of the psalm Laudate Dominum a cleric places on the altar near the centre on the epistle side the small stock containing the Holy Chrism, a quantity of absorbent cotton 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 the master of ceremonies places on the gospel side Chart III, containing the formula of the consecration.


54. Whilst the chanters repeat the antiphon Exsultábunt, the bishop and his assistants ascend to the predella, where the deacon removes the bishop’s mitre. After the antiphon the bishop, facing the altar, says the following prayer:

Orémus.

Deus, qui in omni loco dominatiónis tuæ clemens ac benígnus dedicátor assístis, exáudi nos, quæsumus, et concédæ, ut inviolábilis permanéat hujus loci consecrátio, et benefícia tui múneris universitas fidélium, quæ tibi
súpplicat, percípere mereátur. Per Christum Dóminum nostrum.
R. Amen.

55. After the prayer the bishop resumes his mitre and having dipped his right thumb into the vessel containing Holy Chrism, held by the deacon, anoints each of the four corners of the sepulchre on the inside, reciting whilst anointing each corner the following formula from Chart III, held before him by the subdeacon.


Note.—The bishop anoints each corner twice, i.e., once at the word Consecrátur and again at the word Sanctificétur. He then raises his right hand and makes the sign of the cross over the corner just anointed three times, i.e., at the words Patris, Fílii, and Spíritus sancti.

56. Having anointed the fourth corner, the bishop wipes his thumb with absorbent cotton and then goes with the sacred ministers to the table on which the relics had before been deposited. Having arrived there, the bishop removes his mitre, opens the urn or removes the red veil that covers the relics, takes with both hands the case containing the relics, holds it aloft at the height of his face, carries it reverently to the altar, accompanied by the sacred ministers. As soon as he reaches the predella he intones the antiphon Sub altarc Dei (these three words only) and then places the case in the sepulchre of the altar. In the meantime the chanters sing the following antiphon:

Ant. Sub altáre Dei * sedes accepístis, Sancti Dei: intercédite pro nobis ad Dóminum Jesum Christum.
V. Exsultábunt Sancti in glória.
R. Et lætabántur in cubílibus suis.
Sub altăre Dei sedes accepístis, Sancti Dei: intercéédite pro nobis ad Dóminum Jesum Christum.

P.A.—Whilst the bishop is anointing the fourth corner of the sepulchre, the four priests vested in red chasubles carry the bier with urn containing the holy relics to the altar. Clerics carrying torches walk at the sides of the bier. The bishop’s mitre is removed, after which he and his attendants turn towards the bier. The deacon opens the urn and the bishop extracts from it the case containing the relics which were prepared for the first altar. The deacon closes the urn, after which the priests carry the bier to its former place. Two torch-bearers remain near the altar one at each side, the others accompany the priests carrying the bier. The bishop turns towards the altar, intones the antiphon Sub altare Dei and reverently places the case of relics in the sepulchre of the altar.

When the bishop has carried the case of relics to the altar, the candles on the table on which the relics rested are extinguished.

P.A.—The candles are not extinguished and the four priests remain near the bier.

In the meantime the mason mixes in a dish the dry cement, which was before blessed, with the blessed water, which was kept for this purpose.¹

57. As soon as the bishop has put the case of relics into the sepulchre, the thurifer ascends to the predella and the bishop, having put incense into the censer in the usual manner, incenses the relics with three swings, bowing profoundly to the relics before and after the incensation. Having given back the thurible, he resumes the mitre, takes in his left hand the small slab that is to cover the sepulchre, dips his right thumb into the Holy Chrism, anoints the small slab in the middle on its nether side, in

¹See Chap. I, Consecration of a Church. No. 80, foot-note.
the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:


58. The bishop places the slab on the altar (not over the sepulchre) and wipes his thumb with absorbent 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 on which the small slab is to rest.¹ The bishop now takes the small slab in his hand and having intoned the antiphon Sub altare Dei (these three words only) he places the slab over the opening of the sepulchre. The chanters in the meantime continue the antiphon Sub altare Dei, to which they add, if necessary, the antiphon Corpora sanctorum.


Ant. Córpora Sanctórum in pace sepúlta sunt: et vivent nómina eórum in ætérnum.

V. Glória Patri. R. Sicut erat.

59. As soon as the chanters have finished the antiphon the bishop’s mitre is removed and he says the following prayer:

Orémus.

Deus, qui ex ómnium cohabitatióne Sanctórum ætérnum majestáti tuæ condis habitáculum, da ædificatióni tuæ incrementa coéléstia, et præsta: ut quorum hic Relíquias

¹ The bishop may be assisted by the mason and care should be taken that the cement does not fall on the case containing the relics.
pio amore compléctimur, eórum semper méritis adjuvémur.
Per Christum Dóminum nostrum.
R. Amen.

The bishop then resumes the mitre and begins to fill with cement the crevices around the small slab, which the mason may continue and finish. If any cement remains on the altar, it is removed with a sponge or a rough towel. The torches or candles which were carried by the clergy are extinguished.

P.A. — The torches and candles are not extinguished.

60. The bishop dips his thumb into the Holy Chrism and anoints once the upper side of the slab and the altar ¹

in the manner in which he anointed the four corners of the sepulchre, reciting the following formula from Chart III, held before him by the subdeacon:


The bishop wipes his thumb with absorbent cotton.

P.A. — Having placed the relics in the first altar, the bishop and the sacred ministers descend to the foot of the altar, and with the other ministers mentioned below go processionally to the second altar in the following order: 1° Cross-bearer and acolytes; 2° chanters; ² 3° thurifer and Holy Chrism

¹ 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 plate.

² If the chanters are not vested in cassock and surplice, they precede the cross-bearer
bearer; 4° priests carrying the bier, accompanied by all the torch-bearers; 5° bishop wearing the mitre and carrying the crosier, and the sacred ministers; 6° mitre, crosier, book and candle bearers. At this altar the same prayers are recited and the same ceremonies are performed as at the first altar, beginning with the prayer Deus qui in omni loco and ending with Signetur et sanctificetur... Pax tibi.

(No. 54 to No. 60 incl.)

These ceremonies are performed at each altar to be consecrated. When the ceremonies at the last altar are completed, the bishop wearing the mitre and carrying the crosier and walking between the sacred ministers, returns to the first altar, preceded by the thurifer, cross-bearer and acolytes and followed by the mitre, crosier, book and candle bearers. The bishop and sacred ministers ascend to the predella, the others take their former places. The bier and urn are carried to the sacristy by the priests who now divest. The table on which the bier rested is carried away and the candles on this table and the torches are extinguished and carried to the sacristy. The cotton used by the bishop for wiping his thumb, and the sponges or towels used for removing the cement from the altar, as well as the scrapings of the cement, are thrown into the vessel prepared for the purpose behind the altar. The cleric carries the Holy Chrism to the credence.

The vase containing the Holy Chrism is carried to the credence. The cotton used by the bishop for wiping his thumb and the sponge or towel used in removing the cement from the altar, as well as the scrapings of cement, are thrown into the vessel prepared for the purpose behind the altar.

§ 7. Incensation of the Altar.

61. The thurifer now carries to the altar the censer, into which the bishop puts incense with the usual ceremonies, saying:
Ab illo benedicáris, in cujus honóre cremáberis. In nómine Patris, et Fili, et Spiritus sancti.  

R. Amen.¹

His mitre having been removed and having received the censer from the deacon, the bishop intones the antiphon Stetit Angelus (these two words only). He resumes the mitre and incenses the altar to the right, to the left, in front and over the table until the chanters have finished the following antiphon:


P.A.—Having incensed the first altar, the bishop, retaining the censer, goes with the sacred ministers and thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc. The chanters will sing the antiphon Stetit Angelus slowly, so as to finish it when the bishop returns from the last altar. Having incensed the last altar, the bishop gives the censer to the deacon, who hands it to the thurifer. The bishop and his attendants then return to the faldstool, where the mitre is removed. Then the bishop recites the prayer Dirigatur oratio, as noted below, after which he sits on the faldstool or goes to the throne, if he be the Ordinary.

62. The bishop then gives the censer to the deacon, who hands it to the thurifer, and, the mitre having been removed, standing on the predella in the middle of the altar, he says the following prayer:

Orémus.

Dirigatur orátio nostra, quásaumus Dómine, sicut incénsum in conspéctu tuo, et copiósa benefícia christianus pósitus assequátur; ut quicúmque tibi in hoc altári (his

¹ When blessing the incense he makes over it the sign of the cross three times. He uses this form as often as he puts incense into the censer.
CONSECRATION OF AN ALTAR.

altáribus) sacránda libámina devótus obtúlerit, vel sacráta suscéperit; et vitæ subsidía præséntis accípiat, et remissiónem ómnium peccatórum páriter consequátur, et grátiam sempitérnæ redemptiónis percípiat. Per Christum Dóminum nostrum.

R. Amen.

He then resumes the mitre and goes with his attendants to the faldstool, placed in plano at the epistle corner of the steps of the altar and sits.¹

63. Two priests, deacons or subdeacons, vested in surplice, 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 vessel prepared for the purpose behind the altar. After the function they are washed in this vessel and the water of this washing is poured into the sacarium.

P.A.—At each of the consecrated altars there should be priests, deacons or subdeacons to perform this duty.

The priest, vested in surplice, whose duty it will be to incense the altar during the consecration, will stand in plano at the epistle side of the altar.²

P.A.—The priest, whose duty will be to incense the altars during the consecration, stands at the epistle side of the last altar to be consecrated.

A cleric carrying Chart IV, containing the formula used at the followingunctions, will stand in plano on the gospel side, and another cleric, carrying a salver on which will be the vase containing the Oil of Catechumens and some absorbent cotton, will stand in plano at the epistle side of the altar.

64. When the altar has been wiped and dried, the

¹ If he is the Ordinary of the diocese and a throne has been erected, he occupies this throne.

² For brevity, this priest will be called in the following pages the incensing priest.
bishop, sitting on the faldstool or throne, puts in the usual manner incense into the censer and blesses it, saying:

*Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa†tris, et Fi†lii, et Spíritus † sancti. R. Amen.*

He then rises, ascends with the sacred ministers to the predella, receives the censer from the deacon, and, saying nothing, incenses in the form of a cross the table of the altar once: \(1^\circ\) in the middle, \(2^\circ\) at the posterior corner of the gospel side, \(3^\circ\) at the anterior corner of the epistle side, \(4^\circ\) at the anterior corner of the gospel side, \(5^\circ\) at the posterior corner of the epistle side.

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**P.A.—The bishop retaining the censer goes with the sacred ministers and the thurifer to the second altar and incenses it in the same manner as the first. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the deacon, who hands it to the thurifer. Then the bishop and his attendants return to the first altar and ascend to the predella. He then gives the censer to the deacon, who hands it to the thurifer. The bishop now puts in the usual manner incense into the censer, saying:**

*Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa†tris, et Fi†lii, et Spíritus † sancti. R. Amen.*

**65.** The bishop now receives the censer from the deacon and intones the responsory *Dirigatur* (this word only) which the chanters continue to the end.
Resp. Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrificiíum vespértínum.

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.¹

P.A.—Having incensed the first altar three times, the bishop, retaining the censer, goes with the sacred ministers to the second altar and incenses it in the same manner as the first, by going around it three times. He then incenses the third, fourth, etc., altars in the same manner. Having incensed the last altar, the bishop gives the censer to the priest whose duty it will be to incense the altar. The priest receives the censer with the usual kisses. The bishop and sacred ministers return to the first altar and ascend to the predella. The incensing priest follows the bishop to the foot of the first altar and after the bishop has intoned the antiphon Erexit Jacob begins to incense the altar in the manner described below.

66. After the third incensation the incensing priest will go to the predella, receive the censer 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

¹ 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, then the side of the altar at the epistle corner, afterwards the table from the epistle to the gospel side, then the side of the altar at the gospel corner and finally the support from the gospel corner to the middle.
he does continuously, except when the bishop uses the censer in course of the consecration.

§ 8. Anointing of the Altar.

67. The bishop, having given the censer to the priest, intones the antiphon *Erexit Jacob* (these two words only) which the chanters continue and to which they add the psalm *Quam dilecta*.

*Ant.* *Erexit Jacob* *lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.*

*Psalmus 83.*

Quam dilécta tabernácula tua Dómine virtútum: * concupíscit et déficit ánima mea in átria Dómini.*

Cor meum, et caro mea * exsultavérunt in Deum vi-
vum.

Etenim passus invénit sibi do-

omum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine vir-
tútum: * rex meas, et Deus meus.

Beáti, qui hábitant in do-

mo tua Dómine: * in sæcula sæculórum laudábunt te.

Beátus vir cujus est auxí-

lium abs te: * ascensiónes in corde suo dispósuit in

valle lacrimárum in loco, quem pósuit.

Etenim benedictionem da-

bit legislátor, ibunt de vir-
tút in virtútem: * vidé-

bitur Deus deórum in Sion.

Dómine Deus virtútum exáudi oratiónem meam: * áuribus pércepi Deus Jacob.

Protéctor noster áspice

Deus: * et réspice in fáciem

Christi tui:

Quia mélior est dies una

in átris tuis, * super míllia.

Elégi abjéctus esse in do-

mo Dei mei: * magis quam

habitáre in tabernáculis pec-
catórum.

Quia misericórdiam et ve-

ritátem díliget Deus: * grá-
tiam et glóriam dabit Dó-

minus.

Non privábit bonis eos,

qui ámbulant in innocéntia:

* Dómine virtútum, beátus

homo, qui sperat in te.

(The *Gloria Patri* is not added.)

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1 The antiphon *Erexit Jacob* may be repeated after each verse of this psalm. See above, No. 39, foot-note.
Ant. Eréxit Jacob lápidem in títulum, fundens óleum désuper: votum vovit Deo Jacob.

68. Whilst the bishop is intoning the antiphon *Erexit Jacob*, the cleric at the gospel side gives Chart IV, containing the formula used in this unction, to the subdeacon, who holds it before the bishop, and the cleric at the epistle side gives the vase containing the *Oleum Catechumenorum* to the deacon; the latter cleric, holding a salver with balls of absorbent cotton, stands at the right of the deacon. Having intoned 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:


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, Fílii*, and *Spíritus sancti*. At the letter *N.* in the formula he inserts the name (*names*) of the saint (*saints*) to whom the altar is dedicated. The deacon and subdeacon hold the borders of the bishop’s cope during this ceremony. After the last unction the bishop wipes his thumb with absorbent cotton.
P.A.—Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of Oleum Catechumenorum and followed by the incensing priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella and the incensing priest remains in plano.

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

69. Towards the end of the psalm Quam dilecta, the bishop puts incense into the censer presented to him by the incensing priest. The deacon offers the boat, and the bishop blesses the incense in the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa±tris, et Fi±llii, et Spíritus ± sancti.

R. Amen.

As soon as the chanters have repeated the antiphon Erexit Jacob, the incensing priest hands the censer to the bishop. The bishop intones the responsory Dirigatur (this word only) and the chanters continue it to the end.

Resp. Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacri-
fícium vespértínum.

In the meantime the bishop incenses the altar in the manner described above (No. 65), going around the altar only once by the epistle side and returning by the gospel side.

P.A.—Retaining the censer, the bishop and the sacred ministers, followed by the incensing priest, go to the second
altar, and the bishop incenses it in the same manner as the first altar. Then they go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the incensing priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer Adsit, Domine has been recited. The incensing priest goes to the first altar and continues the incensation as before.

Having arrived at the middle, in front, the bishop gives the censer to the incensing priest, who continues the incensation of the altar as before.

70. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop sings the following prayer:

Adsit, Dómine, misericórdiæ tuæ ineffábilis piétas, et super hunc lápidem (hos lápides) opem tuæ bene•dictiónis, et virtútem tuæ unctiónis infúnde; ut, te largiénte, réferat præmium quisquis intúlerit votum. Per Christum Dóminum nostrum.

R. Amen.

71. After this prayer 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.

Ant. Mane surgens Jacob * erigébat lápidem in títulum, fundens óleum désuper: votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam.
Psalmus 91.

Bonum est confitēri Domino, * et psallere nómini tuo Altíssime.  
Ad annuntiāndum mane misericórdiam tuam, * et veritātem tuam per noctem.  
In decachōrdō psalterio: * cum cántico in cíthara.  
Quia delectasti me Domi no in factūra tua: * et in opéribus mánuum tuárum exsultābo.  
Quam magnificāta sunt ópera tua Domini! * nimis profúndēa factēa sunt cogitātionēs tuae.  
Vir insípiens non cognóstet: * et stultus non intellīget hāc.  
Cum exórți fuerint pecatóres sicut fōnum: * et apparuérunt omnes, qui ope-rántur iniquitātem:  
Ut intérent in sæculum sæculi: * tu autem Altís-simus in ætérnum Domini.  

Quóniam ecce inimíci tui Domi no, quóniam ecce inimíci tui peribunt: * et dis-pergēntur omnes, qui opera-rantur iniquitātem.  
Et exaltābitur sicut unicórnis cornu meum: * et senéctus mea in misericórdia úberi.  
Et despéxit óculus meus inimícos meos: * et in insurgēntibus in me malignißibus audīet auris mea.  
Justus ut palma florēbit: * sicut cedrus Libaní multiplicābitur.  
Plantāti in domo Domini, * in átriis domus Dei nostri florēbunt.  
Adhuc multiplicabúntur in senécta úberi: * et bene patientes erunt, ut annún-tient:  
Quóniam rectus Domínus Deus noster: * et non est iniquitas in eo.  

(The Gloria Patri is not added.)

Ant. Mane surgens Jacob, erigébat lápidem in titulum, fundens óleum désuper: votum vovit Domíno: Vere locus iste sanctus est, et ego nesciébam.

Having intoned the antiphon Mane surgens Jacob, the bishop resumes the mitre and then anoints the altar

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1 The antiphon Mane surgens may be repeated after each verse of this psalm. See above, No. 39, foot-note.
with the \textit{Oleum Catechumenorum} in the order and manner described above (No. 68), reciting the following formula from Chart IV, held before him by the subdeacon:


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 absorbent cotton.

P.A.—Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of Oleum Catechumenorum and followed by the incensing priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the incensing priest remains in plano until the psalm \textit{Bonum est} is finished; the cleric who has charge of the holy oils will carry the vase containing the Oleum Catechumenorum to the table and replace it with the Sanctum Chrisma.

The cleric who has charge of the holy oils will carry the vase containing the \textit{Oleum Catechumenorum} to the
table and replace it with the vase containing the *Sanctum Chrisma*.

72. Towards the end of the psalm *Bonum est*, the bishop puts incense into the censer presented to him by the *incensing* priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

*Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa[|tris, et Fí|lli, et Spíritus sancti.*

R. Amen.

As soon as the chanters have repeated the antiphon *Mane surgens Jacob*, the *incensing* priest hands the censer to the bishop. The bishop intones the responsory *Dirigatur* (this word only) and the chanters continue it to the end.

