

THE MOST REVEREND
GERMÁN FLIESS

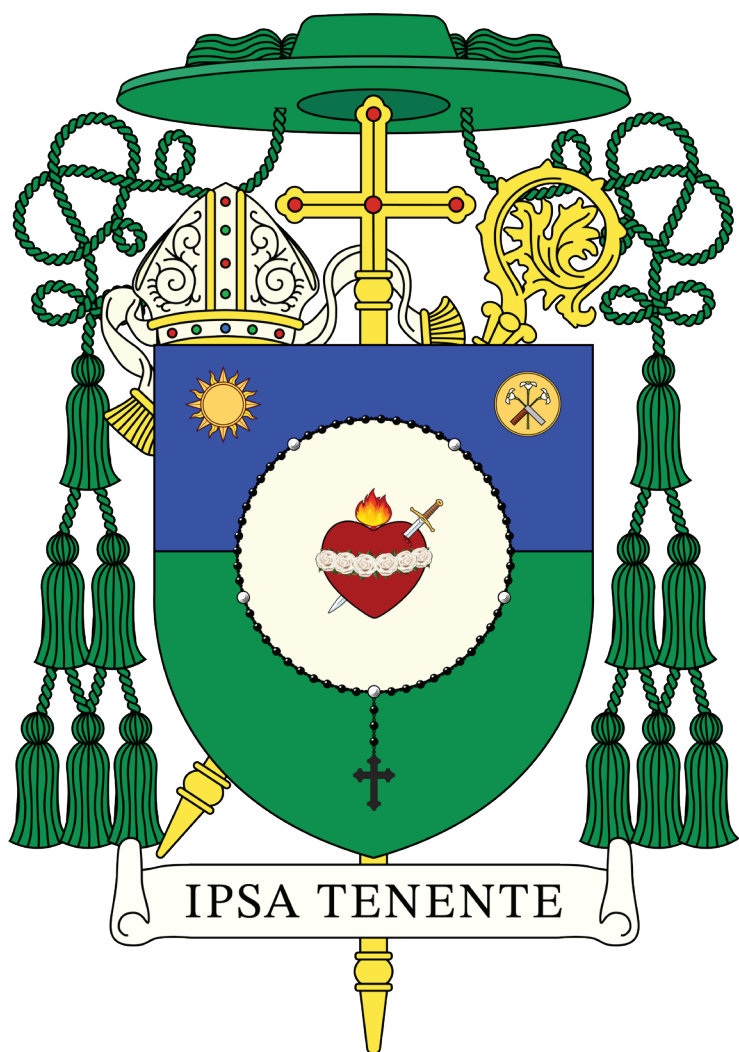
Ceremony of Episcopal Consecration

The Ceremony of Consecration of a Bishop

Compiled by
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THE COAT-OF-ARMS OF
THE MOST REVEREND GERMÁN FLIESS

A BISHOP'S COAT OF ARMS is composed of a shield with its symbols, called in heraldry "charges", a scroll with the motto, and the external ornaments indicating office. In the case of a bishop with

jurisdiction, the shield is divided in two: the section to the left of the reader contains the symbols of the diocese, while that to the reader's right represents the purely personal insignia of the bishop. Because of lack of jurisdiction, the coat of arms of Bishop Fliess does not have the usual division, and is restricted to his personal episcopal symbols, which were selected to express the chief theological and spiritual guiding lines of his episcopacy.

The main figure in the shield is the Immaculate Heart of Mary, "a fountain of light" (St. John Eudes) and of spiritual strength, and as such chosen by Bp. Fliess as the main patron of his episcopacy. It is surrounded with white roses, a symbol of purity, and transfixed with a sword representing her sorrows, while the flames on top denote its immense charity towards God and men. The heart is surrounded by a Rosary, which, being "the most powerful ... means for dispelling religious ignorance and extirpating error and heresy" (St. Anthony Mary Claret) is an appropriate emblem for the shield of a bishop, whose solemn duty is to work for those ends.

To the top right, there is a medallion containing a carpenter's square with three lilies, which are a symbol of chastity. These two items are a traditional emblem of St. Joseph, patron of the Universal Church. To the top left there is a radiating sun representing St. Thomas Aquinas, whom the bishop has chosen as his master and patron in the study of Sacred Doctrine.

The background of the shield is composed of green, the symbol of hope, and blue (azure), which symbolizes loyalty and truth.

The coat of arms is completed by the external ornamentation, which is a gold (yellow) processional cross, flanked by a miter and a crozier, over which there is a pontifical hat with six tassels on each side, disposed in three rows, all in green. These are the heraldic insignia of the rank of bishop.

Finally, at the bottom, there is the scroll with the Motto, taken from St. Bernard's classic sermon on Our Lady. *Ipsa tenente* translates literally as "She upholding". The full phrase of the Mellifluous Doctor is *Ipsa tenente, non corrui*, "If she holds you, you do not fall". These words express the bishop's trustful commending of his episcopacy and his salvation to the protection of Mary.