*Resp. Dirigátur* * orátio mea sicut incénsum in conspéctu tuo, Dómine. V. Elevátio mánuum meárum sacrificium vespertínum.*

In the meantime the bishop incenses the altar in the manner described above (No. 65), going around the altar only once by the epistle side and returning by the gospel side.

P.A.—*Retaining the censer, the bishop and sacred ministers, followed by the incensing priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the incensing priest. The bishop and sacred ministers go to the faldstool, where they remain standing until the prayer Omnipotens semipiterne has been recited. The incensing priest goes to the first altar and continues the incensation as before.*

Having arrived at the middle, in front, the bishop gives the censer to the *incensing* priest, who continues the incensation of the altar as before.
73. At the end of the responsory the bishop’s mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayers:

Adésto, Dómine, dedicationí hujus mensæ tuæ (harum mensárum tuárum), et in eam (cas), quæ a nobis indígnis sancto línita est (línitæ sunt) óleo, bene-ôdictiónis, et sancti-ôficationis tuæ virtútem, et consecratiônum infúnde. Qui vivis et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

Orémus.

Omnípotens sempitérne Deus, altáre hoc, quod (altária hæc, quæ) in honórem tuum, et in memóriam Sancti tui N. (Sanctórum tuórum N.N.) nos indígni consecrámus, virtúte tuæ bene-ôdictiónis sanctífica; et ómnibus te hic invocántibus, atque in te sperántibus, auxílii tui munus osténde; ut huic altári (his altáribus) impósita múnera semper accépta fíeri dignériis: et in eo (eis) Sacramentórum virtus, et votórum semper obtineátur efféctus. Per Christum Dóminum nostrum.

R. Amen.

74. After these prayers the cleric hands the vase containing Holy 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 Eructavit cor meum.

Ant. Unxit te Deus, * Deus tuus, óleo látítiae præ consortibus tuis.
Psalmus 44.

Eructavit cor meum verbum bonum: * dico ego opera mea regi.  
Lingua mea cálamus scribæ, * velóciter scribentis.
Speciósus forma præ filiis hóminum, diffúsæ est grátia in lábiis tuis: * próptérea benédíxit te Deus in ætérnum.

Accíngere glá dio tuo super femur tuum, * potentíssime.
Spécie tua et pulchritúdine tua * inténde, próspere procéde, et regna.
Própter veritátem, et mansuetúdinem, et justítiam: * et dedúcet te mirabíliter dëxtera tua.
Sagíttæ tua acútáæ, pópuli sub te cadent, * in corda inimícórum regis.
Sedès tua Deus in sæculum sæculi: * virga directionis, virga regni tui.
Dílexísti justítiam, et odísti iniquitátem: * próptérea unxit te Deus Deus tuus óleo látítiae præ consórribus tuis.

Myrrha, et gutta, et cásia à vestiméntis tuis, a démibus ebúrneis: * ex quibus delectavérunt te filiæ regum in honóre tuo.

Astitit régina a dextris tuis in vestítu deauráto: * circúmdata varietáte.
Et concupíscet rex décorem tuum: * quóniam ipse est Dóminus Deus tuus, et adórábunt eum.
Et filiæ Tyri in munéribus * vultum tuum deprecábuntur: omnes dúvites plebis.
Omnis glória ejus filiæ regis ab intus, * in fímbriis áureis circumamícta varietátibus.

Adducéntur regi vírgines post eam: * próximæ ejus afferéntur tibi.
Afferéntur in lætitia et exsultatio: * adducéntur in templum regis.
Pro pátribus tuis nati sunt tibi filii: * constitúes eos princípes super omnem terram.
Mémares erunt nóminis tui: * in omni generatióne et generatió nem.
Próptérea pópuli confitebúntur tibi in ætérnum: * et in sæculum sæculi.

(Gloria Patri is not said.)

1 The antiphon Unxit te Deus may be repeated after each verse of this psalm. See above, No. 39, foot-note.
Ant. Unxit te Deus, Deus tuus, óleo lætítiae præ consórtibus tuis.

Having intoned the antiphon *Unxit te Deus*, the bishop resumes the mitre and then anoints the altar with Holy Chrism, in the manner described above (No. 68), in the following order,

reciting the following formula from Chart IV, held before him by the subdeacon:


After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—*Having anointed the first altar, the bishop and sacred ministers, preceded by one cleric carrying Chart IV and another cleric carrying the vase of Holy Chrism and followed by the incensing priest, go to the second altar and anoint it with the same ceremonies as were used at the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the first altar. The bishop and sacred ministers ascend to the predella; the incensing priest remains in plano until the psalm *Eructavit cor meum* is finished; the cleric who has charge of the holy*
oils will carry the Holy Chrism to the table and prepare the cruets containing the Oleum Catechumenorum and the Sanctum Chrisma.

75. Towards the end of the psalm Eructavit cor meum, the bishop puts incense into the censer presented to him by the incensing priest, the deacon holding the boat. The bishop blesses the incense in the censer, saying:

Ab illo benedicáris, in cujus honóre cremáberis. In nómine Pa*tris, et Fí*lii, et Spíritus *sancti.

R. Amen.

As soon as the chanters have repeated the antiphon Unxit te Deus, the incensing priest hands the censer to the bishop, who intones the responsory Dirigatur (this word only) and the chanters continue it to the end.

Resp. Dirigátur * orátio mea sicut incénsum in conspéctu tuo, Dómine.

V. Elevátio mánuum meárum sacrificium vespértínum.

In the meantime the bishop incenses the altar in the manner described above (No. 65), going around the altar only once, passing this time by the gospel side and returning by the epistle side.

P.A.—Retaining the censer, the bishop and sacred ministers, followed by the incensing priest, go to the second altar and the bishop incenses it in the same manner as the first altar. They then go to the third, fourth, etc., altars and the bishop incenses them in the same manner. Having incensed the last altar, the bishop gives the censer to the incensing priest. The bishop and sacred ministers go to the faldstool and remain standing there until the prayer Descendat quæsumus has been recited. The incensing priest goes to the first altar and continues the incensation as before.

Having arrived at the middle, in front, the bishop gives the censer to the incensing priest, who continues the incensation of the altar as before.
NOTE.—The cleric who has charge of the holy oils will carry the vase containing the Holy Chrism to the table and prepare the cruets containing the Oleum Catechumenorum and the Sanctum Chrisma and a large quantity of absorbent cotton and a rough towel.

76. At the end of the responsory the bishop's mitre is removed and he says:

Orémus.

To which the deacon adds:

Flectámus génua.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Descéndat, quaésumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (haec altíria), qui et dona nostra, et pópuli tui in eo (eis) sanctíficet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.

R. Amen.

77. The bishop then intones the antiphon Sanctificavit (this word only), which the chanthers continue, and to which they add the psalm Deus noster refugium.

Ant. Sanctificát * Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábítur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.

Psalmus 45.

Deus noster refúgium, et | transferéntur montes in cor
virtus: * adjútor in tribulatió nibus, quæ invenérunt | maris.
        nos nímis.¹
Proptérea non timébimus | Sonuérunt, et turbátæ sunt
dum turbábítur terra: * et | aquæ eórum: * conturbáti
transférunt montes in cor
maris.

¹ The antiphon Sanctificavit Dominus may be repeated after each verse of this psalm. See above, No. 39, foot-note.
Flúminis ímpetus lǽtificat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.
Deus in médio ejus, non commovébitur: adjuvábit eam Deus mane dilúculo.
Conturbátæ sunt gentes, et inclinató sunt regna: dedit vocem suam, mota est terra.
Dóminus virtútum nobíst-cum: suscéptor noster Deus Jacob.
Venité, et vidéte ópera Dómini, quæ pósuit prodígia super terram: áufe-rens bella usque ad finem terræ.
Arcum cónteret, et con-fríget arma: et scuta combúret igni.
Dóminus virtútum nobíst-cum: suscéptor noster Deus Jacob.

(The Gloria Patri is not added.)

Ant. Sanctificávit Dóminus tabernáculum suum: quia hæc est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus.

78. Having intoned the antiphon Sanctificavit, the bishop resumes the mitre. The deacon receives from the cleric the cruets containing the holy oils, which he hands to the bishop. The latter taking in his right hand the cruets (or one cruet in each hand) pours the holy oils con-jointly on the middle of the altar in a straight line from the epistle side to the gospel side. Having then given the cruets to the deacon, who hands them to the cleric to be carried to the table, the bishop draws back the right sleeve of his cassock and alb, and with the palm of his right hand rubs the holy oils over the entire surface of the altar, first towards the back of the altar and then towards the front of it. During this unction no prayer is recited by the bishop. The deacon and subdeacon will hold aloft the borders of the bishop's cope.
P.A.—The bishop wipes his hand with absorbent cotton and then goes with the sacred ministers, preceded by the cleric carrying the cruets containing the Sanctum Chrisma and Oleum Catechumenorum and followed by the incensing priest, to the second altar, which he anoints with both oils with the same ceremonies as the first altar. The incensing priest incenses this altar as long as the bishop remains at it. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop will wipe his hand and ring, first with absorbent cotton and then with a rough towel, after which he will adjust the arm-sleeves of his cassock and alb. The incensing priest goes to the first altar and continues the incensation as before; the cleric who has charge of the holy oils carries the cruets to the table; the bishop and sacred ministers go to the faldstool, where the bishop afterwards intones the antiphon Ecce odor, recites the invitatory Lapides hos, intones the antiphon Ædificavit Moyses, recites the invitatory Dei Patris omnipotentis and blesses the grains of incense.

After the unction the bishop will wipe his hand and ring, first with absorbent cotton and then with a rough towel, after which he will adjust the arm-sleeves of his cassock and alb. The cleric will carry the cruets to the table.

79. The bishop, still standing on the predella and facing the altar, intones the antiphon Ecce odor filii mei (these four words only), which the chanters continue, and to which they add the psalm Fundamenta ejus.

Ant. Ecce odor filii mei * sicut odor agri pleni, cui benedíxit Dóminus: créscere te fáciat Deus meus, sicut arénam maris: et donet tibi de rore cœli benedictiónem.
Psalmus 86.

Fundaménta ejus in món-tibus sanctis: * diligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gloriósá dicta sunt de te, * cívitas Dei.
Memor ero Rahab, et Babylonis * scientium me.

Numquid Sion dicet: Homo, et homo natus est in ea: * et ipse fundavit eam Altissimus?
Dóminus narrabit in scriptúris populórum et príncipum: * horum, qui fuérunt in ea.
Sicut latántium ómnium * habitátio est in te.

(The Gloria Patri is not added, and the antiphon Ecce odor is not repeated.)

80. After the psalm Fundamenta ejus the bishop, still wearing the mitre and standing on the predella facing the altar, recites the following invitatory:

Lápidem hunc (lápides hos), fratres caríssimi, in quo (quibus) ungüéntum sacræ unctiónis effúnditur, ad susci-piénda pópuli sui vota et sacrificia, orémus, ut Dóminus noster bene-ídícat et cónse-ícret, et quod est unctum a nobis, sit unctum in nómine ejus: ut plebis vota suscí-piat, et altári (altáribus) per sacram unctiónem perfécto (perféctis), dum propitiatiónum sacrórum impónimus, ipsi propitiátóres Dei esse mereámur. Per Jesum Christum Dóminum nostrum, qui cum eo, et Spíritu sancto vivit et regnat Deus in sǽcula sǽculórum.

R. Amen.

Then he intones the antiphon Ædificavit Moyses (these two words only), which the chanters continue to the end.

Ant. Ædificávit Móyses * altáre Dómino Deo, ófferens super illud holocáusta et ímmolans víctimas, fecit sacrificiúm vespertínurn in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.
After this antiphon the bishop, still wearing the mitre, recites the following invitatory:

Dei Patris omnipoténtis misericórdiam súpplices implorémus, fratres caríssimi, ut altaére hoc (altária hec) sacrificiíis spirituálibus imbuéndum (imbuénda), nostré vocis exorátus officio præsénti bene- dictióne sanctíficet, atque in eo (eis) semper oblatiónes famulórum suórum stúdio sanctæ devotiónis impósitas bene- dícere, et sancti- ficáre dignétur: et spirituáli placátus incénso précibus famíliæ suæ promptus exaudítor assistat. Per Christum Dóminum nostrum.

R. Amen.


81. At the end of this invitatory two clerics, carrying the grains of incense and the holy water, ascend to the first step below the predella.

P.A.—These two clerics go to the faldstool, where the bishop blesses the grains of incense for all the altars.

The bishop turns towards the two clerics and, the mitre having been removed, blesses the grains of incense, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobís cum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus omnípotens, cui assístit exércitus Ange- lórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscit; dignáre respícere, bene- dícere, et san- ctifíficáre hanc creatúram incénsi, ut omnes languóres, omnésque infirmitátes, atque insidiæ inimíci odórem ejus sentiéntes effúgiant, et separéntur a plásmate tuo, quod pretióso Fílii tui Sánquime redemísti, ut numquam lǽdátur
a morsu iníqui serpéntis. Per eúmdem Christum Dóminum nostrum.

R. Amen.

Having received the sprinkle from the deacon, the bishop sprinkles with holy water the grains of incense in the middle, to his left and to his right. The deacon receives the sprinkle from the bishop and hands it to the cleric carrying the holy-water vase, who carries it to the table.

P.A.—The bishop resumes his mitre and goes with the sacred ministers to the predella of the first altar.

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

82. 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 theunctions with the Oil of Catechumens and Holy Chrism, observing the order indicated in the following plan:

![Plan of the altar](image)

After having made each cross he places one of the crosses made of wax tapers on the grains, before making

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1 The centre cross should not be placed over the sepulchre.
the next cross.¹ As soon as the bishop has made the fifth cross a cleric lights the four ends of each cross of wax tapers.

P.A.—Having made the crosses with grains of incense on the first altar, the bishop and sacred ministers, preceded by the cleric carrying the salver containing the grains of incense and followed by the incensing priest, go to the second altar, on which the bishop makes five crosses with grains of incense, over which he places crosses made of wax tapers, as he did on the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. As soon as the bishop leaves each altar a cleric lights the four ends of each cross of wax tapers on the altar. Whilst this ceremony is being performed at each altar the incensing priest incenses the altar. Having performed this ceremony at the last altar, the bishop and sacred ministers return to the faldstool, where they remain until the end of the Preface (see below). The cleric carries the salver to the credence, and the incensing priest carries the censer to the sacristy, and his duty ceases.

The incensing priest carries the censer to the sacristy, and his duty ceases.

83. A cushion is placed on the lowest step of the altar ² in the middle, and when the crosses have been lighted the bishop and his ministers descend to the foot of the altar. The deacon removes the bishop's mitre and skull-cap, after which all kneel. The bishop, kneeling on the cushion, intones the Alleluia ³ and the versicle Veni sancte Spiritus (these words only), which the chanters continue, and to which they add the two antiphons which follow:

¹See Chap. I, Consecration of a Church, No. 125, foot-note.
²In front of the faldstool if several altars are consecrated.
³From Septuagesima to Easter the Alleluia is omitted.
Alleluája. V. Veni sancte Spíritus, reple tuórum corda fidélium, et tui amóris in eis ignem accénde.

Ant. Ascéndit fumus arómatum in conspécctu Dómini de manu Angeli.

Ant. Stetit Angelus juxta aram templi, habensthuríbulum áureum in manu sua, et data sunt ei incénsa multa: Et ascéndit fumus arómatum in conspécctu Dei.

84. The Alleluia and the versicle Veni sancte Spíritus . . . accende having been sung, all rise and the deacon puts the skull-cap on the bishop. When the chanters have finished singing the antiphon Stetit angelus the bishop says:

Orémus.

To which the deacon adds:

Flectámus génea.

And the subdeacon subjoins:

Leváte.

After which the bishop recites the following prayer:

Dómine sancte, Pater omnipotens, ætérne Deus, clemens et propítius preces nostræ humilitátis exáudi, et réspice ad hujus altáris tui (horum altáriorum tuórum) holocáustum, quod non igne visíbili probétur, sed infúsum sancti Spíritus tui grátia in odórem suavitátis ascéndat, et legítìme se suméntibus Eucharístiá medicábilis fiat, ad vitámque profíciat sempitérnam. Per Christum Dóminum nostrum.

R. Amen.

85. As soon as the grains of incense on the altar are consumed clerics scrape with scrapers the burnt incense and wax from the altar and place the scrapings into a vase prepared for that purpose. The scrapings are afterwards thrown into the sacrarium.

P.A. Each altar is cleansed in this manner by two clerics.
After the prayer *Domine sancte* the bishop says again:

*Orémus.*

To which the deacon adds:

*Flectámus génua.*

And the subdeacon subjoins:

*Leváte.*

After which the bishop says the following prayer:

*Deus omnípotens, in cujus honórem, ac beatíssimae Vírginis Mariæ, et ómnium Sanctórum, ac nomen et me-móriam Sancti tui N. (Sanctórum tuórum N.N.) nos indígni altáre hoc (altáriæ hæc) consecrámus, clemens et propítius preces nostræ humilitátis exáudi, et præsta, ut in hac mensa (his mensis) sint libámina tibi acépta, sint grata, sint píngua, et sancti Spíritus tui semper rore perfúsa; ut omni témpore hoc in loco (his in locis) supplicántis tibi famíliæ tuæ anxietátes réleves, ægrítúdines cures, preces exáudias, vota suscípias, desideráta confirmes, postuláta concédas. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus.*

86. After this prayer, having his hands extended on his breast, the bishop recites in a *moderate tone of voice* (or sings *tono feriali*) the following preface:

V. *Per ómnia sæcula sæculórum.*

R. *Amen.*

V. *Dóminus vobísicum.*

R. *Et cum spíritu tuo.*

V. *Sursum corda.*

R. *Habémus ad Dóminum.*

V. *Grátias agámus Dómino Deo nostro.*

R. *Dignum et justum est.*

*Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater*
omnipotens, ætérne Deus et clemens: cujus nec inítiúm, nec finis advértitur; qui quantus es, tantus esse voluísti, sanctus scílicet, ac mírábilis Deus, cujus majestátem eleménta non cápiunt. Te benédíctimus, te suúlpplices deprecámur, ut tibi sit altaére hoc (sint altária hæc), sicut illud quod Abel salútáris mystérii in passióne præcúrsor, jugulátus a fratre, novo sánquïne Ímúit et sacrávit. Sit (sint) tibi, Dómine, altaére hoc (altária hæc), sicut illud, quod Abraham, pater noster, qui vídérre te méruit, fabricávit, et invocáto tuo nómine consecrávit, in quo sacérdos Melchísedech sacrificíí formam triumphális expressit. Sit (sint) tibi, Dómine, altaére hoc (altária hæc), sicut illud, super quod Abraham seminários fídei nostræ Isaac filíum suum, dum tibi toto corde crédidit, toto corde impósuit. In quo salútáris mystérii sacraméntum domínicæ Passiónis osténsum est, dum offértur Fílius, agnus occiditur. Sit (sint) tibi, Dómine altaére hoc (altária hæc), sicut illud, quod Isaac púteum prófundæ purítátis invéniens abundántiæ ei nomen imponens, tuae majestáti dicávit. Sit (sint) tibi, Dómine, altaére hoc (altárix hæc), sicut ille lapis, quem Jacob suppónens cápiti suo, ascéndéntes et descendéntes Angelos per scalæ mystérií, somno revelánte, cognóvit Sit (sint) tibi, Dómine, altaére hoc (altária hæc), sicut illud, quod Móyses, suscéptis mandátis, in præfiguratióne Apostólica, duódecim lápidum constructione firmávit. Sit (sint) tibi, Dómine, altaére hoc (altária hæc), sicut illud quod Móyses septem diérum purificatioíne mundávit et cceléstì tuo collóquio Sancta Sanctórum vocávit. Sicut locútus es ad Móysen, dicens: si quis tetfgerit altaére hoc, sanctificátus habeátur. Sit in hoc (his) ergo altári (altáribus) innocéntiæ cultus, immoléitur superbia, iracúndia jugulétur, luxúria omnísque libído feriátur, offerátur pro turtúribus sacrificiíum castitátis, et pro pullís columbárùm innocéntiæ sacrificííum.

The following he recites in a low tone, loud enough, however, to be heard by those standing near him:

Per Dóminum nostrum Jesum Christum Fílium tuum;
Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

§ 10. Anointing of the Front of the Altar.

87. The bishop then resumes the mitre and with his assistants ascends to the predella. A cleric carries on a salver the vase containing Holy Chrism and some absorbent cotton to the altar and gives them 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 Exsurgat Deus.

Ant. Confirma hoc Deus, * quod operátus es in nobis a templo sancto tuo, quod est in Jerúsalem. Allelúja.

Psalmus 67.

Exsúrgat Deus, et dissípétur inimíci ejus, * et fúngiant qui odérunt eum, a fácie ejus.
Sicut déficit fumus, de-fíciant: * sicut fluit cera a fácie ignis, sic péréant peccatóres a fácie Dei.
Et justi epuléntur, et ex-súltent in conspéctu Dei: * et delecténtur in lætíitia.
Cantáte Deo, psalmum dícite nómini ejus: * iter fácite ei, qui ascéndit super occásum: Dóminus nomen illi.
Exsúltáte in conspéctu ejus: * turbabúntur a fácie ejus, patris orhanórórum, et júdicis viduárum.
Deus in loco sancto suo:

* Deus qui inhabitáre facit uníus moris in domo:
Qui edúcit vinctos in fortítúdine, * simíliter eos qui exáasperant, qui hábitant in sepúlchris.

Deus, cum egrederéris in conspéctu pópuli tui, * cum pertransíres in desérto:
Terra mota est, étenim céli distillavérunt a fácie Dei Sínai, * a fácie Dei Israël.

Plúviam voluntáriam se-gregábis Deus hæreditáti tuæ: * et infirmáta est, tu vero perfecísti eam.
Animália tua habitábunt in ea: * parásti in dulcédine tua páuperi Deus.
Dóminus dabit verbum
evangelizántibus, * virtúte multa.

Rex virtútum dilécti dilécti: * et speciéi domus dividere spólia.
Si dormiátis inter médios cleros, pennæ colúmbæ de-argéntátæ, * et posteriéóra dorsi ejus in pallóre auri.
Dum discérnit célestis re-ges super eam, nive deal-babúntur in Selmon: * mons Dei, mons pinguis.
Mons coagulátus, mons pinguis: * ut quid suspi- cámini montes coagulátos?
Mons, in quo beneplácitum est Deo habitáre in eo: * étenim Dóminus habi-tábit in finem.
Currus Dei decem míl-libus múltiplex, míllia lætán-tium: * Dóminus in eis in Sina in sancto.
Ascendísti in altum, cepsísti captivitátem: * accepísti dona in homínibus:
Étenim non credéntes, * inhabitáre Dóminum Deum.
Benedictus Dóminus die quotidíie: * prósperum iter fáciest nobis Deus salvátium nostrórum.
Deus noster, Deus salvos faciéndi: * et Dómini Dó-mini éxitus mortis.
Verúmtamen Deus con-frínget cápita inimicórum suórum: * vérticum capílli perambulántium in delictis suis.

Dixit Dóminus: Ex Basan convértam, * convértam in profúndum maris:
Ut intingátur pes tuus in sánguine: * lingua canum tuórum ex inimícis, ab ipso.
Vidérunt ingrésssus tuos Deus: * ingrésssus Dei mei, regis mei, qui est in sancto.
Prævenérunt príncipes conjúcti psalléntibus, * in médio juvenculárum tym-panistriárum.
In ecclésiis benedícite Deo Dómino, * de fóntibus Israël.
Ibi Bénjamin adolescén-tulus, * in mentís exéssus.
Príncipes Juda, duces éórum: * príncipes Zábulon, príncipes Néphthali.
Manda Deus virtúti tuæ: * confirma hoc Deus, quod operáts es in nobis.
A templo tuo in Jerúsalem, * tibi ófferent reges múnera.
Increpa feras arúndinis, congregatóia taurórum in vac-cis populórum: * ut exclú-dant eos, qui probátì sunt argénto.
Dissipa Gentes, quæ bella volunt: vénient legáti ex Ægypto: * Æthiópia præ-veniet manus ejus Deo.
Regna terræ, cantáte Deo: * psállite Dómino.  
Psállite Deo, qui ascéndit super cœlum cœli, * ad Oriéntem.  
Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israēl, * magnificéntia ejus, et virtus ejus in nú-bibus.

Mirábilis Deus in sanctis suis, Deus Israēl ipse dabit virtútæm, et fortitúdinem plebi suæ, * benédictus Deus.  
Glória Patri et Fílio * et Spíritui sancto.  

(The antiphon Conﬁrma hoc Deus is not repeated.)

88. When the bishop has intoned the antiphon Conﬁrma hoc Deus, he dips his thumb into the Holy Chrism and makes with it the sign of the cross on the front of the altar, half-way between the table and the predella,¹ saying nothing. If the front of the altar is not solid, this unction is made on the anterior part of the table,² or if a column supports the table at the centre this unction is made on the front of the column’s cap.³ When making this unction, the bishop does not kneel. If the oil should flow down the front of the altar, the deacon wipes it off with absorbent cotton. After the unction the bishop wipes his thumb with cotton.

P.A.—Having anointed the first altar, the bishop and sacred ministers, preceded by the cleric carrying the vase of Holy Chrism, go to the second altar, which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, the bishop and his assistants return to the faldstool and remain standing, facing the altar, until the chanters have finished the psalm.

¹ See Chap. I, Consecration of a Church, No. 8, Figs. 1, 4, and 5. If 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.
² Ibidem, Fig. 2.
³ Ibidem, Fig. 3.
FUNCTION.

Exurgat Deus, after which the bishop recites the prayer Majestatem tuam. The cleric carrying the Holy Chrism goes to the posterior corner of the altar at the gospel side.

The cleric receives the Holy 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.

89. After the psalm the deacon removes the bishop’s mitre and the latter says the following prayer:

Orémus.

Majéstátem tuam, Dómine, humíliter implorámus, ut altáre hoc (altária hæc) sacræ unctiónis libázmine ad suscipiénda pópuli tui múnera inúinctum (inúincta) poténter bene·í dícere, et sancti·fícare dignérís: ut quod nunc a nobis índígnis, sub tui nóminis invocatióne, in honórem beatíssí.æ Vírginis Mariae, et ómnium Sanctórum, atque in memoríam Sancti tui N. (Sanctórum tuórum N.N.) sacrosáncti Chrísmatis unctióné delibútum est, pláceat tibi, atque altáre máneat perpétuum (alt.ria máneant perpétua); ut quidquid deínceps super illud (illa) oblátum sacratúmve fúerit, dignum tibi fiat holocáustum; atque ómnium hic offeréntium sacrificia a te pio Dómino benígne suscipliántur, et per ea víncula peccatórum nostrórum absolvántur, máculae deleántur, véniæ impetréntur et grátiae acquirántur, quátenus una cum Sanctis, et Eléctis tuis vitam percípere mereámur ætérnam. Per Christum Dóminum nostrum.

R. Amen.

§ II. Anointing of the Juncture of the Table and the Support.

90. The bishop resumes his mitre and goes with his assistants to the posterior corner of the altar at the gospel side and, having dipped his thumb into the Holy Chrism, makes with it three times the sign of the cross
over the juncture 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*-lîi, 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.

After the last unction the bishop wipes his thumb with absorbent cotton.

P.A.—Having anointed the first altar in this manner, the bishop and sacred ministers, preceded by the cleric carrying the vase of Holy Chrism, go to the second altar which the bishop anoints with the same ceremonies as the first altar. They then go to the third, fourth, etc., altars and perform the same ceremonies. Having anointed the last altar, all return to the faldstool and remain standing until the end of the prayer Supplices te (see below).

91. The bishop returns with his ministers to the middle of the altar in plano. The cleric carries the Holy Chrism to the table. The bishop’s mitre is then removed and he says the following prayer:

Orémus.

Súpplices te deprecámur, omnípotens ætérne Deus, per unigéntum Fílium tuum Dóminum nostrum Jesum Christum, ut altáre hoc (altária hæc) sanctis úsibus præ-parátum (præparáta), célesti bene-dictiōne sanctífices; et sicut Melchisedech sacerdótis præcipui oblatiōnem dignatiōne mirábili suscepísti, ita impósita huic novo altári (his novis altáribus) múnera semper accépta ferre dignéris; ut pópulus, qui in hanc Ecclésiæ domum sanctam conveniet, per hæc libámina célesti sanctificatiōne salvátus,
animárum quoque suárum salútem perpé*tuam consequátur. Per eúmdem Christum Dóminum nostrum.

R. Amen.

P.A.—During this prayer the faldstool is placed in plano at the epistle corner of the altar-steps.¹

92. The bishop with his ministers goes to the faldstool which is placed in plano at the epistle corner of the altar-steps ¹ and sits. Two clerics, one carrying the ewer and basin, the other carrying a dish containing slices of bread and lemon, and towels, go to the bishop. The latter cleans his hands with pieces of lemon and bread and then washes them with water and dries them.²

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

§ 12. Blessing of the Altar-cloths, Vases and Ornaments for the Consecrated Altar.³

93. After the bishop has washed his hands, and the altar (altars) has been washed clerics bring to the faldstool (or throne) the altar-cloths and other altar ornaments to be blessed by the bishop.⁴ At the same time a cleric takes the holy water and the sprinkle and stands at the right of the deacon. The deacon removes the mitre and the bishop rises and blesses the altar-cloths and other ornaments, reciting following prayer:

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¹ If he is the Ordinary and a throne has been erected, he goes to the throne.
² If the bishop is the Ordinary, the clerics kneel before him. All others present, except the deacon, subdeacon, cross-bearer and acolytes, kneel at the same time.
³ If they have already been blessed, this part of the ceremony (No. 93) is omitted.
⁴ In case they should be numerous, they may be left on a table, to which the bishop goes and there blesses them.
V. Adjutórium nostrum in nómine Dómini.
R. Qui fecit cœlum et terram.
V. Dóminus vobiscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens, et miséricors Deus, qui ab inítió utília et necessária homínibus créásti, quíque per fámulum tuum Móysen vestiménta pontificália, et sacerdotália, seu levítica Sacerdótibus, et Levítis, atque ornaménta et linteámina fácere fámulum tuum Móysen per quadragínta dies docuísti, atque étiam quæ María téxuit et fecit, in usum ministérii tabernáculi foederis ordinásti, purificáre, bene dicere, sanctificáre, et consecráre per nostræ humilitátis servítiu dignéris hæc ornaménta et linteámina in usum altáris tui (altárum tuórum), ut divínis cúltibus et sacrís mystériis apta exsístant, hisque confectioni Córporis et Sánguinis Jesu Christi Filii tui Dómini nostri dignis pareátur famulátibus: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

After this the deacon hands the sprinkle to the bishop who sprinkles the articles. The bishop then sits and resumes the mitre.

94. Clerics or the sacristans now cover the altar with the cerecloth, over which they place the three altar-cloths. The cross and candlesticks are also put in their proper places, and the predella and steps of the altar are covered with carpets.

P.A.—All the other altars of the church are at the same time prepared in the same manner.

1 A linen cloth waxed on one side, which is commonly called the Chrismale. It must be of the exact size of the altar, and it is placed under the linen altar-cloths, the waxed side being turned towards the table.
When the clerics begin to cover the altar the bishop rises and, having turned towards the altar, intones the antiphon *Circumdate Levitæ* (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 mitre, remains standing.

*Ant.* Circumdate Levitæ * altáre Dómini Dei, vestíté vestiméntis albis, estóté et vos canéntes hymnum novum, dicéntes: allelúja.

V. Mirábilis Deus in Sanctis suis, et sanctus in ómnibus opéribus suis.


*Ant.* Circumdate Sion, et compléctímini eam, narráte in túrribus ejus.

V. Magnus Dóminus et laudábilis nimis, in civitáte Dei nostri, in monte sancto ejus.


V. Luce spléndida fulgébis, et omnes fines terræ adorábunt coram te. * Et ornávit te ornaméntis sanctis.


V. Benedécti erunt, qui te ædificavérunt, tu autem lætáberis in fíliis tuís, quóniam omnes benedicéntur, et congrégabúntur ad Dóminum. * Et ornávit te ornaméntis sanctis.

*Ant.* In velaménto alárum tuárum prótege nos Dómine, et in laude tua gloriémur.
Psalmus 62.

Deus Deus meus, * ad te de luce vígilo.
Sitívit in te ánima mea, * quam multiplício tibi caro mea.
In terra déserta, et ínvia, et inaquósa: * sic in sancto appárui tibi, ut vidérem virtútum tuam et glóriam tuam.
Quóniam mélior est misericórdia tua super vitas: * lábia mea laudábunt te.
Sic benédícam te in vita mea: * et in nómine tuo levábo manus meas.
Sicut ádipe et pinguédine repleátur ánima mea: * et lábiis exsultatiónis laudábit os meum.
Si memór fui tui super stratum meum, in matutínis meditébor in te: * quia fuísti adjútor meus.
Et in veláménto alárum tuárum exsultábo, adhæsit ánima mea post te: * me suscépit déxtera tua.
Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ: * tradéntur in manus gládii, partes vulpíum erunt.
Rex vero lætábitur in Deo, laudábuntur omnes qui ju-rant in eo: * quia obstrúctum est os loquéntium iníqua.
Glória Patri et Fílio * et Spiritui sancto.

§ 13. Incensation of the Altar.

95. 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 censer held before him by the thurifer. 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 mitre. 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 censer 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.

*Ant.* *Omnis terra* *adóret te, Deus, et psallat tibi:* *psalmum dicat nómini tuo, Dómine.*

As soon as the bishop has intoned the antiphon *Omnis terra* he incenses the table of the altar by making once with the censer a cross over it.

P.A.—*The bishop, retaining the censer, accompanied by the sacred ministers, goes to the foot of the altar, bows to the cross (the deacon and subdeacon make at the same time a simple genuflection), proceeds to the second altar and incenses it in the same manner as the first altar, all making the respective reverences as at the first altar. He then incenses the third, fourth, etc., altars in the same manner as the first altar. The last altar having been incensed and the bishop still retaining the censer, all return to the first altar. The bishop having bowed and the deacon and subdeacon having made a simple genuflection to the cross, they ascend to the predella, where the bishop again intones the antiphon *Omnis terra* and incenses it a second time as before.*

**96.** When the chanters have finished the antiphon the bishop again intones the antiphon *Omnis terra*, which the chanters continue to the end. Having intoned the antiphon, the bishop again incenses the table of the altar by making once with the censer a cross over it.

P.A.—*Then the second, third, fourth, etc., altars are incensed in the same manner. Having incensed the last altar, the bishop and sacred ministers return to the first altar and ascend the predella.*

**97.** After the chanting of the antiphon the bishop intones the *Omnis terra* a third time, and the chanters continue it to the end. Having intoned the antiphon, the bishop again incenses the table of the altar by making once with the censer a cross over it.
P.A.—Then the second, third, fourth, etc., altars are incensed in the same manner. On this occasion the thurifer accompanies the bishop and the sacred ministers. Having incensed the last altar, the bishop hands the censer to the deacon, who gives it to the thurifer. Then all return to a place from which all the altars can be seen, where the bishop recites the concluding prayers and versicles (see below, No. 98) after the chanters have finished the antiphon.

Having incensed the altar a third time, the bishop hands the censer to the deacon, who gives it to the thurifer.

98. When the chanters have finished the antiphon the third time, the bishop, standing on the predella and facing the altar, recites the following prayers and versicles:

**Orémus.**

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hoc altáre (hac altária), qui et dona nostra, et pópuli tui in eo (eis) sanctificet, et suméntium corda dignánter emúndet. Per Christum Dóminum nostrum.

R. Amen.

**Orémus.**

Omnípotens sempitérne Deus, altáre hoc (altária hæc) nómini tuo dedicátum (dedicáta) coeléstis virtútis beneédictione sanctífica; et ómnibus in te sperántibus auxílii tui munus osténde; ut hic Sacramentórum virtus, et votórum obtineátur efféctus. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

V. Benedícámus Dómino.

R. Deo grátias.

99. The bishop then, with his ministers, descends to the foot of the altar, where he resumes the mitre, bows
to the cross (the deacon, subdeacon, and other attendants make a simple genuflection *in plano*) and receives his crosier.

100. 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;¹ or

2° If the Consecrator is to sing Mass, he may be accompanied to the throne or faldstool by the ministers, who then go to the sacristy to put on the dalmatic and tunic and return to the throne or faldstool to vest the Consecrator;² or

3° If the Consecrator is to assist at Mass in cope and mitre, he is led to the throne by the ministers, who then go to the sacristy to divest, and the assistant deacons take their places at the side of the Consecrator; or

4° If the Consecrator is to celebrate *low* Mass, he is led to the faldstool by the ministers, who remove the Consecrator’s mitre and cope, and then, preceded by the cross-bearer, acolytes, and other assisting clerics, go to the sacristy and divest, and the chaplains take their places at the side of the Consecrator, whom they assist in vesting.³

If the Mass is celebrated by a priest, it ought to be a Solemn High Mass.⁴

P. A. *It is not necessary to celebrate Mass on each of the consecrated altars, but it will be sufficient to celebrate Mass on the principal one.*⁵

Whilst the celebrant and his ministers are vesting for Mass the altars are ornamented and everything is prepared for the Holy Sacrifice.