Officers of the Mass

His Excellency, the Consecrator

The Most Reverend Donald Jerome Sanborn

Assistant Priest

Reverend Oscar Saavedra

Deacon of the Mass

Reverend Nicolás Despósito

Subdeacon of the Mass

Reverend Gregory R. Barnes

Masters of Ceremonies

Reverend Luke Petrizzi

Raymond von Berge

Pedro de Araujo

Assistants to His Excellency, the Consecrator

Crosier

José Santos Casas

Thurifer

Andrew Nowrouz

First Acolyte

Joseph Tobias

Second Acolyte

Thomas Tobias

Mitre

Thomas Halm

Cross Bearer

Matheus Alves

Book

Michael Bertke

Bugia

Gregory Tirona

Officers of the Mass

His Excellency, the First Attending Bishop

The Most Reverend Joseph Sean Selway

Assistant Priest in Place of the Second Attending Bishop

Reverend Michael DeSaye

His Excellency, the Bishop-Elect

Reverend Germán Fliess

Assistant to His Excellency, the Bishop-Elect

Secretary

Reverend Tobias Bayer

Assistants to His Excellency, the First Attending Bishop

Book

Aedan Gilchrist

Miter

Christian Pawlowski

Assistant to the Priest in Place of the Second Attending Bishop

Book

Michael Hudson

Music of the Mass

Performed by the Choir of
Our Lady Queen of Martyrs Church

Conductor & Organist
Christina Eldracher

Singers

Elizabeth Barnes
Martha Barnes
Collin Branigan
Katie Bucheli
Regina Bucheli
Sara Bucheli
Angela Eldracher
Imogen Eldracher
John Eldracher

Justin Eldracher
Mary Eldarcher
Peter Eldracher
Regina Eldracher
Vincent Eldracher
Nick McClorey
Jennifer Woodruff
Joseph Woodruff

Processional
Regnavit Dominus
XIIth Century

Common of the Mass
Mass 11
Gregorian

Offertory Motets
Nobis Datus
Composed by Tomás Luis de Victoria
Jesu Rex Admirabilis
Composed by Giovanni Palestrina

Communion Motets
Jesu Dulcis Memoria
Composed by Tomás Luis de Victoria
Veni Jesu Amor Mi
Composed by Luigi Cherubini

Recessional
Ecce Sacerdos Magnus
Composed by Maximilian Stadler

Organ Postlude
Emperor's Fanfare
Composed by Antonio Soler

INTRODUCTION TO THE RITE

The liturgy of the Consecration of a Bishop may properly be divided into: the preliminary examination, the consecration proper, and the investiture.

The first part is comprised of the examination, in which the Bishop-elect is made to profess categorically his belief in the different matters of faith that have been particularly attacked by heretics, especially the doctrine of the Incarnation. These preliminaries having been duly accomplished, the Mass is begun, its simultaneous celebration by Consecrator and Bishop-elect betokening the unity of their faith.

Immediately after the Gradual or Tract, the Consecration ceremony begins with the solemn announcement by the Consecrator of the awe-inspiring duties of a Bishop. The different rites and prayers sufficiently indicate their purpose. The majesty of the plain chant in the Litanies, the Veni Creator, and the Preface is perhaps unsurpassed by any other portion of the liturgy.

The main part of the Consecration being finished, the new Bishop is invested with the crosier and ring proper to the Episcopal order, the prayers and admonitions accompanying the investiture clearly indicating their uses and purposes.

The Mass proceeds with the Consecrator and new Bishop celebrating in unison at the same altar. After the Communion, in which the new Bishop communicates both of the Sacred Host and the Precious Blood, he receives the mitre and gloves, which have been solemnly blessed by the Consecrator. Then with the utmost pomp the new Bishop is enthroned on the episcopal seat while the magnificent Te Deum is intoned. During the hymn he is led between the two assistant Bishops around the church, blessing the people as he goes. Afterward he is received by the Consecrator by the kiss of peace, and the function is ended.

Only those who appreciate the hierarchical importance of the episcopate will thoroughly understand the sublimity of the whole ceremony.

THE EXAMINATION OF THE BISHOP-ELECT



At a suitable hour the Consecrator, the Bishop-elect, the assistant bishops, and the others who are to be present at the consecration, assemble at the church, and the Consecrator, having prayed before the altar, ascends to his throne if he is in his own diocese, or goes to his chapel, to the faldstool near the Epistle corner, and there is vested as usual. The Bishop-elect, with the assistant bishops goes to his chapel and there puts on the necessary vestments, namely, if the Mass be sung, the amice, alb, cincture and the stole, crossed as it is worn by priests. If, however, the office is read, he can, before he takes the above-mentioned vestments, put on the sandals and read the Psalm Quam Dilecta, etc. The assistant bishops, in the meanwhile, put on the vestments as above.

All being ready, the Consecrator goes to the middle of the altar and there sits on the faldstool with his back to the altar. The Bishop-elect, vested and wearing his biretta, is led between the two assistant bishops vested and mitred, and when he comes before the Consecrator, uncovering his head and profoundly bowing, he makes a reverence to him, the assistant bishops, with their mitres on, slightly inclining their heads.

Then they sit at a little distance from the Consecrator so that the Bishop-elect faces the Consecrator; the senior assistant bishop sits at the right hand of the Bishop-elect, the junior at his left, facing one another.

Then the Bishop-elect and the assistants being seated, the Consecrator reads in an audible voice the following examination, which should always be read as it is written, in the singular, even if many are examined together. The assistant bishops say in a lower voice whatsoever the Consecrator says, and all should retain their mitres and be seated.