¹ *Pontificale Romanum.*
² If the Consecrator is an archbishop (*in his diocese or province*) and he sings Mass, he will wear the Pallium.
³ Martinucci, Lib. VII, cap. XVI. n. 122.
⁴ *Pontificale Romanum.*
⁵ S. R. C., Feb. 22, 1888, n. 3687 ad IV.

101. With regard to the Mass, all the rules given above, Chap. I, Consecration of a Church, Nos. 141 and 142, are to be observed, except 1° that the Collect, Secret and Postcommunion are proper and are found in the Missal after the Mass In Anniversary Dedicationis Ecclesiae; 2° that the commemorations, noted No. 141, footnote, are omitted.¹

Note.—In the recitation of the Divine Office no notice is to be taken of the consecration of the altar.

Section IV. Loss of Consecration.

102. An altar loses its consecration:

(1) By the notable fracture of the table or of the support. A fracture may be notable either on account of its extent, or on account of the particular place where it occurs.² Hence there would be a notable fracture:

(a) If the table were broken in two or more large pieces;

(b) If at the corner of the table that portion which the Consecrator anointed is broken off;

(c) If several large stones of the support were removed, so that, morally speaking, it could not be called the identical support;

(d) If one of the columns which support the table at the corners were removed, because the unction with the holy oils took place at the juncture of the table and support.

(2) If for any reason whatever the table were removed from the support, or only raised from it, e.g., to renew the cement.³

¹ S. R. C., Feb. 23, 1884, n. 3605, III ad 1.
² In Instruct. adjecta ad Decr., S. R. C., Oct. 6, 1837, n. 2777.
³ S. R. C., Feb. 23, 1884, n. 3605 ad VII.
(3) By the removal of the relics, or by the fracture or removal, by chance or design, of the small stone slab or cover placed over the sepulchrum.\(^1\)

If, however, the stone which covers the sepulchrum has merely become loose, it may be fastened with new cement, provided it is not removed from its place.\(^2\) The cementing is to be done by a bishop, unless the bishop has an Apostolic Indult, by virtue of which he may sub-delegate this power to a priest.\(^3\) The cement must be blessed according to the formula found in the Pontificale Romanum.\(^4\)

NOTE.—If the church is desecrated, the fixed altars are not thereby desecrated.

**Appendix.**

**Consecration of Several Altars by Individual Bishops.**

1. When several altars are consecrated by individual bishops, it is necessary, on account of the complication of the rites and ceremonies, that the consecrators be familiar with all the details of the ceremonial and that the function be in charge of a competent master of ceremonies, otherwise it will end in disorder.

2. We would suggest, salvo meliore, one of the following methods:

I.

\(^{1}\) The Consecrator of the principal altar performs all rites and ceremonies down to the blessing of the Gregorian water inclusively,\(^5\) and then continues the function at the principal altar to the end;

\(^1\) S. R. C., Sept. 25, 1875, n. 3379.
\(^2\) Ibidem.
\(^3\) S. R. C., May 18, 1883, n. 3375 ad X.
\(^4\) S. R. C., Sept. 1879, n. 3504 ad II.
\(^5\) He may also afterwards bless the cement which is to be used for fastening the covers of the sepulchres of all the altars.
?° After the blessing of the Gregorian water, each bishop goes to his respective altar and consecrates said altar, observing all the ceremonies and reciting all the prayers which the Consecrator of the principal altar observes and recites. In this case the same ceremonies should be performed at each altar at the same time;

3° One choir may chant the Litany, antiphons, psalms and responsories.

II.

1° Each bishop performs, at the altar which he is consecrating, the function in its entirety, as described in Chap. II, Consecration of an Altar;

2° The choir pays attention to the ceremonies at the principal altar, and each bishop at the other altars may be assisted by two or more chanters who recite the Litany, psalms, antiphons and responsories in a moderate tone of voice, so as not to disturb the ceremonies at the principal altar.

Note.—The Holy Relics may be carried from the chapel of exposition to the church by each bishop for the altar which he is to consecrate, or all may be brought to the church in an urn placed on a bier carried by four priests, and conveyed to the individual altars when the time arrives for depositing them in each sepulchre.
CHAPTER III.

CONSECRATION OF AN ALTAR THE SEPULCHRE OF WHICH IS BENEATH THE TABLE.¹

Note.—Following the example of the Roman Pontifical, we give here only those ceremonies which differ from those given above for the "Consecration of an Altar." The numbers in the following notes refer to the corresponding numbers of Chap. II, Consecration of an Altar, unless otherwise noted.

A. PREPARATIONS.

§ 1. In the Place where the Holy Relics are Exposed.

1. If the relics that are to be placed in the altar (altars) are small fragments of bones, the things noted above, No. 12, are prepared.

2. If the relics are whole bodies or large portions of martyrs the things noted above, No. 12, are prepared, with these exceptions:

(a) Instead of the small case for the relics a leaden case sufficiently large for the whole body (bodies) or large portions of martyrs is procured. The case should have a separate compartment for each martyr. The cover should fit closely and have the names of the martyrs inscribed on it;

(b) The relics of each martyr should be wrapped and sewed in red silk material, and to each parcel should be

¹ See Chap. I, Consecration of a Church, No. 8 (d), Fig. 9.
attached a piece of parchment on which the name of the martyr is written;

(c) On the altar or table, covered with a white cloth, there should be a large or several small silver salvers on which the relics are placed. The relics are covered with a red silk veil. On the same altar or table the case and its cover are placed;

(d) Near the altar or table the bier, on which the relics are to be borne to the church on the morning of the consecration, is prepared;

(e) There should be at hand everything the smith needs for fastening the cover on the case.¹

§ 2. For the Consecration.

3. All things noted above, Nos. 13 to 16, except the small cover (covers) of the sepulchre, as in this case the whole table serves this purpose.

4. The table which is to cover the sepulchre is placed near the altar on trestles which are covered with a white cloth. A derrick or some other hoisting apparatus should be at hand, unless the table be so small that it can easily be handled by a few men.

5. Care should be taken to have a sufficient quantity of cement on hand for fastening the table on its support.

B. FUNCTION.


6. After the bishop has placed the relics, grains of incense and attestation in the case, he covers them with a red silk veil. The smith then solders the cover on it and impresses the bishop's seal in the solder at the four corners. The bishop, with the assistance of his

¹ Hence the sealing-wax, ribbon, and scissors noted above, No. 12 (c), are not necessary.
attendants, places the case on the altar or table prepared for it and covers it with a red veil or cloth. All the other rites and ceremonies are the same as noted above, Chap. I, Consecration of a Church, Nos. 17 to 22 inclusively.

§ 2. Consecration of the Altar.

7. The ceremonies from the beginning of the function to the end of the blessing of the water (Omnipotens sempiterne Deus creator et conservator) are the same as noted above, Nos. 21 to 38 incl.

During the blessing of the water the four priests who will carry the relics to the altar go to the sacristy and vest, and at the beginning of the prayer Omnipotens repair to the place where the relics are exposed. They are accompanied to this place by the second master of ceremonies and the thurifer; the former takes care that the torches to be used in the procession be lighted and the thurifer prepares the censer.

8. After the prayer Omnipotens a cleric holds before the bishop the dish containing dry cement¹ which the bishop blesses, saying:

   V. Dóminus vobíscum.
   R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média, ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctíficá, et bene dic has creatúras calcis, et sábuli. Per Christum Dóminum nostrum.
   R. Amen.²

¹ See Chap. I, Consecration of a Church, No. 80, foot-note.
² If a large quantity of cement is to be blessed, the bishop and his attendants may go to the place where it is prepared on a table and there bless it.
Note.—The blessed water is not poured around the base of the altar as noted No. 47, but is kept for the sprinkling of the altar and mixing the cement.

9. After the blessing of the cement all go to the place where the relics are exposed, the relics are brought to the altar and the sepulchre is consecrated according to the ceremonies given, Nos. 48 to 55 incl.

10. Having anointed the fourth corner of the sepulchre, the bishop wipes his thumb with absorbent cotton. The bishop's mitre is now removed and he and the sacred ministers, remaining on the predella, turn towards the relics. The four priests vested in red chasubles carry the bier to the altar. Clerics carrying torches walk at the sides of the bier. The deacon uncovers the relics. The bishop takes in both hands the case containing the relics, turns towards the altar, intones the antiphon *Sub altare Dei sedes* (No. 56), and places the case of relics in the altar. In these actions he may be assisted by the sacred ministers. The bier is carried to the sacristy and the four priests who carried the relics descend *in planum* and remain standing near the table placed on the trestles.

11. As soon as the bishop has put the case of relics in the altar, the thurifer ascends to the predella and the bishop, having put incense into the censer in the usual manner, incenses the relics with three swings, bowing profoundly to the relics before and after the incensation. During the incensation of the relics the faldstool is placed at a distance from the altar and at the same time the mason mixes the cement, which was before blessed, with the blessed water.

12. After the incensation the bishop gives the censer to the deacon who hands it to the thurifer; the latter remains standing near the altar. The bishop receives the mitre and goes with the sacred ministers, preceded by
the cleric carrying the stock with Holy Chrism, to the table placed on the trestles. He dips his right thumb into the Holy Chrism and anoints the table in the middle on its nether side in the manner described at No. 57 whilst reciting the formula *Consecretur... hæc tabula... Pax tibi*, from Chart III, held before him by the subdeacon, after which he wipes his thumb with absorbent cotton.

13. The bishop, accompanied by the sacred ministers, returns to the altar and with a trowel spreads a small quantity of the mixed cement on the base or support on which the table is to rest. He then goes to the faldstool and sits down until the table has been placed on the supports.

14. When the bishop has left the altar, the mason spreads the cement over the top of the support. Then several men raise the table, carry it to the altar and place it on the supports, during which the four priests who carried the relics from the place of exposition place their right hand on the table, one at each corner. In the meantime the chanters sing the following responsory:


V. Vos sancti Dómini vocabímini, minístri Dei nostri: dicétur vobis, sit timor Dei vobíscum, et cum diligéntia cuncta fácite. Et afférte aram Dómini Dei Israêl ad locum qui ei parátus est.

When the table has been placed on the supports, the four priests go to the sacristy and divest; the mason and his assistants leave the sanctuary, and the torches carried by the clerics and the candles on the table on which the relics were deposited are extinguished.

15. The bishop, with the sacred ministers, returns to the altar, where he intones the antiphon *Sub altare Dei audivi*, which the chanters continue, and to which they
add the antiphon *Corpora sanctorum* (No. 58). After the antiphons the bishop's mitre is removed and he says the prayer *Deus qui ex omnium* (No. 59). The cleric brings to the altar the Holy Chrism. After the prayer the bishop resumes the mitre and anoints with Holy Chrism the middle of the table, reciting the formula *Signetur* from Chart III, held before him by the subdeacon (No. 60). After the unction the cleric carries the vase of Holy Chrism to the credence.

16. The bishop puts incense into the censer, held before him by the thurifer, and blesses it with a special formula *Ab illo benedicaris* (No. 61). The mitre is removed, the bishop receives the censer from the deacon and, facing the altar, intones the antiphon *Stetit angelus*, which the chanters continue to the end. Having received the mitre, the bishop incenses the altar during the singing of the antiphon (No. 61). He then gives the censer to the deacon, who hands it to the thurifer, and the latter carries it to the sacristy. The mitre is removed and the bishop says the prayer *Dirigatur oratio* (No. 62).

17. After this prayer the bishop intones the antiphon *Introibo ad altare Dei*, which the chanters continue and to which they add the psalm *Judica me Deus* (No. 39). Having intoned the antiphon the bishop resumes the mitre. A cleric hands a vase containing the blessed water to the deacon and the master of ceremonies hands Chart II to the subdeacon. The bishop then traces with the blessed water the sign of the cross on the table in the middle and at the four corners (No. 40), reciting at each cross the formula *Sanctificetur* from Chart II, held before him by the subdeacon.

18. Having traced the last cross, the bishop returns to the middle of the altar and says the prayer *Singulare illud* (No. 41). He then intones the antiphon *Asperges me* and sprinkles the altar seven times whilst the chanters
sing the psalm *Miserere* (Nos. 42 to 44). After the seventh sprinkling the mitre is removed and the bishop says the prayer *Deus qui es visibilium* (No. 46). Then a small quantity of the blessed water is poured around the base of the altar by a cleric.

19. After this prayer the bishop resumes his mitre and goes, with the sacred ministers, to the faldstool or throne, where he remains until the altar has been wiped and dried. From now to the end of the function the ceremonies are the same as noted above (Nos. 63 to 101).

*Note.*—When *several* altars of this kind are consecrated at the same time the notes in italics, notated P.A. in the ceremonies of the "Consecration of an Altar" should be carefully read and observed, *mutatis mutandis*, with regard to the order of the ceremonies.
CHAPTER IV.

CONSECRATION OF AN ALTAR-STONE.

Section I. Preliminary.

1. The consecration of an altar-stone may take place on any day, during the morning hours. The relics are not exposed, and it is not necessary to recite Matins and Lauds *plurimorum Martyrum* the evening before the consecration. The ceremony is performed in the church, sacristy or in any other suitable place.

ALTAR-STONE.

2. The *portable* altar consists of a solid piece of natural stone which must be sufficiently hard to resist easy fracture. According to the Rubric of the Missal, it must be large enough to hold the Sacred Host and the greater part of the base of the chalice; Van der Stappen says it should be large enough to hold also the ciborium, if the altar is intended for the celebration of Mass at which Holy Communion is distributed. It may be square or oblong. St. Charles required that it be at least 13$\frac{1}{2}$ inches long and 11 inches wide. In the archdiocese of

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1 Rubr. Gen. Miss., XX.
2 Vol. III, Quæst. 34, ii.
Mechlin they are 14 inches square and about 2 inches thick.\(^1\) In general they may range between \(12 \times 12\) inches and \(14 \times 16\) inches.

Five square crosses are ordinarily engraved on it, one about two inches from each corner and one in the centre, to indicate the places at which the unctions are to be made at the consecration. If, perchance, the cross in the centre is wanting, the unction must not be omitted, but the omission of this unction would not invalidate the consecration.\(^2\)

3. The *sepulchrum* or receptacle for the relics is made on the top of the stone usually towards its front edge. It may, however, be made at the centre of the altar-stone, but never on its front side.\(^3\) The relics of two\(^4\) martyrs and three grains of incense are placed *immediately*, i.e., without a reliquary, into the *sepulchrum*, which is closed with a small piece of natural stone fitting exactly upon the opening. This cover must be fastened with cement, blessed by the rite prescribed for the consecration of a fixed altar.\(^5\)

4. If only one altar-stone is consecrated, the bishop usually cements and closes the *sepulchrum*; if more than one are consecrated, the bishop spreads the cement over the ledge on the inside of the first sepulchre and a priest may close this first sepulchre with the slab and cement and close the others after the bishop has placed the relics and grains of incense within them. The episcopal seal may be attached, but this is not necessary;\(^6\) whence it

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\(^1\) Missionaries may use altar-stones of smaller dimensions.

\(^2\) S. R. C., May 2, 1892, n. 3771.

\(^3\) S. R. C., June 13, 1899, n. 4032 ad III.

\(^4\) The S. R. C., Feb. 16, 1906, declared that for the valid consecration of an altar, *fixed* or *portable*, it suffices to have inclosed in the *sepulchrum* relics of *one* martyr.

\(^5\) S. R. C., May 10, 1890, n. 3726 ad I.

\(^6\) *Ibidem*, ad II et III.
follows that the breaking or removal of this seal does not desecrate the altar-stone. ¹

5. This consecrated stone is inserted into the table of the altar about two inches from the front edge,² in such a manner that by its slight elevation above the table the celebrant can trace its outlines with his hand and thus recognize its location beneath the linen altar-covers. The table and supports on which the portable altar rests may be constructed of any suitable material, wood or stone, provided they have the proper dimensions.

¹ S. R. C., Dec. 5, 1851, n. 2991 ad I.
² It may also be placed upon the upper surface, i.e., the table.
Section II. Private Consecration.

A. Preparations.

§ 1. When One Altar-stone is Consecrated.

6. On a table (I) covered with a white cloth:
   (a) The altar-stone;¹
   (b) The small slab of stone with which the sepulchre is to be covered;
   (c) Near the altar-stone the Pontificale Romanum (Pars II) or this Manual, on a missal-stand, and hand-candlestick with lighted candle;
   (d) Relics of two martyrs to be placed in the stone, prepared on a silver salver, and two candlesticks with lighted candles;
   (e) Three grains of incense to be placed in the sepulchre with the relics;
   (f) White stole;
   (g) Mitre (auriphrygiata);
   (h) White silk veil for the mitre-bearer.
   On another table (II) covered with a white cloth:
   (a) Ordinary vase containing holy water and sprinkle;
   (b) Vase containing water to be blessed;
   (c) Salt in a small dish;
   (d) Finely sifted ashes in a small dish;
   (e) A cruet containing wine;
   (f) Oil of Catechumens and Holy Chrism in small oil-stocks;
   (g) A cruet containing Oil of Catechumens and a cruet containing Holy Chrism;
   (h) A sprinkle "ex hyssopo" or "ex aliis herbis;"
   (i) Some coarse towels and some absorbent cotton;

¹ A large towel, folded two or three times, is placed under it to absorb the oil that may flow from the stone.
CONSECRATION OF AN ALTAR-STONE.

(j) A small quantity of cement on a dish;
(k) A small trowel;
(l) Twenty-five grains of incense;
(m) Five small crosses made of wax tapers, the ends of which ought to be carbonized so that they may easily be lighted;
(n) A spatula or small wooden scraper for scraping off the burnt incense and wax;
(o) A vase for collecting these scrapings;
p) Ewer containing water, basin, and towels, and pieces of bread and lemon for washing the bishop's hands;
(q) Censer and boat containing fine incense;
r) Surplices for the attendants.

Near this table:
a) A cushion for the use of the Consecrator;
b) A brazier with live coals, unless artificial charcoal is prepared.

§ 2. When Several Altar-stones are Consecrated.

7. When several altar-stones are consecrated at one time, the things to be prepared are the same as those noted above (No. 6), with the following exceptions:
1° The altar-stones are placed along the edge of the table, so that the bishop can easily perform the ceremonies (Table I, a);
2° Near each altar-stone is placed the small slab that is to cover its sepulchre (Ibidem, b);
3° Pontificale Romanum (Pars III)¹ or this Manual (Ibidem, c);
4° Relics of two martyrs for each stone (Ibidem, d);
5° Three grains of incense for each stone (Ibidem, e);

¹ Supplementum ad Appendicem.
PRIVATE CONSECRATION.