Antiqua sanctorum Patrum institutio docet, et praecipit, ut is qui ad Episcopatus ordinem eligitur, antea diligentissime examinetur cum omni charitate, de fide sanctae Trinitatis: et interrogetur de diversis causis, et moribus, quae huic regimini congruunt, ac necessaria sunt retineri secundum Apostoli dictum: Manus nemini cito imposueris. Et ut etiam is, qui ordinandus est, erudiat, qualiter sub hoc regimine constitutum oporteat conversari in Ecclesia Dei; et ut irreprehensibiles sint, qui ei manus ordinationis imponunt. Eadem itaque auctoritate et praecepto, interrogamus te, dilectissime frater, charitate sincera, si omnem prudentiam tuam, quantum tua capax est natura, divinae Scripturae sensibus accommodare volueris.

The ancient rule of the holy Fathers teaches and ordains that he who is chosen to the order of bishop, shall be with all charity examined diligently beforehand concerning his faith in the Holy Trinity, and shall be questioned concerning the different objects and rules which pertain to this government and are to be observed, according to the word of the apostle: "impose hands hastily on no man." This is done in order that he who is to be consecrated may be instructed how it behooveth one placed under this rule to conduct himself in the Church of God, and also that they may be blameless who impose on him the hands of ordination. Therefore by the same authority and commandment, with sincere charity, we ask you, dearest brother, if you desire to make your conduct harmonize, as far as your nature allows, with the meaning of divine Scripture.

Then the Bishop-elect, rising slightly, with uncovered head, answers:

Ita ex toto corde volo in omnibus consentire, et obedire.

With my whole heart I wish in all things to consent and obey.

And he will act in like manner when making all the other responses that follow, and if there are many Bishops-elect, each one will answer thus in turn. The Consecrator interrogates.

Vis ea, quae ex divinis Scripturis intelligis, plebem, cui ordinandus es, et verbis docere, et exemplis?

Q. Will you teach the people for whom you are ordained, both by words and by example, the things you understand from the divine Scriptures?

Volo.

R̄. I will.

Vis traditiones orthodoxorum Patrum,

Q. Will you receive, keep and teach

ac Decretales sanctae et Apostolicae
Sedis constitutiones veneranter
suscipere, docere, ac servare?

Volo.

Vis beato Petro Apostolo, cui a Deo
data est potestas ligandi, ac solvendi;
ejusque Vicario suisque Successoribus,
Romanis Pontificibus, fidem,
subjectionem, et obedientiam,
secundum canonicam auctoritatem, per
omnia exhibere?

Volo.

Vis mores tuos ab omni malo
temperare, et quantum poteris,
Domino adjuvante, ad omne bonum
commutare?

Volo.

Vis castitatem, et sobrietatem cum Dei
auxilio custodire, et docere?

Volo.

Vis semper in divinis esse negotiis
mancipatus, et a terrenis negotiis, vel
lucris turpibus alienus quantum te
humana fragilitas consenserit posse?

Volo.

Vis humilitatem, et patientiam in teipso
custodire et alios similiter docere?

Volo.

Vis pauperibus, et peregrinis,
omnibusque indigentibus esse propter
nomen Domini affabilis, et misericors?

with reverence the traditions of the
orthodox fathers and the decretal
constitutions of the Holy and
Apostolic See?

R. I will.

Q. Will you exhibit in all things fidelity,
submission, obedience, according to
canonical authority, to Blessed Peter
the Apostle, to whom was given by
God the power of binding and of
loosing, and to his Vicar and to his
successors the Roman Pontiffs?

R. I will.

Q. Will you refrain in all your ways
from evil and, as far as you are able,
with the help of the Lord, direct them
to every good?

R. I will.

Q. Will you observe and teach with the
help of God, chastity and sobriety?

R. I will.

Q. Will you, as far as your human
frailty shall allow, always be given up to
divine affairs and abstain from worldly
matters or sordid gains?

R. I will.

Q. Will you cultivate in yourself
humility and patience, and teach others
to do likewise?

R. I will.

Q. Will you, for the Lord's sake, be
affable and merciful to the poor and to
pilgrims and all those in need?

Volo.

℟. I will.

Then the Consecrator says to him:

Haec omnia, et caetera bona tribuat tibi Dominus, et custodiat te, atque corroboret in omni bonitate.

May the Lord bestow upon thee all these things and every other good thing, and preserve thee and strengthen thee in all goodness.

And all the clergy answer:

Amen.

Amen.

The examination is then continued by the Consecrator:

Credis, secundum intellegentiam, et capacitatem sensus tui, sanctam Trinitatem, Patrem, et Filium et Spiritum Sanctum, unum Deum omnipotentem, totamque in sancta Trinitate Deitatem, coessentialem, consubstantialem, coaeternam, et coomnipotentem, unius voluntatis, potestatis, et majestatis, creatorem omnium creaturarum, a quo omnia, per quem omnia, et in quo omnia, quae sunt in coelo, et in terra, visibilia, et invisibilia, corporalia, et spiritualia?

Q. Do you believe, according to your understanding and the capacity of your mind, in the Holy Trinity, the Father and the Son and the Holy Ghost, one God almighty and the whole Godhead, in the Holy Trinity coessential, consubstantial, coeternal, and co-omnipotent, of one will, power and majesty, the Creator of all creatures, by whom are all things, through whom are all things, and in whom are all things in heaven and on earth, visible and invisible, corporeal and spiritual?

Assentio, et ita credo.

℟. I assent and do so believe.

Credis singulam quamque in sancta Trinitate personam unum Deum, verum, plenum, et perfectum?

Q. Do you believe each single person of the Holy Trinity is one God, true, full and perfect?

Credo.

℟. I do believe.

Credis ipsum Filium Dei, Verbum Dei aeternaliter natum de Patre, consubstantialiter, coomnipotentem et coaequalem per omnia Patri in divinitate, temporaliter natum de Spiritu Sancto ex Maria semper Virgine, cum anima rationali, duas habentem nativitates, unam ex Patre aeternam, alteram ex Matre temporalem, Deum verum, et hominem verum, proprium in utraque natura, atque perfectum, non adoptivum, nec phantasmaticum, sed unicum, et unum Filium Dei in duabus, et ex duabus naturis, sed in unius personae singularitate, impassibilem, et immortalem divinitate, sed in humanitate pro nobis, et pro salute nostra passum vera carnis passione, et sepultum, ac tertia die resurgentem a mortuis vera carnis resurrectione; die quadragesimo post resurrectionem cum carne, qua resurrexit, et anima ascendisse ad coelum, et sedere ad dexteram Patris; inde venturum judicare vivos, et mortuos; et redditurum unicuique secundum opera sua, sive bona fuerint, sive mala?

Assentio, et ita per omnia credo.

Credis etiam Spiritum Sanctum, plenum, et perfectum, verumque Deum, a Patre et Filio procedentem, coaequalem, et coessentialiter, coomnipotentem, et coaeternum per omnia Patri, et Filio?

Credo.

Q. Do you believe in the Son of God, the Word of God eternally begotten of the Father, consubstantial, coomnipotent and coequal in all things to the Father in divinity, born in time of the Holy Ghost from Mary ever Virgin, with a rational soul, having two nativities, one eternal from the Father, the other temporal from the Mother, true God and true Man, proper and perfect in both natures, not the adopted nor the fantastic, but the sole and only Son of God in two natures and of two natures, but in the singleness of one person, incapable of suffering, and immortal in His divinity, but Who suffered in His humanity for us and for our salvation, with real suffering of the flesh, and was buried, and, rising on the third day from the dead with a true resurrection of the flesh, on the fortieth day after resurrection, with the flesh wherein He rose and with His soul, ascended into Heaven and sitteth at the right hand of the Father, thence to come to judge the living and the dead, and to render to everyone according to his works as they shall have been good or bad?

℟. I assent and so in all things do I believe.

Q. Do you believe also in the Holy Ghost full and perfect and true God proceeding from the Father and the Son, coequal and coessential, coomnipotent and coeternal in all things with the Father and the Son?

℟. I believe.

Credis hanc sanctam Trinitatem, non tres Deos, sed unum Deum omnipotentem, aeternum, invisibilem, et incommutabilem?

Credo.

Credis sanctam, catholicam, et apostolicam, unam esse veram Ecclesiam, in qua unum datur verum baptisma, et vera omnium remissio peccatorum?

Credo.

Anathematizas etiam omnem haeresim, extollentem se adversus hanc sanctam Ecclesiam catholicam?

Anathematizo.

Credis etiam veram resurrectionem ejusdem carnis, quam nunc gestas, et vitam aeternam?

Credo.

Credis etiam novi, et veteris Testamenti, legis, et Prophetarum, et Apostolorum, unum esse auctorem Deum, ac Dominum omnipotentem?

Credo.

Q. Do you believe that this Holy Trinity is not three Gods, but one God, almighty, eternal, invisible and unchangeable?

R. I believe.

Q. Do you believe that the holy Catholic and Apostolic Church is the one true Church in which there is but one true baptism and the true remission of all sins?

R. I believe.

Q. Do you also anathematize every heresy that shall arise against this holy Catholic Church?

R. I do anathematize it.

Q. Do you believe also in the true resurrection of this same flesh of yours, and in life everlasting?

R. I do believe.

Q. Do you believe also that God and the Lord Almighty is the sole author of the New and Old Testaments, of the Law, and of the Prophets, and of the Apostles?

R. I do believe.

Afterwards the Consecrator says:

Haec tibi fides augeatur a Domino, ad veram, et aeternam beatitudinem, dilectissime frater in Christo.

May this faith be increased in thee, by the Lord, unto true and eternal happiness, dearest brother in Christ.

All the clergy answer:

Amen

Amen.

THE BEGINNING OF MASS

The examination being finished, the aforesaid assistant bishops lead the Bishop-elect to the Consecrator, whose hand is reverently kissed by the Bishop-elect, kneeling. Then the Consecrator, laying aside his mitre, and turning towards the altar with the ministers, says in the usual manner the Confession, the Bishop-elect remaining at his left hand, and the bishops standing before their seats say in like manner the Confession, with their chaplains.

C. In nómine Patris, et Fílii, ✠ et
Spiritus Sancti. Amen.

Introíbo ad altáre Dei.

E. Ad Deum qui lætíficat juventútem
meam.

In the Name of the Father, ✠ and of
the Son, and of the Holy Ghost. Amen.

I will go in unto the Altar of God.

To God, Who giveth joy to my youth.

Psalm 42.