6° Twenty-five grains of incense are prepared for each stone (Table II, l);
7° Five small crosses made of wax tapers for each stone (Ibidem, m);
8° A large supply of coarse towels and absorbent cotton (Ibidem, i);

§ 3. Chart.

8. The ceremonies prescribe that at times during the function the second chaplain should hold before the bishop a chart containing certain formulas to be used. These formulas may be typewritten and then pasted on a stiff card-board. They should be numbered according to the order in which they are used during the function. Each should be written on a separate card. The Pontificale Romanum or this Manual may serve the purpose.

FORMULA I.

(See Nos. 19, 23, 26, 29.)


FORMULA II.

(See No. 32.)


9. The following ministers, if possible, should be present:
(a) A priest, vested in surplice, whose duty will be to incense the stone (stones) during the function;
(b) Two chaplains to assist the bishop;
(c) Mitre-bearer;
(d) Master of ceremonies;
(e) Thurifer;
CONSECRATION OF AN ALTAR-STONE.

(/) Several clerics;
(g) A mason, if deemed necessary, to adjust the slab over the sepulchre.

B. FUNCTION.

NOTE.—Where the ceremonies of the consecration of several altar-stones differ from those of the consecration of one altar-stone, we have inserted the former in Italics under the letters P.A. (Plura altaria), and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

§ 1. From the Beginning to the Blessing of the Water.

10. At the hour appointed all the attendants repair to the place where the function is to take place and don their surplices. As soon as the bishop arrives, the first chaplain goes to the right and the second chaplain to the left of the bishop, which positions they will hold throughout the function. The mitre-bearer assumes the white silk veil.

11. Two clerics take the ewer, basin and towels, go to the bishop and kneel before him.1 The mitre-bearer, carrying the mitre in his hands, stands near the bishop. The bishop takes off the mozetta or mantelletta, but retains his biretta, and washes his hands, after which he doffs his biretta and hands it to the first chaplain, who gives it to the master of ceremonies.

12. The bishop receives the stole and dons it over his rochet and then receives the mitre. He then goes to Table I on which the altar-stone (stones) is prepared and recites the following invitatory:

Deum omnipoténtem, fratres caríssimi, votis exsultántibus deprecémur, ut qui per omnem mundum fidem sparsit.

1 If he is not the Ordinary, they stand.
et Ecclésiam congregávit, qui est lapis de monte sine mánibus abscíssus, qui angulárem compágem solidávit, hanc petram (has petras) serénus illústret, eámque (eásque) ætérno lúmine irrigátam (irrigátas) ita multiplícibus et diversís charismátibus locupléétet, ut super illam (illas), administrándam sui Córporis hóstiam bene- cădcat, et suscípiat consecrátam: Qui cum Deo Pátre vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

13. The bishop’s mitre is removed and handed to the mitre-bearer. The cushion is placed on the floor before the bishop by the master of ceremonies. All kneel and the bishop says:

Deus in adjutórium meum inténde.

To which the assistants answer, whilst all rise:

Dómine ad adjuvándum me festína.

The bishop continues:

Glória Patri et Fílio, et Spíritui sancto.

The assistants answer:


With the same ceremonies this is said three times, each time in a higher tone of voice.


14. The bishop resumes his mitre and all go to Table II, where the water is to be blessed. The bishop exorcises the salt, saying:

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1 He holds the mitre when the bishop does not wear it.

2 St. Gregory the Great prescribed this blessing of the water.—See Migne, Patrologia Latina, Vol. LXXVIII, col. 152 et seqq.
Exorcízo te, creatúra salis, in nómine Dómini nostri Jesu Christi, qui Apóstolis suis ait: Vos estis sal terræ, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condíitus: ut sanctíficéris ad consecrationem hujus altáris (horum altárium), ad expelléndas omnes daemonum tentatiónes; et omnibus, qui ex te súmpserint, sis ánimae, et córporis tutaméntum, sánitas, protéctio, et confirmátio salútis. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui ventúrus est judicáre vivos et mórtuos, et sǽculum per ignem.
R. Amen.

The mitre is removed and the bishop blesses the salt, saying:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Oremus.

Dómine Deus, Pater omnípotens, qui hanc grátiam célitus sali tribúere dignátus es, ut ex illo possint univerása condíriti, quae homínibus ad escam procreásti, béne dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut proficiat suméntibus ad ánimae et córporis sanitátem. Per Christum Dóminum nostrum.
R. Amen.

15. The bishop resumes the mitre and exorcises the water, saying:

Exorcízo te creatúra aquæ, in nómine Dei Pa·tris, et Fí·lii, et Spíritus · sancti, ut repéllass diábolum a térrmino justórum, ne sit in umbráculis hujus altáris (horum altárium). Et tu, Dómine Jesu Christe, infúnde Spíritum sanctum in hoc altáre tuum (hæc altária tua); ut proficiat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in Géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter
te Dóminum solum, qui ventúrus es judicáre vivos et mórtuos, et sǽculum per ignem.
R. Amen.

The mitre is removed and the bishop blesses the water, saying:

V. Dómine exáudi oratiónum meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, statútor ómnium elementórum, qui per Jesum Christum Fílium tuum Dómini num nostrum elementum hoc aquæ in salútem humáni générís esse voluísti, te súpplices deprecámur, ut, exaudítis oratió nibus nostris, eam tuae pietátes aspéctu sanctí fícès: atque ita ómnium spirítuum immundórum ab ea recédate incúrşio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuae beneficíonis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia sæcula sæculórum.
R. Amen.

16. The bishop, with head still uncovered, blesses the ashes, saying:

V. Dómine exáudi oratiónum meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce pœniténtibus, propitiáre supplicántibus, et míttère dignéritis sanctum Angelum tuum de céolis, qui bene dícat, et sanctí fícet hos cúneres,
ut sint remedium salubre omnibus nomen sanctum tuum humiliter implorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, ante conspectum divinae clementiae tuae facinora sua deplorantibus, vel serenissimam pietatem tuam suppliciter obnixique flagitantibus; et praesta, per invocationem sanctissimi n ominis tui, ut quicumque eos super se asperserint, pro redemptione peccatorum suorum, corporis sanitatem et animae tutelam percipiant. Per Christum Dominum nostrum.

R. Amen.

17. The bishop then mixes the salt and ashes in the form of a cross, saying:

Commixtio salis et cineris páriter fiat. In nómine Pa\(\times\)tris, et Fí\(\times\)lii, et Spíritus \(\times\) sancti.

R. Amen.

Taking a handful of the mixture of salt and ashes, the bishop drops it into the water three times in the form of a cross, saying:

Commixtio salis, cín eris, et aquae pár iter fiat. In nómine Pa\(\times\) tris, et Fí\(\times\)lii, et Spíritus \(\times\) sancti.

R. Amen.¹

He wipes his hand with a towel handed to him by the first assistant.

18. The bishop, with head still uncovered, blesses the wine, saying:

V. Dómine, exáudi orationem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

¹ The Pontifical seems in this place to indicate that he performs this ceremony three times, but authors imply that it is done only once. The latter seems to be the meaning of the original text, "Et Episcopus ter faciat etiam crucem . . . super aquam dicens: Hæc commixtio salis," etc.—S. Gregorii I. Opera Omnia, Venetiis, 1773, Vol. X, p. 385.
Orémus.

Dómine Jesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quíque es vitis vera, múltíplica super nos miséricórdiam tuam; et bene dicere, et sanctificáre dignérís hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsam, divínæ id benedictionis tuæ opuléntia repleátur, et sanctificátur: Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sæcula sæculórum.
R. Amen.

The bishop then pours three times in the form of a cross the wine into the water, saying:

Commíxtio vini, salis, cínere et aquæ páriter fiat. In nómine Pa tris, et Fí lii, et Spíritus sancti.
R. Amen.

Then he subjoins the following:

V. Dómine exáudi oratiónem meam.
R. Et clámor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omni potens sempitérne Deus, cr éator et conservátor humáni g éneris, et dator grátiæ spirituális, ac largítor ætérnae salútis, emíte Spíritum sanctum tuum super hoc vinum cum aqua, sale, et cínere mixtum; ut armátum cœléstis defénsione virtútis, ad consecrationem hujus altáris tui (horum altáríum tuórum) profíciat. Per Dóminus nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

The master of ceremonies carries this blessed water and the sprinkle to Table I.
§ 3. Sprinkling and Incensing of the Altar-stone.

19. The bishop resumes the mitre and returns to Table I. He then dips his thumb into the water which he just blessed and traces a cross twice on the altar-stone \textit{(first)} in the middle, reciting at the same time the following formula from the chart (Formula I), held before him by the second chaplain.


\textbf{Note.}—The bishop traces one cross at the word \textit{Sanctification} and another at the word \textit{Consecration}. He then raises his right hand and makes three times the sign of the cross over the crosses just traced, i.e., at the words \textit{Patris, Filii, and Spíritus sancti}.

Having performed this rite in the centre of the altar-stone, the bishop repeats it with the same ceremonies and the same formula successively at the left posterior corner, the right anterior corner, the left anterior corner and the right posterior corner, according to the following plan:

\begin{center}
\includegraphics[width=0.3\textwidth]{altar_stone_diagram.png}
\end{center}

\textit{P.A.—The bishop now performs this rite in the same manner on each altar-stone.}
20. Having dried his thumb with a towel, he receives the sprinkle "ex hyssópo," dips it into the blessed water, recites alternately with his chaplains the antiphon Aspérges me and the psalm Miserere and at the end repeats the antiphon.

* Ant. Aspérges me Dómine hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

**Psalmus 50.**

<table>
<thead>
<tr>
<th>Miserére mei Deus: *</th>
<th>Audítui meo dabis gáudium, et lætítiam: *</th>
<th>*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Et secúndum multitu-</td>
<td>Et salútábunt ossa humiliáta.</td>
<td>*</td>
</tr>
<tr>
<td>dinem miseratiónum</td>
<td>Avérte fáciem tuam a peccátis meis: *</td>
<td></td>
</tr>
<tr>
<td>tuárum: * dele iniquí-</td>
<td>et omnes iniquitátes meas dele.</td>
<td>*</td>
</tr>
<tr>
<td>tátem meam.</td>
<td>Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.</td>
<td>*</td>
</tr>
<tr>
<td>Amplius lava me ab in-</td>
<td>Ne projíciás me a fácie tua:</td>
<td></td>
</tr>
<tr>
<td>quiáté mea: * et a peccáto</td>
<td>* et spíritum sanctum tuum mea</td>
<td></td>
</tr>
<tr>
<td>meo munda me.</td>
<td>ne áuferas a me.</td>
<td>*</td>
</tr>
<tr>
<td>Quóniam iniquitátem me-</td>
<td>Reddé mihi lætítiáms salu-</td>
<td></td>
</tr>
<tr>
<td>am ego cognóscó: * et peccátum meum contra me est</td>
<td>táris tui: * et spíritu prin-</td>
<td></td>
</tr>
<tr>
<td>semper.</td>
<td>cípáli confírma me.</td>
<td>*</td>
</tr>
<tr>
<td>Tibi soli peccávi, et malum</td>
<td>Docébo iníquos viás tuás:</td>
<td></td>
</tr>
<tr>
<td>coram te feci: * ut justi-</td>
<td>* et ímpii ad te converténtur.</td>
<td>*</td>
</tr>
<tr>
<td>ficérís in sermóribus tuís,</td>
<td>Líbera me de sanguínibus</td>
<td>*</td>
</tr>
<tr>
<td>et vincas cum judícáris.</td>
<td>Deus, Deus salútis meæ: * et exsultábit lingua mea</td>
<td></td>
</tr>
<tr>
<td>Ecce enim in iniquitáribus</td>
<td>justítiam tuam.</td>
<td></td>
</tr>
<tr>
<td>concéptus sum: * et in pec-</td>
<td>Domine, lábia mea apéríes:</td>
<td></td>
</tr>
<tr>
<td>cáris concépit me mater mea.</td>
<td>* et os meum annuntiábit</td>
<td></td>
</tr>
<tr>
<td>Ecce enim veritátem di-</td>
<td>laudem tuam.</td>
<td></td>
</tr>
<tr>
<td>lexísti: * incérrta, et occúlta</td>
<td>Quóniam si volúisses sacri-</td>
<td></td>
</tr>
<tr>
<td>sapiéntiæ tuæ manifestásti</td>
<td>ficaíum, dedíssem útique: * holocáustis non delectábéris.</td>
<td></td>
</tr>
</tbody>
</table>
Sacrificium Deo spíritus contribulátus: * cor contrítum, et humíliátum Deus non despícies.

Benígne fac Dómíne in bona voluntáte tua Sion, *

(The Gloria Patri is not recited.)

**Ant.** Aspérges me Dómíne hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

During the recitation of the *Asperges* and *Miserere* the bishop sprinkles the stone around the edge, beginning at the middle, in front, then at his right, at the back and at his left, and finally, in front, to the middle. In this manner he sprinkles the stone three times.

P.A.—The bishop now performs this ceremony in the same manner over each altar-stone.

The bishop then lays aside the sprinkle, which with the vase is carried to Table II. The altar-stone (stones) is wiped with a clean towel by one of the chaplains. The priest whose duty it will be to incense the stone (stones) during the following ceremonies should now be at hand with the censer.

21. When the stone (stones) has been wiped the bishop lays aside his mitre and recites the following prayer:

V. Dómíne exáudi orátionem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobísccum.
R. Et cum spíritu tuo.

Orémus.

Deus, qui es visibílium ómnium rerum et invisibílium cónditor, et cunctárum sanctificatiónum consecrátor, ad dedicationem hujus domínicæ mensæ (harum dominícárum
mensúrum) adésse dignáre; et quæ sacrificato Oleo, et
Chrístmate a nobis índignis est liniénda (sunt liniéndae),
et benedicénda (benedicénda), tuae sancti·ficatiónis in
eam (eas) insünde virtútem et consecratiónum; ut omnes
qui ad eam (eas) te deprecatúri accésserint, tuae propitia-
tiónis auxilium sénitant. Per Christum Dóminum nostrum.

R. Amen.

After this prayer the master of ceremonies holds before
the bishop a dish containing dry cement which the
bishop blesses,² saying:

V. Dóminus vobísicum.

R. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa, et média, ímaque custódis,
qui omnem creatúram intrínsecus ambiéndo conclúdis,
sancti·fica, et bénedic has creatúras calcis et sábuli.
Per Christum Dóminum nostrum.

R. Amen.

22. The bishop then puts incense into the censer, held
before him by the incensing priest, and blesses it with
the usual formula. Having resumed his mitre, the bishop
receives the censer and whilst reciting with his chaplains
the following antiphon,

Dirigátur orátio mea sicut incénsum in conspéctu tuo
Dómine,

The Pontifical (De Altaris Consecratione) prescribes that the
cement should be tempered with water before it is blessed. This
is not feasible, and consequently it is better to keep a sufficient
amount of Gregorian water in a separate vessel to be poured
over the dry cement shortly before it is to be used for closing
the sepulchre.—Martinucci, Lib. VII, cap. XVI, n. 88, foot-note.

² No mention of this blessing is made in the Pontificale Romanum,
but it is prescribed by a decree of the S. R. C., May 10, 1890,
n. 3726 ad I.
incenses three times the stone in the manner in which he sprinkled it before (No. 20).

P.A.—The bishop incenses all the altar-stones together (not each singly) in the same manner.¹

Having incensed the stone (stones), the bishop hands the censer to the incensing priest who continuously² incenses the stone during the following ceremonies.³ The master of ceremonies now gives the vase containing the Oleum Catechumenorum and absorbent cotton to the first chaplain, and the chart containing the formula used at the unctions to the second chaplain.


23. The bishop then recites alternately with his chaplains the antiphon Erexit Jacob and the psalm Quam dilecta.

Ant. Eréxit Jacob lápidem in títulum, fundens óleum désuper.

Psalmus 83.

Quam dilecta tabernácula tua Dómine virtútum: *
concupíscit et déficit ánima mea in átria Dómini.

Cor meum, et caro mea *
exsultavérunt in Deum vi-vum.

Etenim passer invénit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altária tua Dómine vir-
tútum: * rex meus, et Deus meus.

Beáti, qui hábitant in domo tua Dómine: * in sæcula sæculórum laudá-bunt te.

Beátus vir cujus est auxí-lium abs te: * ascensiónes in corde suo dispósuit in valle lacrimárum in loco, quem pósuit.

¹ S. R. C., June 13, 1899, n. 4031 ad I.
² Martinucci, Lib. VI., cap. XX., n. 14, foot-note.
³ If only one stone is being consecrated, the incensing priest remains standing near the stone. If several stones are being consecrated, he may either remain standing in one place, or he may move around the table on which the stones are placed.
Etenim benedictionem dabit legislátor, ibunt de virtúte in virtútem: * vidébitur Deus deórum in Sion.

Dómine Deus virtútum exaudí orationem meam: * áuribus percípe Deus Jacob.

Protéctor noster áspice Deus: * et réspice in fáciem Christi tui:

Quia melior est dies una in átriis tuis, * super múllia. 

(The Gloria Patri is not recited.)

Ant. Eréxit Jacob lápidem in títulum, fundens óleum désuper.

After this psalm the bishop anoints with the Oleum Catechumenorun the stone in the form of a cross in the middle and at the four corners in the following manner:

pronouncing at each unction the following formula from the chart, held before him by the second chaplain:

Sanctificetur, et consecrétur hæc tábula. In nómine Pa-x-tris, et Fi-x-lii, et Spíritus x sancti. Pax tibi.

At each unction he makes the sign of the cross with his thumb twice, i.e., at the words Sanctificetur and
Consecretur, then raising his right hand he blesses it three times, i.e., at the words *Patris, Filii* and *Spiritus sancti*.

P.A.—*The bishop now anoints in the same manner each altar-stone.*

24. After the last unction the master of ceremonies receives the oil-stock from the first chaplain, the bishop wipes his thumb with absorbent cotton, and then puts incense into the censer presented to him by the *incensing* priest and blesses it. Having received the censer, he recites with his chaplains the antiphon

**Dirigátur orátio mea sicut incénsum in conspécctu tuo Dómine,**

and then incenses the stone *once* in the manner in which he sprinkled it before (No. 20.)