C. Júdica me, Deus, et discérne causam
meam de gente non sancta: ab hómine
iníquo, et dolóso érué me.

E. Quia tu es, Deus, fortitúdo mea:
quare me repulísti, et quare tristis
incédo, dum afflígit me inimícus?

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

E. Et introíbo ad altáre Dei: ad Deum
qui lætíficat juventútem meam.

C. Confitébor tibi in cíthara, Deus,
Deus meus: quare tristis es, ánima mea,
et quare contúrbas me?

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

C. Glória Patri, et Fílio, et Spirítui
Sancto.

E. Sicut erat in princípío et nunc, et
semper, et in sæcula sæculórum. Amen.

C. Introíbo ad altáre Dei.

Judge me, O God, and distinguish my
cause from the nation that is not holy:
deliver me from the unjust and
deceitful man.

For Thou, O God, art my strength:
why hast Thou cast me off? and why
do I go sorrowful whilst the enemy
afflicteth me?

Send forth Thy light and Thy truth:
they have led me and brought me unto
Thy holy hill, and into Thy tabernacles.

And I will go in unto the Altar of
God: unto God, Who giveth joy to my
youth.

I will praise Thee upon the harp, O
God, my God: why art thou sad, O my
soul? and why dost thou disquiet me?

Hope thou in God, for I will yet
praise Him: Who is the salvation of my
countenance, and my God.

Glory be to the Father, and to the
Son, and to the Holy Ghost.

As it was in the beginning, is now, and
ever shall be, world without end.
Amen.

I will go in unto the Altar of God.

E. Ad Deum qui lætíficat juventútem meam.
 C. Adjutórium nostrum ✠ in nómine Dómini.
 E. Qui fecit cælum et terram.

Unto God, Who giveth joy to my youth.
 Our help ✠ is in the Name of the Lord.
 Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, the Consecrator says the Confession.

C. Confiteor Deo omnipotenti, etc.
 E. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam atérnam.
 C. Amen.
 E. Confiteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joanni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitatíone, verbo et ópere: mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper Virginem, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

I confess to Almighty God, etc.
 May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
 Amen.
 I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you Father, that I have sinned exceedingly, in thought, word and deed: (*He strikes his breast three times*) through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray to the Lord our God for me.

C. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam atérnam.
 E. Amen.

May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
 Amen.

The maniple is placed on the left arm of the Consecrating Prelate, who then makes the sign of the Cross, saying:

C. Indulgéntiam, ✠ absolutíonem, et remissíonem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.
 E. Amen.
 C. Deus, tu convérsus vivificábis nos.

May the Almighty and merciful God grant us pardon, ✠ absolution, and remission of our sins.
 Amen.
 Thou wilt turn, O God, and bring us

E. Et plebs tua lætabitur in te.

C. Ostēde nobis, Dómine,
misericórdiam tuam.

E. Et salutáre tuum da nobis.

C. Dómine, exáudi oratiónem meam.

E. Et clamor meus ad te véniat.

C. Dóminus vobíscum.

E. Et cum spíritu tuo.

C. Orémus.

to life.

And Thy people shall rejoice in
Thee.

Show us, O Lord, Thy mercy.

And grant us Thy salvation.

O Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

The Consecrating Prelate and the Bishop-Elect bow to each other. The Consecrator ascends to the altar to continue Mass as usual. The Bishop-Elect is conducted by the assisting Bishops to his chapel, where, after his cope is taken off, he is vested with sandals, pectoral cross, stole, tunic, dalmatic, chasuble, and maniple. He then turns to the altar, where from a missal placed before him in the center, he recites the prayers of the Mass with the Consecrating Prelate, as follows:

Aufer a nobis, quæsumus, Dómine,
iniquitátes nostras: ut ad Sancta
sanctorum puris mereámur méntibus
introíre. Per Christum Dóminum
nostrum. Amen.

Orámus te, Dómine, per mérita
Sanctorum tuorum, quorum reliquiæ
hic sunt, et ómnium Sanctorum: ut
indulgére dignéris ómnia peccáta mea.
Amen.

Take away from us our iniquities, we
entreat Thee, O Lord, that with pure
minds we may worthily enter into the
Holy of Holies. Through Christ our
Lord. Amen.

We beseech Thee, O Lord, by the
merits of Thy Saints, whose relics are
here, and of all the Saints, that Thou
wilt deign to pardon me all my sins.
Amen.

The Consecrating Prelate kisses the beginning of the Gospel of the day in a missal held up to him by one of his chaplains. The altar is then incensed. When blessing the incense, the Prelate says:

Ab illo ✠ benedicáris, in cuius honóre
cremáberis. Amen.

Be blessed ✠ by Him in whose honor
thou art burnt. Amen.

After the incensation of the altar the Mass continues at the faldstool.

Introit. Ps. 138:17

Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principatus eórum. *Ps. 138:1-2.* Dómine, probásti me et cognovísti me: tu cognovísti sessiónem meam et resurrectionem meam. *℟̃. Glória Patri.*

But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *Ps 138:1-2.* Lord, thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. *℟̃. Glory be.*

THE KYRIE AND GLORIA

Kýrie, eléison. *(ter)*
Christe, eléison. *(ter)*
Kýrie, eléison. *(ter)*

Lord, have mercy. *(Three times)*
Christ have mercy. *(Three times)*
Lord have mercy. *(Three times)*

Glória in excélsis Deo, et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe. Cum Sancto Spíritu, ✠ in glória Dei Patris. Amen.

Glory be to God on high. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, Only-begotten Son, O Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone, O Jesus Christ, art most high. With the Holy Ghost, ✠ in the glory of God the Father. Amen.

The Consecrating Prelate turns to the people and says:

℟̃. Pax vobis.

℟̃. Peace be to you.

The Bishop-Elect does not turn towards the people, but instead says:

Ÿ. Dominus vobiscum.

℞. Et cum spíritu tuo.

Ÿ. The Lord be with you.

℞. And with thy spirit.

THE COLLECTS

First is the Collect of the day, to which is joined under one conclusion the Collect for the Administration of Holy Orders. Then follows the Commemoration of the Feria. This order is followed also for the Secret and Postcommunion.

Orémus.

Majestátem tuam, Dómine, suppliciter exorámus: ut, sicut Ecclésiæ tuæ beátus Andréas Apóstolus éxstitit prædicátor et rector; ita apud te sit pro nobis perpétuus intercessor.

Adesto supplicationibus nostris, omnipotens Deus, ut quod humilitatis nostræ gerendum est ministerio, tuæ virtutis impleatur effectū. Per Dominum nostrum Jesum, Christum Filium tuum, qui tecum vivit, et regnat in unitate Spíritus Sancti Deus, per omnia sæcula sæculorum.

℞. Amen.

Let us pray.

We supplicate Thy majesty, O Lord, that as blessed Andrew was in this world a preacher and ruler of Thy Church, so he may be our constant intercessor before Thee.

Attend to our supplications, Almighty God, so that what is to be performed by our humble ministry may be fulfilled by the effect of Thy power. Through Our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.

℞. Amen.

Commemoration of the Feria:

Excita, quæsumus, Dómine, poténtiam tuam, et veni: ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegénte éripi, te liberánte salvári: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus: per ómnia sǎcula sǎculórum.

℞. Amen.

Bestir, O Lord, Thy might, we pray Thee and come; that, defended by Thee, we may deserve rescue from approaching dangers brought on by our sins, and being set free by Thee, obtain our salvation. Who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. ℞. Amen.

EPISTLE. *Rom. 10, 10-18*

Lectio Epistolæ beāti Pauli Apóstoli
ad Romános.

Fratres: Corde enim créditur ad
justítiam: ore autem conféssio fit ad
salútem. Dicit enim Scriptúra: Omnis,
qui credit in illum, non confundétur.
Non enim est distinctio Judæi et Græci:
nam idem Dóminus ómnium, dives in
omnes, qui ínvocant illum. Omnis
enim, quicúmque invocáverit nomen
Dómini, salvus erit. Quómodo ergo
invocabunt, in quem non credidérunt?
Aut quómodo credent ei, quem non
audiérunt? Quómodo autem áudient
sine prædicánte? Quómodo vero
prædicábunt, nisi mittántur? Sicut
scriptum est: Quam speciósi pedes
evangelizántium pacem, evangelizán-
tium bona! Sed non omnes obédiunt
Evangelio. Isaías enim dicit: Dómine,
quis crédidit auditui nostro? Ergo fides
ex auditu, auditus autem per verbum
Christi. Sed dico: Numquid non
audiérunt? Et quidem in omnem
terram exívit sonus eórum, et in fines
orbis terræ verba eórum.

℟. Deo gratias.

Lesson from the Epistle of blessed
Paul the Apostle to the Romans.

Brethren: For, with the heart, we
believe unto justice; but, with the
mouth, confession is made unto
salvation. For the scripture saith:
Whosoever believeth in him, shall not
be confounded. For there is no
distinction of the Jew and the Greek:
for the same is Lord over all, rich unto
all that call upon him. For whosoever
shall call upon the name of the Lord,
shall be saved. How then shall they call
on him, in whom they have not
believed? Or how shall they believe
him, of whom they have not heard?
And how shall they hear, without a
preacher? And how shall they preach
unless they be sent, as it is written:
How beautiful are the feet of them that
preach the gospel of peace, of them
that bring glad tidings of good things!
But all do not obey the gospel. For
Isaías saith: Lord, who hath believed
our report? Faith then cometh by
hearing; and hearing by the word of
Christ. But I say: Have they not heard?
Yes, verily, their sound hath gone forth
into all the earth, and their words unto
the ends of the whole world.

℟. Thanks be to God.

GRADUAL. *Ps. 44, 17, 18*

Constitúes eos príncipes super
omnem terram: mémores erunt
nóminis tui, Dómine. Ƶ. Pro pátribus

Thou shalt make them princes over
all the earth: they shall remember Thy
name, O Lord. Ƶ. Instead of Thy

tuis nati sunt tibi filii: propterea pópuli
confitebúntur tibi.

fathers, sons are born to Thee:
therefore shall people praise Thee.

THE RITE OF EPISCOPAL CONSECRATION

The Gradual having being read, the Consecrator goes to the faldstool before the middle of the altar and there sits with his mitre on.

(The wearing of the mitre indicates the exercise of episcopal authority. By bearing this in mind the importance of these rubrics, concerning the putting on and removal of the mitre, will be better appreciated.)

The assistant bishops again lead the Bishop-elect to the Consecrator, to whom the Bishop-elect, having laid aside his biretta, (it will be observed that the Elect removes his biretta as a sign of respect for the superior authority of the Bishop), profoundly bending his head, makes a humble reverence; the assistants with their mitres on, and bowing slightly, also make a reverence to the Consecrator, then all sit as before, and the Consecrator, sitting with his mitre on, turned towards the Bishop-elect, says:

Episcopum oportet judicare, interpretari, consecrare, ordinare, offerre, baptizare, et confirmare.