P.A.—*The bishop incenses all the stones together (not each singly) in the same manner.*

25. Having incensed the stone, the bishop gives the censer to the *incensing* priest who continues to incense the stone as before (No. 22). The bishop then lays aside the mitre and says:

**Orémus.**

To which the first chaplain adds:

**Flectámus géuna.**

And the second chaplain subjoins:

**Leváte.**

After which the bishop says the following prayer:

**Adsit Dómine misericórdiæ tuæ ineffábilis píetas: et super hanc tábulam (has tábulas,) opem tuæ bene†dictionis, et virtútem tuæ unctiónis infúnde; ut, te largiénte, réferat præmium quisquis intúlerit votum. Per Christum Dó-minum nostrum.**

R. Amen.
26. After this prayer the bishop begins the antiphon *Mane surgens Jacob*, then resumes the mitre, continues the antiphon and recites alternately with his chaplains the psalm *Bonum est confiteri*.

_Ant._ *Mane surgens Jacob erigebat lápidem in titulum, fundens óleum désuper, votum vovit Dómino: Vere locus iste sanctus est, et ego nesciébam._

_Psalms 91._

_Bonum est confitéri Dómino, * et psállere nómini tuo Altíssime._

Ad annuntiándum mane misericórdiam tuam, * et veritátem tuam per noctem.

In decachórdo, psaltér' o: * cum cántico, in cíthara.

Quia delectásti me Dómine in factúra tua: * et in opéri-bus mánuum tuárum exsul-tábo.

Quam magnificáta sunt ópera tua Dómine! * nimis profúndae factæ sunt cogitatiónes tuæ.

Vir insípiens non cognó-scet: * et stultus non intelli-get hæc.

Cum exórti fúerint peccatóres sicut fœnum: * et apparuérint omnes, qui ope-rántur iniquitátem:

Ut intérent in sæculum sæculi: * tu autem Altíssi-mus in ætérnum Dómine.

_Quóniam ecce inimíci tui Dómine, quóniam ecce inimíci tui peribunt: * et disper-géntur omnes, qui operántur iniquitátem._

Et exaltábitur sicut unicórnis cornu meum: * et senéctus mea in misericór-dia úberi.

Et despéxit óculus meus inimícos meos: * et in insurgéntibus in me malignán-tibus áudiet auris mea.

Justus ut palma florébit: * sicut cedrus Líbani multiplicábitur.

Plantáti in domo Dómine, * in átris domus Dei nostri florébunt.

Adhuc multiplicábúntur in senécta úberi: * et bene patientes erunt, ut annún-tient:

_Quóniam rectus Dóminus Deus noster: * et non est iniquitas in eo._

_The Gloria Patri is not recited._
Ant. Mane surgens Jacob erigébat lápidem in títulum, fundens óleum désuper, votum vovit Dómino: vere locus iste sanctus est, et ego nesciébam.

After the psalm the master of ceremonies hands the oil-stock and absorbent cotton to the first chaplain, and the bishop anoints the stone with the Oleum Catechumenorum a second time in the same manner as described above (No. 23),

reciting the following formula from the chart, held before him by the second chaplain:


P.A.—The bishop now anoints in the same manner each altar-stone.

27. After the last unction the master of ceremonies receives the oil-stock from the first chaplain and carries it to Table II. The bishop wipes his thumb with absorbent cotton and then puts incense into the censer, presented to him by the incensing priest, and blesses it. Having received the censer, he recites with his chaplains the antiphon

Dirigátur orátio mea sicut incénsum in conspéctu tuo Dómine,
and incenses the stone once in the manner in which he sprinkled it before (No. 20).

P.A.—The bishop incenses all the altar-stones together (not each singly) in the same manner.

28. Having incensed the stone, the bishop gives the censer to the incensing priest, who continues to incense the stone as before (No. 22). The bishop then lays aside the mitre and says:

Orémus.

To which the first chaplain adds:

Flectámus génua.

And the second chaplain subjoins:

Leváte.

After which the bishop says the following prayer:

Adésto Dómine dedicatióni hujus mensæ tuæ (harum mensárum tuárum), et in eam (cas) quæ a nobis indígnis sancto líníta est (línítæ sunt) óleo, bene dictiónis et sancti-ficatiónis tuæ virtútēm et consecratiónem infünde. Qui vivís et regnas Deus, per ómnia sæcula sæculórum.

R. Amen.

29. After this prayer the bishop begins the antiphon Unxit te Deus, then resumes the mitre, continues the antiphon, and recites alternately with the chaplains the psalm Deus noster refugium.

Ant. Unxit te Deus, Deus tuus, óleo lætítiae præ consóribibus tuis.

Psalmus 45.

Deus noster refúgium, et virtus: * adjútor in tribulationibus, quæ invenérunt nos nímis.

Proptérea non timébimus, dum turbábitur terra: * et transferéntur montes in cor maris.
Sonuérunt, et turbátæ sunt aquæ eórum: * conturbátī sunt montes in fortitúdine ejus.

Flúminis ímpetus lǽtticat civítātem Dei: * sanctificávit tabernáculum suum Altíssimus.

Deus in mé dio ejus, non commovébitur: * adjuvábit eam Deus mane dilículo.

Conturbátæ sunt Gentes, et inclinátæ sunt regna: * dedit vocem suam, mota est terra.

Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.

(The Gloria Patri is not recited.)

Ant. Unxit te Deus, Deus tuus, óleo lǽttitiae præ consórstitus tuis.

After the psalm the master of ceremonies hands the oil-stock containing Holy Chrism and absorbent cotton to the first chaplain, and the bishop anoints the stone with Holy Chrism in the same manner as described above (No. 23),

reciting the following formula from the chart, held before him by the second chaplain:

P.A.—The bishop now anoints each altar-stone in the same manner.

30. After the last unction the master of ceremonies receives the oil-stock from the first chaplain. The bishop wipes his thumb with absorbent cotton and then puts incense into the censer, presented to him by the incensing priest, and blesses it. Having received the censer, the bishop recites with his chaplains the antiphon

Dirigatūr orátio mea sicut incénsum in conspéctu tuo Dómine,

and incenses the stone once in the manner in which he sprinkled it before (No. 20).

P.A.—The bishop incenses all the altar-stones together (not each singly) in the same manner.

31. Having incensed the stone, the bishop gives the censer to the incensing priest, who continues to incense the stone as before (No. 22). The bishop then removes his mitre and says:

Orémus.

To which the first chaplain adds:

Flectámus génua.

And the second chaplain subjoins:

Leváte.

After which the bishop says the following prayer:

Exáudi nos Deus noster, et precum nostrárum libénter áccipe vota, et altáre hoc (altárium hoc) ad celebránda divína mystéria præparátum (præparátum) célestis unguénti odóre áspérge, et arómata divínæ sanctificatiónis illi (illis) infúnde; et sicut lápidem Jacob Patriárchæ eréctum
During the prayer Exaudí nos Deus one of the attendants pours a small quantity of the blessed water over the cement and with a trowel tempers it.

32. The bishop then resumes the mitre. The master of ceremonies hands the oil-stock containing the Holy Chrism and absorbent cotton to the first chaplain, and the bishop anoints with Holy Chrism the sepulchre on the inside, reciting the following formula from the chart (Formula II), held before him by the second chaplain:


Note.—The bishop anoints it twice, i.e., once at the word Consecratur and again at the word Sanctificetur. He then raises his right hand and makes three times the sign of the cross over the sepulchre, i.e., at the words Patris, Filii and Spiritus sancti.

P.A.—The bishop now anoints the sepulchre of each corner-stone in the same manner.


33. The master of ceremonies receives the oil-stock from the first chaplain and the chart from the second chaplain, and carries them to Table II. Having wiped his thumb with absorbent cotton and removed the mitre,
the bishop places in the sepulchre the relics of the martyrs and three very small grains of incense. The dish containing the prepared cement is then brought to the table by the master of ceremonies, and with a small trowel the bishop spreads the cement over the ledge on the inside of the sepulchre on which the small cover is to rest, and covers the sepulchre with the small slab.

P.A.—Having placed the relics and grains of incense in the first stone, the bishop spreads the cement over the ledge on the inside of the first sepulchre and then proceeds to the other altar-stone and places the relics and three small grains of incense in each. One of the chaplains spreads the cement on the ledges of the second, third, fourth, etc., sepulchres and the other chaplain covers each with its slab, as soon as the bishop goes to the next stone. In this manner all the sepulchres are closed.¹

34. As soon as the slab has been placed over the sepulchre, the cement which may possibly remain on the top of the stone (stones) is removed with a rough towel by the second chaplain. The cement dish is carried to Table II by the master of ceremonies. Then the bishop, still uncovered, says the following prayer:

Orémus.

Deus, qui ex omnium cohabitatione Sanctórum ætérnum majestáti tuæ condis habitáculum, da ædificationi tuæ increménta cælestia; et præsta, ut quorum hic Relíquias pio amore compléctimur, eórum semper méritis adjuvémur. Per Christum Dóminum nostrum.

R. Amen.


35. After this prayer the bishop begins the antiphon Ecce odor, then resumes the mitre, continues the antiphon,

¹ S. R. C., May 10, 1890, n. 3726 ad II.
and recites alternately with the chaplains the psalm *Fundamenta ejus.*

*A. Ecce odor filii mei sicut odor agri pleni, cui benedixit Dóminus: crescere te fáciat Deus meus, sicut arénam maris: et donet tibi de rore coéli benedictioném.*

*Psalmus 86.*


*(The Gloria Patri is not recited; neither is the antiphon Ecce odor repeated.)*

During this psalm the cruets containing the Oil of Catechumens and Holy Chrism are brought to the table by the master of ceremonies and given to the first chaplain.

36. After the psalm the bishop takes the cruets containing the Holy Chrism and Oil of Catechumens in his right hand (or one cruet in each hand) and pours a small amount of these holy oils conjointly on the stone, gives the cruets to the first chaplain, draws back the right sleeve of his rochet and cassock, with the palm of his right hand rubs the holy oils over the entire surface of the stone, and then wipes his hand with absorbent cotton and a coarse towel, after which he will adjust the arm-sleeves of his rochet and cassock.
P.A.—The bishop pours the holy oils on each stone, then returns to the first stone and spreads them over the entire surface of the stone. He then goes to the second, third, etc., stones and performs the same rite.

The cruets are carried to Table II by the master of ceremonies.

37. Still retaining his mitre, he recites the following invitatory:

Lápidem hunc (lápides hos), fratres caríssimi, in quo (quibus) unguéntum sacræ unctiónis effúnditur, ad susci- piénda pópuli sui vota, et sacrifícia, orémus ut Dóminus noster bene dicát, et cónsécret, et quod est unctum a nobis, sit unctum in nómine ejus; ut plebis vota suscípiat, et altári (altáribus) per sacram unctiónem perfécto (perfécitis), dum propitiatiónum sacrórum impónimus, ipsi propitiatóres Dei esse mereámur. Per Jesum Christum Dóminum nostrum: Qui cum eo, et Spíritu sancto vivit, et regnat Deus, in sæcula sæculórum.

R. Amen.

He then recites with his chaplains the following antiphon:

Ant. Ædificávit Móyses altáre Dómino Deo, ófferens super illud holocáusta: et ímmolans víctimas: fecit sacrifícium vespertínum in odórem suavitátis Dómino Deo, in conspéctu filiórum Israël.

To which he adds the following invitatory:

Dei Patris omnipoténtis misericórdiam súpplices im- plorémus, fratres caríssimi, ut altáre hoc (altária hæc) sacrifíciiis spirituálibus imbuéndum (imbuénda), nostræ vocis exorátus offició præsénti bene dicióné sanctíficet, atque in eo (eis) semper oblatiónes famulórum suórum stúdio sanctæ devotiónis impósitas bene dicere, et sancti- ficáre dignétur, et spirituáli placátus incénso précibus

38. The master of ceremonies now hands to the second chaplain the salver containing the grains of incense which are to be burned on the stone. The bishop’s mitre is removed and he blesses the grains, saying:

V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobiscum.
R. Et cum spíritu tuo.

Orémus.

Dómine Deus omnípotens, cui assístit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur; dignáre respícere, bene-ídícere, et sancti-ícáre hanc creatúram incénsi, ut omnes languóres, omnésque infirmitátes, atque insídias inimíci odórem ejus sentiéntes, effúgiánt, et separéntur a plásmate tuo quod pretióso Fílíi tui Sánguine redemísti; ut numquam laédátur a morsu iníqui serpéntis. Per eúmdem Christum Dóminum nostrum.
R. Amen.

After this prayer the sprinkle is handed by the first chaplain to the bishop, who sprinkles the grains with holy water, in the middle, to his left and to his right. The master of ceremonies now brings to Table I the five crosses made of wax tapers.

39. The bishop resumes his mitre, takes the grains of incense from the salver, and forms with five grains a cross at each of the five places on the stone where he
before made theunctions with the Oil of Catechumens, observing the order indicated in the following plan:

After having made each cross, the bishop places one of the crosses made of wax tapers on the grains before making the next cross. As soon as the bishop has made the fifth cross, the master of ceremonies lights the four ends of each cross of wax tapers.

P.A.—*The same ceremonies are performed on each altar-stone.*

The master of ceremonies carries the salver to Table II. The duty of the *incensing* priest now ceases and he gives the censer to the thurifer.

40. The cushion is now placed by the master of ceremonies on the floor before the bishop. The first chaplain then removes the bishop's mitre and skull-cap, after which all kneel. The bishop, kneeling on the cushion, recites with the chaplains the *Alleluja* and the *Veni sancte Spiritus.*

**Alleluja. V. Veni sancte Spiritus:**  
*reple tuórum corda fidélium, et tui amóris in eis ignem accénde.*

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1 The five grains of incense may be attached to the taper-crosses beforehand, and then the bishop needs only to place the taper-crosses at their places with the grains of incense turned downwards.—Martinucci, Lib. VII, cap. XVI, n. 112, foot-note.

2 From Septuagesima to Easter the *Alleluja* is omitted.
All then rise, and the cushion is removed by the master of ceremonies. The first chaplain puts the skull-cap (not the mitre) on the bishop, and the following antiphons are recited:

_Ant._ Ascéndit fumus arómatum in conspéctu Dómini de manu Angeli.

_Ant._ Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua; et data sunt ei incénsa multa; et ascéndit fumus arómatum in conspéctu Dei.

41. The bishop then says:

_Orémus._

To which the first chaplain adds:

_Flectámus génua._

And the second chaplain subjoins:

_Leváte._

After which the bishop recites the following prayer:

_Hujus altáris (horum altárium), Dómine, holocáustum sancti Spíritus tui gratia infúsum in odórem tuæ suavitátis ascéndat. Per Christum Dóminum nostrum._

_R._ Amen.

As soon as the grains of incense on the stone (_stones_) are consumed, the second chaplain scrapes with a spatula the burnt incense and wax from the stone (_stones_) and places the scrapings in a dish prepared for this purpose. The scrapings are afterwards thrown into the sacrament.

42. The bishop then recites the following prayer:

_Orémus._

_Súpplices tibi, Dómine Deus Pater omnípotens, preces effúndimus, ut metálli hujus expolítam matériam supérnis sacrificiís imbuéndam ipse tuæ ditáre sancti-ficatiónis

After this prayer the bishop, having his hands extended on his breast, recites in a moderate tone of voice the following Preface:

V. Per ómnia sǽcula sǽculórum.
R. Amen.
V. Dóminus vobísccum.
R. Et cum spíritu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et justum est.

CONSECRATION OF AN ALTAR-STONE.

The following he recites in a low tone, loud enough, however, to be heard by those standing near him:

*Per Dóminum nostrum Jesum Chríustum Fílium tuum:* Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

43. After the Preface the bishop begins the antiphon *Confírma hoc Deus,* which he continues with the chaplains, after which he recites the prayer *Quæsumus, omnípotens Deus.*


*Ant.* Confírma hoc, Deus, quod operátus es in nobis, a templo sancto tuo, quod est in Jerúsalem.

Orémus.

*Quæsumus, omnípotens Deus,* universárum rerum ratio-nábilis ártifex, qui inter céteras creaturarúm formas lápi-deum metállum ad obséquium tuí sacrificii condidísti, ut legítimæ libatióni præpararétur altaře: ánnume dignánter, ut quidquid hic oblátum sacratúmve fúerit, nómini tuo as-súrgat, Religióni proficiát, spei innitátur, et fídei sit honóri. Per Chríustum Dóminum nostrum.
R. Amen.

§ 8. *Incensation of the Altar-stone.*

44. After this prayer the bishop puts incense into the censer, presented by the thurifer, and blesses it. Having received the censer, he resumes the mitre, and recites with his chaplains the following antiphon:

*Ant.* Omnis terra adóret te Deus, et psallat tibi: psalmum dicat nomini tuo Dómine,

and incenses the stone *once* in the form of a cross.
P.A.—Each altar-stone is incensed in the same manner.
The bishop hands the censer to the first chaplain, who
gives it to the thurifer. The bishop's mitre is removed,
and he then recites the following prayer without saying
Oremus:

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus
sanctus super hoc altáre (hæc altária), qui et dona nostra,
et pópuli tui in eo (eís) sanctíficet, et suméntium corda dig-
nánter emúndet. Per Christum Dóminum nostrum.
R. Amen.

45. The bishop then rubs his hands with pieces of
lemon and bread, washes them in water and dries them
The mitre and stole are then removed. One of the chap-
lains wipes the altar-stone (stones) with a clean towel,
and places it on the altar on which the bishop or a priest
is to celebrate Mass. It may be a high or low Mass.
Whilst the celebrant is vesting for Mass, the altar is orna-
mented and everything is prepared for the Holy Sacrifice.
The absorbent cotton with which the bishop wiped his
thumb is burnt and the ashes thereof are thrown into
the sacriarum. The scrapings of the burnt wax tapers
and incense are thrown into the sacriarum or the fire.
The towels are washed in a special vessel and the water
thrown into the sacriarum.


46. With regard to the Mass the following rules are
to be observed:
I. In genere it will be the Mass Terribilis est locus íste
as found in the Commune Dedications pro Anniversario,
with Gloria; only one prayer, Deus, qui ex omni, etc., found
at the end of this Mass; Credo; Secret, Descendat, quæsu-
mus Domine, etc.; Preface, either de Octava if it is proper,
or if the octave has no proper Preface then de Tempore if it is proper, otherwise de Trinitate or Communis according as the consecration takes place on a Sunday or week-day; Postcommunion, Omnipotens sempiterne Deus, etc.; Gospel of St. John at the end of Mass.

II. On the following days the Mass Terribilis est locus iste will be celebrated in the manner described above (I), but a 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.¹

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

P.A.—Mass is celebrated on only one of the consecrated altar-stones. The Mass will be the same as noted above, except that in the Secret and Postcommunion the plural number will be used as follows:³

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

Descéndat, quæsumus Dómine Deus noster, Spíritus tuus sanctus super hæc altária: qui et pópuli tui dona sanctíficet, et suméntium corda dignánter emúndet.

Postcommunio.