A bishop judges, interprets, consecrates, ordains, offers, baptizes and confirms.

Then all rising, the Consecrator, standing with his mitre on, says to those surrounding him:

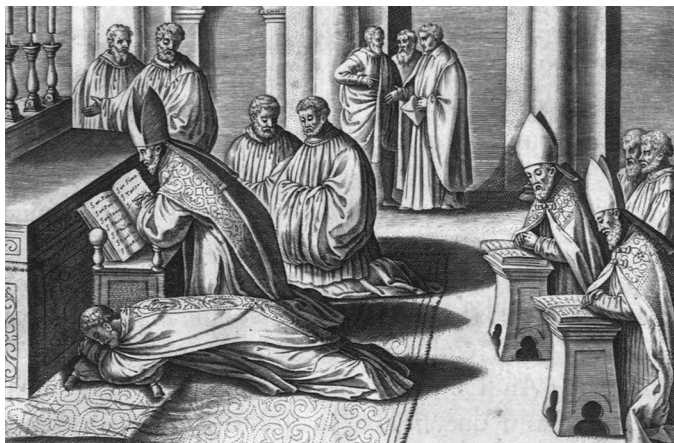
Oremus, fratres charissimi, ut huic Electo utilitati Ecclesiae providens benignitas omnipotentis Dei gratiae suae tribuat largitatem. Per Christum Dominum nostrum.

Let us pray, dearest brethren, that the kindness of the Almighty God consulting the utility of His Church, may bestow the abundance of His grace upon this Elect. Through Christ Our Lord.

R̃. Amen.

R̃. Amen.

THE LITANY OF THE SAINTS



And then the Consecrator before his faldstool, and the assistant bishops before theirs, all with their mitres on, prostrate themselves. The Bishop-elect, however, prostrates himself at the left of the Consecrator; the ministers and all others kneel. Then the chanter, or if the office is read, the Consecrator, beginning the litanies, says:

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de coelis Deus, *miserere nobis.*

Fili Redemptor mundi Deus, *miserere nobis.*
Spiritus Sancte Deus, *miserere nobis.*
Sancta Trinitas unus Deus, *miserere nobis.*

Sancta Maria, ora pro nobis.
Sancta Dei Genitrix,
Sancta Virgo virginum,

Sancte Michael,
Sancte Gabriel,
Sancte Raphael,
Omnes sancti Angeli, et Archangeli,

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Holy Mary, *pray for us.*
Holy Mother of God,
Holy Virgin of virgins,

St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,

orate pro nobis.

Omnes sancti beatorum Spirituum
ordines, *orate pro nobis.*

Sancte Joannes Baptista,
Sancte Joseph,
Omnes sancti Patriarchae, et
Prophetæ, *orate pro nobis.*

Sancte Petre,
Sancte Paule,
Sancte Andrea,
Sancte Jacobe,
Sancte Joannes,
Sancte Thoma,
Sancte Jacobe,
Sancte Philippe,
Sancte Bartholomæe,
Sancte Matthæe,
Sancte Simon,
Sancte Thadaee,
Sancte Matthia,
Sancte Barnaba,
Sancte Luca,
Sancte Marce,
Omnes sancti Apostoli, et
Evangelistæ, *orate pro nobis.*

Omnes sancti Discipuli Domini, *orate
pro nobis.*

Omnes sancti Innocentes, *orate pro
nobis.*
Sancte Stephane,
Sancte Laurenti,
Sancte Vincenti,
Sancti Fabiane et Sebastianæ,
Sancti Joannes et Paule,
Sancti Cosma et Damiane,
Sancti Gervasi et Protasi,
Omnes sancti Martyres, *orate pro nobis.*

Sancte Sylvester,
Sancte Gregori,
Sancte Ambrosi,
Sancte Augustine,
Sancte Hieronymæ,

All ye holy orders of blessed spirits,

St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,

St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,

St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,

Sancte Martine,
Sancte Nicolae,
Omnes sancti Pontifices, et
Confessores, *orate pro nobis.*
Omnes sancti Doctores, *orate pro nobis.*

Sancte Antoni,
Sancte Benedicte,
Sancte Bernarde,
Sancte Dominice,
Sancte Francisce,
Omnes sancti Sacerdotes, et Levitae,
orate pro nobis.
Omnes sancti Monachi, et Eremitae,
orate pro nobis.

Sancta Maria Magdalena,
Sancta Agatha,
Sancta Lucia,
Sancta Agnes,
Sancta Caecilia,
Sancta Catharina,
Sancta Anastasia,
Omnes sanctae Virgines et Viduae,
orate pro nobis.
Omnes Sancti et Sanctae Dei,
intercedite pro nobis.