Ómnípotens sempitérne Deus, altária hæc nómini tuo dedicáta cœléstis virtútis benedictióne sanctífica: et ómnibus in te sperántibus auxílii tui munus osténde; ut et hic sacramentórum virtus, et votórum obtineátur effectus. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

Note.—De Jure Communi only bishops can consecrate altar-stones. By a Pontifical Privilege some abbots have the faculty of consecrating altar-stones, but only those for use in their own churches. This faculty has also been granted by the Holy See to simple priests laboring in missionary countries. A bishop cannot without Pontifical Indult delegate¹ a priest for this function, and in such a case the priest observes, mutatis mutandis quoad Pontificalia, the ceremonies described above in their entirety, and uses holy oils blessed by a bishop.

Section III. Solemn Consecration.

47. If the consecration takes place in the church, it may be more solemn and the following changes are to be noted:

A. PREPARATIONS.

Besides the things noted above (Nos. 6–8), the following are prepared:

¹ The bishops of the United States have this faculty.—See Facultates Extraordinariae C., n. 6.
1° The stone (stones) may be placed on a table or on the altar (Pontificale Romanum, h.l.);
2° The faldstool with white ornaments is placed in plano at the corner of the altar-steps on the epistle side;
3° On a table or on the altar: amice, alb, cincture, pectoral cross, white stole and cope, morse and mitre (auriphrygiata);
4° Near the altar, the crosier.
Besides the ministers enumerated above (No. 9) there should be present:
1° A crosier-bearer;
2° Several clerics or altar-boys to assist in vesting the bishop;
3° Several chanters;
4° Book and candle bearers.

B. FUNCTION.

48. The bishop on his arrival goes to the faldstool and sits. The first chaplain stands at the right and the second chaplain at the left of the bishop. Two clerics take the ewer, basin and towel, go to the bishop and kneel before him. The bishop takes off the mozzetta or manteletta, but retains his biretta, and washes his hands, after which he doffs his biretta and hands it to the first chaplain, who gives it to the master of ceremonies. Whilst the bishop is washing his hands, the master of ceremonies distributes the vestments to the clerics, who carry them to the faldstool and hand them to the chaplains. The latter then vest the bishop in the usual manner.
49. Having been vested, the bishop receives the crosier from the crosier-bearer, rises from the faldstool, and with

1 Large clasp used for fastening the cope. It is used by the Ordinary only. S. R. C., Sept. 15, 1753, n. 2425 ad IX.
2 If he is not the Ordinary, they stand.
his chaplains and attendants goes to the table or altar on which the altar-stone (stones) is prepared. He gives the crosier to the crosier-bearer, and begins the function by reciting the invitatatory *Deum omnipotentem*.

50. The ceremonies are after that the same as those given above (No. 13 to the end), except the following:

I. The bishop uses his crosier

(a) During the exorcism of the salt (No. 14);
(b) During the exorcism of the water (No. 15);
(c) When going to the faldstool and when going to the table (altar) on which the altar-stone (stones) is prepared.

II. He sits on the faldstool

(a) Whilst vesting (No. 48);
(b) Whilst the altar-stones are being wiped off (Nos. 34, 41, and 45);
(c) Whilst washing his hands and divesting at the end of the function (No. 45).

III. The antiphons are only begun (two or three words) by the bishop, the chanters continue them to the end. The chanters also sing all the psalms. At the *private* consecration the bishop recites with the chaplains the antiphons and psalms and then makes the unctions, incenses, etc., but at the *solemn* consecration he performs these duties whilst the chanters sing the antiphons and psalms.

Note.—Instead of consecrating a fixed altar according to the rite found in Chap. II, sometimes an altar, the table of which is a single slab, is consecrated according to the rite here given. It has this advantage, that if it be accidentally or by design removed from its support, it does not lose its consecration.
Section IV. Loss of Consecration.

An altar-stone loses its consecration
(a) By the removal of the relics;
(b) By the fracture or removal, by chance or design, of the small stone slab or cover placed over the sepolchrum.¹

If, however, the stone which covers the sepolchrum has merely become loose and has not been removed from its place, it may be fastened with new cement. The cementing is to be done by a bishop, unless the Ordinary has an Apostolic Indult to sub-delegate the power to a priest.² The cement must be blessed according to the formula found in the Pontificale Romanum.³

(c) By a notable fracture of the stone, e.g., if it were broken into two or more pieces;

(d) If at the corner of the stone that portion which the Consecrator anointed is broken off;

(e) If it has a slight crack in the middle running throughout the stone, although the sepolchrum be untouched by it.⁴

¹ S. R. C., Sept. 25, 1875, n. 3379.
² S. R. C., May 18, 1883, n. 3575 ad X.
³ S. R. C., Sept. 3, 1879, n. 3504 ad II.
⁴ S. R. C., Aug. 3, 1867, n. 3162 ad III.
CHAPTER V.

CONSECRATION OF A CHALICE AND PATEN.

Section I. Preliminary.

1. The *chalice* to be consecrated is to be either of gold, or of silver with the cup gilt on the inside; or it may have a cup only of silver, gilt on the inside, in which case the base and stem may be of any metal, provided it be solid, clean and becoming.¹ According to the *Roman Missal*² it may be made also of *stannum* (a composition of lead and silver) with the cup gilt on the inside, but writers on Rubrics state that this is permitted only by way of exception in case of extreme poverty. Chalices made of glass, wood, copper or brass are forbidden and cannot be consecrated.³

2. The *paten* should be made of the same material as the chalice, and if it is not of gold it should be gilt on the concave side.

3. Both the chalice and paten, before they can be used at the sacrifice of the Mass, must be consecrated by the Ordinary, or by a bishop designated by h.in. Only in exceptional cases can a priest, who has received special faculties for doing so from the Holy See, perform this rite. The mere fact of celebrating the Holy Sacrifice with an unconsecrated chalice and paten does in no case supply the place of this rite specially ordained by the Church.

¹ Miss. Rom., Ritus celebr., Tit. I, n. 1.
² De Defectibus, Tit. X, n. 1.
³ S. R C, Sept. 16, 1865, n. 3136 ad IV.
4. The chalice loses its consecration when it becomes unfit for the purpose for which it is destined, as in the following cases:

(a) When the slightest break or slit appears in the cup near the bottom. Not so, however, if the break be near the upper part, so that without fear of spilling its contents consecration can take place in it.

(b) When a very noticeable break appears in any part, so that it would be unbecoming to use it.

(c) When the cup is detached from the stem in such a manner as to require joining of the parts by an artificer. If, however, the cup is screwed to the stem and the stem to the base, and these parts are for any reason separated, the chalice does not lose its consecration. But if a rod is firmly attached to the bottom of the cup and this rod passes through the stem to the base, then, if this rod should become detached from the cup, tutius videtur to reconsecrate the chalice.¹

(d) When it is regilt.² A chalice does not lose its consecration by the mere wearing away of the gilding, since the whole chalice is consecrated; but it becomes unfit for the purpose of celebrating Mass with it, because the Rubric prescribes that it be gilded on the inside. After being regilt, it must be newly consecrated before being used at Mass.³

(e) The Sacred Congregation of the Holy Office in 1674 decided that a chalice loses its consecration if it is employed by heretics for any profane use, e.g., for a drinking-cup at table.⁴

The custom of desecrating a chalice or other sacred vessel by striking it with the hand or some instrument, or

¹ Van der Stappen, Vol. III, Quæst. 78.
² S. R. C., June 14, 1845, n. 2889.
³ St. Lig. Lib. VI, n. 380.
in any other manner, before giving it to a workman for regilding is positively forbidden.\(^1\) By making slight repairs upon the chalice or paten the consecration is not lost.

5. The *paten* loses its consecration:
   
   (a) When it is broken to such an extent that it becomes unfit for the purpose for which it is intended, e.g., if the break be so large that particles could fall through it.
   
   (b) When it becomes battered to such an extent that it would be unbecoming to use it.
   
   (c) When it is regilt.

6. The consecration of a chalice and paten may be performed at any time and in any place, "*Decet tamen, ut in ecclesia sive in oratorio vel sacristia fiat.*" \(^2\)

### Section II. Consecration.

#### A. PREPARATIONS.

7. The things that are necessary for this function are:
   
   (a) Mitre (*auriphrygiata*);
   
   (b) Stole; \(^3\)
   
   (c) Oil-stock containing Holy Chrism;
   
   (d) Absorbent cotton;
   
   (e) Holy water and sprinkle;
   
   (f) Crumbs of bread on a plate;
   
   (g) Ewer, basin and towel;
   
   (h) *Pontificale Romanum (Pars II)* or this Manual.

The chalice and paten (*chalices and patens*) should be prepared on an altar or on a table covered with a white cloth. On this altar or table there should be a crucifix and two lighted candles.\(^4\)

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\(^1\) S. R. C., April 23, 1822, n. 2620.

\(^2\) Castaldus, Lib. II, s. 12, c. 1, n. 2.


\(^4\) *Ibidem*, IV.
There should be at least one priest present to assist the bishop. If possible, also a mitre and a holy water vase bearer. If the officiant be an archbishop, a cross-bearer and two acolytes.¹

B. FUNCTION.

§ 1. Consecration of the Paten.

Note.—Where the ceremonies of the consecration of several chalices and patens differ from those of the consecration of one chalice and paten, we have inserted the former in Italics under the letters P.C. (Plures calices) and P.P. (Plures patenae), and noted the changes in the prayers by putting them in Italics within parentheses at their proper places.

8. Having arrived at the place where the chalice and paten are to be consecrated, the bishop washes his hands, puts on the stole over the rochet, and then the mitre, and, turning towards the table on which the chalice and paten (chalices and patens) are prepared, he says:

V. Adjutorium nostrum in nomine Dómini.
R. Qui fecit cœlum et terram.
Orémus, fratres carissimi, ut divínae grátiae benedíctio cónsècret, et sanctíficet hanc Paténam (has Paténas), ad confringéndum in ea (eis) corpus Dómini nostri Jesu Christi, qui crucís passiónem sustínuit pro nostrum ómnium salúte.

9. The mitre is then removed and the bishop says the following prayer, making the sign of the cross over the paten (patens) at the places indicated in the text:

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

¹ Castaldus, Ibidem, n. 3.
CONSECRATION.

Oremus.

Omnipotens sempiternus Deus, qui legálium institútórem es hostiárum, quique inter eas conspérsam similláginem de-férrí in Paténis áureis et argénteis ad altáre tuum jussísti: bene álúcere, sancti álícáre, et conse álícáre dignérís hanc Paténam (has Paténas) in administrationém Eucharístiae Jesu Christi Fílí tuí, qui pro nostra omniumque salúte seípsum tibi Deo Patri in patibulo crucis elégít immolári, ac tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

10. Having resumed the mitre, ne dips the thumb of his right hand into the Holy Chrism, anoints the paten from rim to rim in the form of a cross, and then rubs the Holy Chrism all over the upper side of the paten whilst reciting the following formula:

Conse álícáre, et sancti álícáre dignérís, Dómine Deus, Paténam hanc per istam unctiónem, et nostram bene ál-dictiónem in Christo Jesu Dómino nostro: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

He makes the sign ot the cross on the paten with Holy Chrism twice, i.e., at the words Consecrare and Sanctificare, then raising his right hand he makes the sign of the cross over the paten at the word Benedictionem.1

P.P.—Each paten is now anointed in the same manner and with the same formula.

§ 2. Consecration of the Chalice.

11. Having wiped his thumb with absorbent cotton, he proceeds to the blessing of the chalice (chalices), saying:

Orémus, fratres carissimi, ut Deus, et Dóminus noster Cálicem istum ( Cálices istos) in usum ministérii sui con-

1 S. R. C., June 14, 1873, n. 3305 ad I.
secehändum (consecrundos) cœlestis gràtiae inspiratio ne sanctificet, et ad humànam consecratio nem pleni tūdinem divīni favòris accomplòdet. Per Christum Dòminum nostrum.

R. Amen.

12. The mitre having been removed, the bishop says:

V. Dóminus vobiscum.

R. Et cum spíritu tuo.

Oremus.

Dignáre, Dómine Deus noster, Cálicem hunc (Cálices hos) beneedicere, in usum ministerii tui pia famulátus devotione formatum (formatos), et ea sanctificátione perfundere, qua Melchisedech fàmuli tui sacrátum Cálicem perfudísti, et quod arte vel metalli natúra effici non potest altāribus tuis dignum, fiat tua benedicióne sanctificátum. Per Christum Dóminum nostrum.

R. Amen.

In this prayer, at the words Benedictic, Sanctificatio ne and Benedictio ne, he raises his right hand and makes the sign of the cross over the chalice (chalices).

13. Having resumed the mitre, he dips the thumb of his right hand into the Holy Chrism, anoints the chalice on the inside from rim to rim in the form of a cross and then rubs the Holy Chrism all over the inside of the chalice whilst reciting the following formula:

Consecrare, et sanctificare dignériris, Dómine Deus, Cálicem hunc per istam unctionem, et nostram bene dictiónem in Christo Jesu Dómino nostro: Qui tecum vivit et regnat in unitáte Spiritus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

He makes the sign of the cross on the inside of the chalice with Holy Chrism twice, i.e., at the words Consecrare and Sanctificare, then, raising his right hand, he
makes the sign of the cross over the chalice at the word Benedictionem.

P.C.—Each chalice is anointed in the same manner and with the same formula.

14. He now removes the mitre and recites the following prayer over the chalice and paten (chalices and patens), making the sign of the cross over them at the word Benedictionem.

V. Dóminus vobíscum.
R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, máñibus nostris, quæsumus, operam tuam bene beneficíonis infúnde, ut per nostram benefictionem hoc vásculum et Paténa (hæc váscula et Paténæ), sanctificéntur, et Córporis et Sánguinis Dómini nostri Iesu Christi novum sepúlchrum sancti Spíritus grátia efficiántur. Per eúmdem Dóminus nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

15. He then sprinkles the chalice and paten with holy water, saying nothing. Having cleansed his thumb with crumbs of bread and washed his hands, the bishop removes the stole and retires. A priest cleans the chalice and paten with crumbs of bread and purifies them thoroughly, after which the crumbs of bread are thrown into the fire or the sacarium.

Note.—The bishops of the United States have the faculty of delegating a priest for the consecration of chalices and patens. This priest must observe, mutatis mutandis quoad Pontificalia, the ceremonies described above in their entirety, and must use holy oils blessed by a bishop.

1 Facultates Extraordinariae, C., n. 6.
APPENDIX I.

A.

Litaniae.

Kyrie eléison.
Christe eléison.
Kyrie eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de cœlis Deus, miserére nobis.
Fili Redémptor mundi Deus, miserére nobis.
Spíritus sancte Deus, miserére nobis.
Sancta Tríinitas unus Deus, miserére nobis.
Sancta María, ora pro nobis.
Sancta Dei Génitrix, ora
Sancta Virgo vírginum, ora
Sancte Méchaël, ora
Sancte Gáбриël, ora
Sancte Ráphaël, ora
Omnes Sancti Angeli | et Archángeli, oráte
Omnes sancti beatórum Spírituum órdines, oráte
Sancte Joánnes Baptísta, ora
Sancte Joseph, ora
Omnes sancti Patriárchae | et Prophétæ, oráte

1 This mark, |, is put in the long invocations and petitions to indicate the place where breath may be taken. In order to secure the necessary uniformity in the attack, it is most important that the chanters should pause at the same places, and should begin together the next section or member of the sentence, and they should, therefore, scrupulously observe this mark.
Sancte Petre, ora
Sancte Paule, ora
Sancte Andréa, ora
Sancte Jacóbe, ora
Sancte Joánnes, ora
Sancte Thoma, ora
Sancte Jacóbe, ora
Sancte Philíppe, ora
Sancte Bartholomææ, ora
Sancte Matthææ, ora
Sancte Simon, ora
Sancte Thaddææ, ora
Sancte Mathia, ora
Sancte Bárnaba, ora
Sancte Luca, ora
Sancte Marce, ora
Omnes sancti Apóstoli | et Evangelístæ, oráte
Omnes sancti Discípuli Dómini, oráte
Omnes sancti Innocéntes, oráte
Sancte Stéphane, ora
Sancte Laurénti, ora
Sancte Vincénti, ora
Sancti Fabiáne et Sebastiáne, oráte
Sancti Joánnes et Paule, oráte
Sancti Cosma et Damiáne, oráte
Sancti Gervási et Protási, oráte
Omnes sancti Mártynres, oráte
Sancte Silvéster, ora
Sancte Gregóri, ora
Sancte Ambrósi, ora
Sancte Augustíne, ora
Sancte Hierónyme, ora
Sancte Martíne, ora
Sancte Nicoláë, ora
Omnes sancti Pontífices | et Confessóres, oráte
Omnes sancti Doctóres, oráte
Sancte Antóni, ora
Sancte Benedícte, ora
Sancte Bernárde, ora
Sancte Domínice, ora
Sancte Francíscce, ora
Omnes sancti Sacerdótes | et Levítæ, oráte
Omnes sancti Mónachi | et Eremítæ, oráte
Sancta María Magdaléna, ora
Sancta Agatha, ora
Sancta Lúcia, ora
Sancta Agnes, ora
Sancta Cæcília, ora
Sancta Catharína, ora
Sancta Anastásia, ora
Omnes sanctæ Vírgines | et Víduæ, oráte
Omnes Sancti et Sanctæ Dei, intercédite pro nobis.
Propítius esto, parce nobis Dómine.
Propítius esto, exáudi nos Dómine.
Ab omni malo, líbera nos Dómine.
Ab omni peccáto, líbera
Ab ira tua, líbera
A subitánea et improvísa morte, líbera
Ab insídiis diáboli, líbera
Ab ira, et ódio, | et omni mala voluntáte, líbera
A spíritu fornicatiónis, líbera
A fulgure et tempestáte, líbera
A flagélló terræmótus, líbera
A peste, fame et bello, líbera
A morte perfétua, líbera
Per mystérium sanctæ incarnatiónis tuæ, líbera
Per advéntum tuum, líbera
Per nativitátem tuam, líbera
Per baptísmum | et sanctum jejúnium tuum, líbera
Per crucem et passionem tuam, líbera
Per mortem et sepultúram tuam, líbera
Per sanctam resurrectionem tuam, líbera
Per admirábilem ascensiónem tuam, líbera
Per advéntum Spíritus sancti Parácliti, líbera
In die judícií, líbera
Peccatóres, te rogámus audi nos.
Ut nobis parcas, te rogámus
Ut nobis indúlgeas, te rogámus
Ut ad veram pæniténtiam nos perdúcere di-

gnéris, te rogámus
Ut Ecclésiam tuam sanctam régere | et conser-
váre dignéris, te rogámus
Ut Domnum apostólicum | et omnes ecclesiá-
ísticos órdines | in sancta religióné conser-
váre dignéris, te rogámus
Ut inimícos sanctæ Ecclésiae humiliáre dignéris, te rogámus
Ut Régibus et Princípibus christiánis pacem |
et veram concórdiam donáre dignéris, te rogámus
Ut cuncto pórpolo christiáno pacem | et unitá-
tem largíri dignéris, te rogámus
Ut nosmetípsos in tuo sancto servítio confor-
táre, | et conserváre dignéris, te rogámus
Ut mentes nostras ad cœléstia desidéria érigas, te rogámus
Ut ómnibus benefactóribus nostris | sempítérna
bona retríbuas, te rogámus
Ut ámbinas nostras, fratum, propinquórum et
benefactórum nostrórum | ab ætérna da-
mnatióné erípías, te rogámus
Ut fructus terræ dare | et conserváre dignéris, te rogámus
Ut ómnibus fidélibus defúntis | réquiem ætér-
nam donáre dignéris, te rogámus

(Hic datur benedictio, sanctificatio, et consecratio per
Pontificem rebus consecrándis, ut in locis propriís dicetur.)

1 Sede vacante the words Domnum apostólicum et are omitted
and the petition will read Ut omnes ecclesiastícos órdines, etc.
VENI CREATOR SPIRITUS.

Ut nos exaudire dignérис, te rogámus
Fili Dei, te rogámus
Agnus Dei, qui tollis peccáta mundi, parce nobis Dómine.
Agnus Dei, qui tollis peccáta mundi, exáudi nos Dómine.
Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Christe audi nos.
Christe exáudi nos.
Kyrie éléison.
Christe éléison.
Kyrie éléison.

B.

Veni Creator Spiritus.

1. Veni Créator Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti péctora.

2. Qui díceris Paraclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cáritas,
Et spiritális únticio.

3. Tu septifórmis múnere,
Dígitus patérnæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

4. Accénde lumen sénsibus:
Infúnde amórem córdibus:
Infírma nostri córpóris
Virtúte firmans pérpeti.
5. Hostem repéllas lóngius,  
Pacémque dones prótinus:  
Ductóre sic te prævio  
Vitémus omne nóxium.

6. Per te sciamus da Patrem,  
Noscámus atque Fílium,  
Teque utriúsque Spíritum  
Credámus omni témpore.

7. Deo Patri sit glória,  
Et Fílio, qui a mórtuis  
Surréxit, ac Paráclito  
In sæculórum sæcula.\(^1\) Amen.

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\(^1\) This doxology is an invariable part of the hymn, *Veni Creator Spiritus*, at all seasons of the year. S. R. C., June 20, 1899, n. 4036
APPENDIX II.

Addresses and Decrees of the Council of Trent, formerly read at the Consecration of a Church.¹

Quo facto Pontifex sedens cum mitra in faldistorio, ante foras Ecclesiae ad id parato, brevi sermone populum alloquitur. Quanta, fratres carissimi, Ecclesiis, et Deo dicatis locis habenda sit reverentia, canones, et leges, et universalis religiosus fidelium cultus declarat. Nulli bi enim quam in sacris basilicis, Domino offerri sacrificium debet. Praeipiénte síquidem Domino per Móysen, tabernaculum cum mensa, atque altari, et æreis vasis, utensilibusque consecratum est ad divinum cultum expléndum; ipsum quoque tabernaculum non solum sacrássé, sed óleo quoque linivísse legimus. In ipso autem tabernáculo non álii, quam sancti Sacerdótes, et Levítæ véstibus sacrí ornátí Sacraménta tractabant, et pro populo oblatiónes offerébant. Postmodum tam Reges Hebræórum suum templum, quam Románi christiáni príncipes basilicas a se constrúctas summa in veneratione habuerunt; immunésque ab omni vulgári strépitu, et negotio esse voluérunt; ut domus oratiónis ad álìud nullum commérциum, atque usum accommodaré tur. Eámque privilegii, et immunitátis prærogatívam habère voluérunt; ut si quis temerárie sacrílegas manus apposuisset, gravíssimis supplíciis, afficerétur. Non enim justum visum est, domum Dei altissimi temeráriis præsumptiónibus expósitam esse, nec latrónum (juxta

¹ See Chap. I, Consecration of a Church, No. 86.

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Archidiaconus legat sequentia duo decreta sacrosancti Concilii Tridentini. Sess. 22., cap. XI de Reformatione.

Si quem cléricórum, vel laicórum, quacúmque is dignitáte, étiam impériáli, aut regálí præfúlgeat, in tantum malórum omnium radix cupidítas occupáverit, ut alicújus Ecclésiæ, seu cujúsvis sæculáris, vel reguláris benefícii, Mónitium pietátis, aliorúmque piórum locórum jurisdictiónes, bona, census, ac jura étiam feudália, et emphyteútica, fructus, emolumenta, seu quascúmque obventiones, quæ in ministrórum, et páuperum necessitátes convérti debent, per se, vel per álios, vi vel timóre incússò, seu étiam per suppósitas personás cléricórum, aut laicórum, seu qua-cúmque arte, aut quocúmque quæsíto colóre, in própríos usus convértere, illósque usurpáre præsúmpserit, seu
impedfœ, ne ab iis, ad quos jure pertinent, perciipientur; is anathemati tamdiu subjáceat, quámdiu jurisdictiones, bona, res, jura, fructus, et rédditus, quos occupáverit, vel qui ad eum quomodocúmque étiam ex donatione supóbólitæ personæ pervénerint, Ecclésiæ, ejúsque admini-stratóri, sive beneficiáto, intégre restitúerit, ac deínde a Románo Pontífice absolutiónem obtínuerit. Quod si ejúsdem Ecclésiæ patrónus fúerit, étiam jure patronátus ultra prǽdïctas poenas, eo ipso privátus exsístat. Cléricus vero, qui nefándæ fraudis, et usurpatiônís hujúsmodi fabricátor seu conséntiens fúerit, císdem poenis subjáceat, necon quibuscúmque benefíciis privátus sit et ad quecúmque ália benefícia inhábilis efficiátor; et a suórum Ordínim executióne, étiam post intégram satisfactiónem et absolutiónem, sui Ordínárii arbítrio suspendátur.


Non sunt feréndi, qui váríis ártibus décimas Ecclésiis obveniéntes, subtráhere moliúntur, aut qui ab álìis solvèndas témere óccupant, et in rem suam vertunt, cum decimárum solútio débita sit Deo: et qui eas dare nolúerint aut dantes impédiunt, res aliénas invádunt. Præcipit ígitur sancta Synodus ómnibus, cujuscúmque gradús, et conditióríss sint, ad quos decimárum solútio spectat, ut eas ad quas de jure tenéntur, in pósterum Cathedráli, aut quibuscúmque álìis Ecclésiis, vel persónís, quibus légitíme debéntur, intégre persolvant. Qui vero eas aut sub-trahunt, aut impédiunt, excommunicéntur, nec ab hoc crímine, nisi pléna restitutioné secúta, absolvántur. Hortátur dehinc omnes et súngulos pro christiánæ caritáte, debítóque erga Pastóres suos múneret, ut de bonis sibi a Deo collátís, Epíscopeis et Párochis, qui tenuióribus præsunt Ecclésiis, large subveníre ad Dei laudem, atque ad Pastó-rum suórum, qui pro eis invigilant, dignitátem tuéndam, non gravéntur.
Postea Pontifex ad fundatorem dicat: 

Scias, frater carissime, quoniam non permittunt jura Ecclésias sine ministris, ac dote consecrari. Quemádmodum enim dos matrimónium conséquitur, sic et ad sustentationem ministrórum facultátes necessáriæ sunt. Ea ítaque ratione, frater carissime, scire vólúmus, quot Sacerdótes, et cléricos, et qualem eis honórem vis exhibére, et de quo Ecclésiam dotáre propónis. Et, ut intéllegas, qualem tibi, atque hærédibus tuis honórem, et commoditátem exhibet Ecclésia, scias, ut gratitudinem ipsam ad fundatóres osténdat, quod a sanctis Pátribus statútum est, in diéi dedicationis anniversário solémni, fundatóres et eórum hærédes in processiónibus primos esse debére; et si casu ad egestátem pervénerint, grata recordatione, Ecclésia fundatóris piam liberalitátem recognóscit.

Qui ad interrogata, prout sibi placuerit, respondet; de quo fiat publicum instrumentum, si numerus clericorum, honor, et dos sufficiens fuerit. Tunc fundator ipse, et plebs pro- fitentur se jussa Pontificis impleturos. Deinde Pontifex jubet Deum precari pro eo, qui Ecclesiam construxit, et do-tavit, et pro eo, qui eam consecrari petívit; et concedit illis partem in omnibus bonis, quae ibi fieri continget.

TRANSLATION.

The bishop then sits mitred on a faldstool placed at the church door, and briefly addresses the people.

Dearly beloved brethren: The Sacred Canons,¹ the civil laws, the religious sense of the generality of the faithful, sufficiently declare what reverence is due to churches and places consecrated to God. For it is in consecrated Basilicas only that sacrifice may be offered to the Lord, by Whose command Moses consecrated the Tabernacle

¹ The first part of this address is to be found in the Decretum Gratiani, part 3, De Consecratione, dist. I, c. 2, and 11.
with the altar and table, the brazen vessels, and other utensils for the purposes of Divine worship, and we further learn from Holy Writ, that not only did he consecrate the Tabernacle, but that he anointed it with oil. In this Tabernacle none others but the consecrated Priests and the Levites, clad in sacred garments, performed their mystic functions, and offered sacrifices for the people. In after times the Christian Roman Emperors showed no less reverence for the Basilicas they had founded than did the Jewish Kings for the Temple of Solomon, excluding therefrom the noise and bustle of secular business, so that the house of prayer might be devoted to no other purpose. They further attached to them such privileges and immunities, that every sacrilegious violation thereof was visited with the most severe punishments. For it did not seem to them right that the dwelling of the Most High God should be exposed to sacrilegious outrage, or that, to use the words of very Truth, it should become a "den of thieves." 1 It is a place of refuge, a harbor for the shipwrecked, where they may ride at anchor in safety from the storm. Hither do they come that ask for favors, and their lawful prayers are granted. Hither do those doomed to die flee for refuge, and by the entreaties of the Priests obtain the pardon of their evil deeds. You will, therefore, dearest brethren, enter the churches dedicated to God with great reverence, and offer therein to the Lord the sacrifice of a heart cleansed from guilt. This church you have founded (or N. has founded), to which the Supreme Pontiffs N. and N. have granted privileges, and which you have (or N. the founder has) humbly besought us to consecrate, is one of these Basilicas. Now we, yielding to your (his) reasonable petition, do consecrate it in honor of God Almighty, of Blessed Mary ever Virgin, and of all

1 St. Matt. xxi. 13.
the Saints, and in memory of St. N. In the altar thereof we have determined, with God’s blessing, to place the Relics of SS. N. and N., and under such an altar, or such a place, lie the bodies or the Relics of SS. N. and N., and all who devoutly visit them may obtain an Indulgence of . . ., granted by . . . I further remind you, dearest brethren, that you should pay to the full to the Priests and churches the tithes which are a tribute to God. The Lord claims them for Himself, in token of His universal dominion. Listen to St. Augustine: ¹ “Tithes are a tribute paid for the need of our souls. If thou pay tithes, thou shalt be rewarded, not only with increase of store, but with health of soul and body. For it is not gain, but a token of submission God requires at our hands. He, our God, Who has been pleased to bestow on us all we have, is content to receive from us a tenth in return, not for His own, but for our advantage. But if it be sinful to be slow in paying, how much greater the guilt of withholding them? Pay the tithe of what accrues to thee from military service, from thy trade or handicraft. For as by paying tithes thou ensurest to thyself both earthly and heavenly rewards, why shouldst thou suffer covetousness to rob thee of a twofold blessing? For God’s dealings are most fair; if thou refuse Him the tithe, He will strip thee of all but a tithe. Thou shalt yield perforce to a brutal soldier what thou withholdest from the Priest; the public treasury will swallow up what has been refused to Christ. ‘Turn ye unto Me, saith the Lord,’ by the Prophet, ‘and I will turn to you. And you have said, Wherein shall we turn?’

¹ This quotation from St. Augustine, to be found in the Decretum Gratiani, part 2, c. 66, is a cento from one of the Sermons for the season (de Tempore), Sermon 219, but in the Maurist Benedictine edition numbered 277 and justly rejected by the editors as spurious. The custom of paying tithes had not yet crystallized into law in St. Augustine’s day, and the sermon supposes all along a strict obligation.
Shall a man rob God? Yet do you rob Me. But you say, Wherein have we robbed Thee? In tithes and first-fruits. Ye are cursed with dearth, for you have robbed Me, even the whole nation of you. Bring all the tithes into My storehouse, let there be food in My house, and prove Me now herewith, saith the Lord, if I will not open unto you the flood-gates of the heavens and pour out unto you a blessing until there be not room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your land, neither shall your vine be barren in the field, saith the Lord of Armies. And all nations shall call you blessed, for you shall be a land of delight, saith the Lord of Hosts.'"

Let us then beware of God's anger, and pay tithes as the tribute due to God, nor forego the rewards we look for, for a momentary profit. Allow, then, dearest brethren, these truths to sink deep into your minds, and cheerfully put them into practice, that so ye may deserve eternal good things in reward of temporal benefactions.

*The Archdeacon shall here read the two following Decrees of the Holy Council of Trent.*

**Sess. XXII., Chap. XI., On Reformation.**

"If any cleric or layman, by whatsoever dignity pre-eminent, be he even emperor or king, should be so possessed by covetousness, that root of all evils, as to presume to convert to his own use, and to usurp,—by himself or by others, by force or fear, or even by means of any suborned persons, whether lay or clerical, or by any artifice, or under any colorable pretext whatsoever,—the jurisdictions, property, rents, and rights, even those held in fee or under lease, the fruits, emoluments, or any sources of revenue whatsoever, belonging to any church,

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1 Mal. iii. 7-12.
or to any benefice, whether secular or regular, to Monts-de-piété, or to any other pious foundations, which ought to be employed for the needs of the ministers thereof, and of the poor; or shall presume to hinder them (in any of the ways aforesaid) from being received by those unto whom they of right belong; he shall lie under an anathema until he shall have wholly restored to the church, and to the administrator or beneficiary thereof, the jurisdictions, property, effects, rights, fruits, and revenues which he has seized upon, or in whatsoever way they have come to him, even by way of gift from a suborned person; and until he shall, furthermore, have obtained absolution from the Roman Pontiff. And if he be the patron of the said church, he shall, besides the penalties aforesaid, be thereupon deprived of the right of patronage. And the cleric who shall be the author of, or consenting to, any execrable fraud and usurpation of this kind, shall be subjected to the same penalties; as also he shall be deprived of all benefices whatsoever, and be rendered incapable of any others whatsoever; and even after entire satisfaction and absolution, he shall be suspended from the exercise of his Orders, at the discretion of his Ordinary.”

Sess. XXV., Chap. XII., On Reformation.

“Those are not to be borne with who, by various artifices, endeavor to withhold the tithes accruing to the churches; nor those who rashly take possession of, and apply to their own use, the tithes which have to be paid by others, whereas the payment of tithes is due to God; and they who refuse to pay them, or hinder those who give them, usurp the property of another. Wherefore, the holy Synod enjoins on all, of whatsoever rank and condition they be, to whom it belongs to pay tithes, that they henceforth pay in full the tithes, to which they are bound in law,
to the cathedral church, or to whatsoever other churches or persons they are lawfully due. And they who either withhold them, or hinder them from being paid, shall be excommunicated; nor be absolved from this crime, until after full restitution has been made. It further exhorts all and each, that, of their Christian charity, and the duty which they owe to their own pastors, they grudge not, out of the good things that are given them by God, to assist bountifully those Bishops and Parish Priests who preside over the poorer churches; to the praise of God, and to maintain the dignity of their own pastors who watch for them."

*The Bishop shall then address the Founder.*

You are aware, dearly beloved brother, that the Sacred Canons do not allow the consecration of churches that are destitute of endowment and ministers. For even as marriage ¹ presupposes a dowry, so too are means needed for the support of the ministering clergy. We would therefore know, dearest brother, the number of priests and clerks, and the appointments you purpose allowing them, and what endowment you intend to settle on the church. And that you may understand what honor and advantages Holy Church confers on thyself and heirs, know that, in token of her gratitude towards Founders, it has been decreed by the holy Fathers ² that, on the solemn anniversary of the day of dedication, the first place in processions is to be given to Founders and their heirs; and should it happen that they come to want, the Church gives proof of her grateful remembrance of the Founder's pious liberality.³

2 See *Decretals*, Book 3, Title 38, Chap. 25, "De jure patronatus."
3 Canon 37 of the Fourth Council of Toledo (A.D. 633) com-
The Founder makes such reply to these questions as to him seems good; and a deed is drawn up, if the number of the clergy, the stipend, and endowment be sufficient. The Founder and the people then promise to fulfil the bishop's injunctions. The bishop next tells them to pray for him who has built and endowed the church, for him who has petitioned for its consecration, and he assigns them a share in all the good works that shall there be performed.

mands the Incumbent to relieve the Founder of his church, or his descendants, in case of need.
APPENDIX III.

Inscriptions for Altars.

The following examples may serve as suggestive models.

1° They are composed of Roman capitals throughout;
2° A period (.) is placed after each word, whether written in full or abbreviated, except at the end of the lines.

SACRUM. HIC. FACIENS
SIS. MEMOR
N . . . N . .

PACEM. CÆLESTIUM. ADPRECAMINI
N . . . N . .
QUI. HOC. TEMPLUM. DONIS. ET
BENEFCIIS. CUMULAVIT

UT. HIC. PRO. DEFUNCTIS
QUOTIDIE
PERLITARE. SIT. FAS

GRATIÆ. PERSOLVENDÆ. CAUSSA
EXSTRUXIT.
N . . . N . .

ALTARE. PRIVILEGIATUM

296
INSCRIPTIONS FOR ALTARS.

IN. HONOREM. S. BERNARDI
MONIMENTUM. OBSEQUII
N ... N ... 

SANCTAE. CAROLAE. VOTIS. QUÆ
DEO. UNI. ÂTERNO
HIC. OFFERUNTUR. PROPITIUS. ANNUAS

SACRUM. HIC. OPERANTES
FUNCTIS. VITA. SODALIBUS
N ... N ...
OPEM. A. DEO. RITE
IMPLORATE

O. CÆLITES. SANCTISSIMI
PROPITII. AUGETE. BENEFICIIS
N ... N ...
UT. ILLE. (ILLA.) HOC. TEMPLUM
DONIS. CUMULAVIT

PIÆ. MEMORIÆ
N ... N ...
FUNDATORIS

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Consecranda: rites and 
ceremonies observed at 
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