Propitius esto, *parce nobis, Domine.*
Propitius esto, *exaudi nos, Domine.*

Ab omni malo, *libera nos, Domine.*
Ab omni peccato,
Ab ira tua,
A subitanea et improvisa morte,

Ab insidiis diaboli,
Ab ira, et odio, et omni mala
voluntate,
A spiritu fornicationis,
A fulgure et tempestate,
A flagello terraemotus,
A peste, fame, et bello,
A morte perpetua,
Per mysterium sanctae incarnationis

St. Martin,
St. Nicholas,
All ye holy bishops and confessors,

All ye holy doctors,

St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy priests and Levites,

All ye holy monks and hermits,

St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,

All ye holy men and women, saints
of God, *intercede for us.*

Be merciful, *spare us, O Lord*
Be merciful, *graciously bear us, O Lord.*

From all evil, *deliver us, O Lord.*
From all sin,
From Thy wrath,
From a sudden and unprovided
death,
From the deceits of the devil,
From anger, and hatred, and all ill-
will,
From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquakes,
From plague, famine and war,
From everlasting death,
By the mystery of Thy holy

tuae,
Per adventum tuum,
Per nativitatem tuam,
Per baptismum, et sanctum jejunium
tuum,
Per crucem, et passionem tuam,
Per mortem, et sepulturam tuam,
Per sanctam resurrectionem tuam,
Per admirabilem ascensionem tuam,
Per adventum Spiritus Sancti
paracleti,
In die judicii,

Peccatores, *te rogamus, audi nos.*
Ut nobis parcas,
Ut nobis indulgeas,
Ut ad veram poenitentiam nos
perducere digneris,
Ut Ecclesiam tuam sanctam regere, et
conservare digneris,
Ut omnes ecclesiasticos ordines in
sancta religione conservare digneris,

Ut inimicos sanctae Ecclesiae
humiliare digneris,
Ut Regibus, et Principibus christianis
pacem et veram concordiam donare
digneris,
Ut cuncto populo christiano pacem et
unitatem largiri digneris,

Ut omnes errantes ad unitatem
Ecclesiae revocare, et infideles
universos ad Evangelii lumen
perducere digneris,
Ut nosmetipsos in tuo sancto servitio
confortare, et conservare digneris,

Ut mentes nostras ad coelestia
desideria erigas,
Ut omnibus benefactoribus nostris
sempiterna bona retribuas,
Ut animas nostras, fratrum,
propinquorum et benefactorum
nostrorum ab aeterna damnatione
eripias,

incarnation,
By Thy coming,
By Thy nativity,
By Thy baptism and holy fasting,

By Thy Cross and Passion,
By Thy Death and burial,
By Thy holy Resurrection,
By Thine admirable Ascension,
By the coming of the Holy Ghost,
the Paraclete.
On the day of judgment.

We sinners, *we beseech Thee, hear us.*
That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true
penance,
That Thou wouldst vouchsafe to
govern and preserve Thy Holy Church,
That Thou wouldst vouchsafe to
preserve all ecclesiastical orders in holy
religion,
That Thou wouldst vouchsafe to
humble the enemies of holy Church,
That Thou wouldst vouchsafe to give
peace and true concord to Christian
kings and princes,
That Thou wouldst vouchsafe to
grant peace and unity to all Christian
peoples,
That Thou wouldst vouchsafe to
bring back to the unity of the Church
all who have strayed away, and lead to
the light of the Gospel all unbelievers,
That Thou wouldst vouchsafe to
confirm and preserve us in Thy holy
service,
That Thou wouldst lift up our minds
to heavenly desires,
That Thou wouldst render eternal
blessings to all our benefactors,
That Thou wouldst deliver our souls,
and the souls of our brethren, relatives,
and benefactors from eternal
damnation,

Ut fructus terrae dare, et conservare digneris,
 Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos.

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
 That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

After this petition has been said, the Consecrator, rising and turning towards the Bishop-elect, holding in his left hand the pastoral staff, says in the tone of the litanies, first:

Ut hunc praesentem Electum bene ✠ dicere digneris.

That Thou wouldst vouchsafe to ✠ bless this Elect here present.

R̃. Te rogamus, audi nos.

R̃. We beseech Thee, hear us.

Ut hunc praesentem Electum bene ✠ dicere, et sancti ✠ ficare digneris.

That Thou wouldst vouchsafe to ✠ bless and ✠ sanctify this Elect here present.

R̃. Te rogamus, audi nos.

R̃. We beseech Thee, hear us.

Ut hunc praesentem Electum bene ✠ dicere, et sancti ✠ ficare, et conse ✠ crare digneris.

That Thou wouldst vouchsafe to ✠ bless and ✠ sanctify and ✠ consecrate this Elect here present.

R̃. Te rogamus, audi nos.

R̃. We beseech Thee, hear us.

Meanwhile always making the sign of the cross over him, and the assistant bishops do and say the same thing, remaining kneeling, however. Then the Consecrator again prostrates himself, and the chanter, or he who began the litanies, continues them to the end.

Ut nos exaudire digneris, *te rogamus, audi nos.*

That Thou wouldst vouchsafe graciously to hear us, *we beseech Thee, hear us.*

Fili Dei,

Son of God,

Agnus Dei, qui tollis peccata mundi, *parce nobis Domine.*

Lamb of God, who takest away the sins of the world, *spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *exaudi nos Domine.*

Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi, *miserere nobis.*

Lamb of God, who takest away the sins of the world, *have mercy on us.*

Christe, audi nos.
Christe, exaudi nos.
Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

The litany finished, all rise; and the Consecrator stands with his mitre on before his faldstool, the Bishop-elect kneeling before him.

Then the Consecrator, with the aid of the assistant bishops, taking the open book of the Gospels, saying nothing, lays it upon the neck and shoulders of the Bishop-elect, so that the printed page touches the neck. One of the chaplains kneels behind, supporting the book until it must be given into the hands of the Bishop-elect.



Then the Consecrator and the assistant bishops touch with both hands the head of the one to be consecrated, saying:

Accipe Spiritum Sanctum.

Receive the Holy Ghost.

This imposition of hands by the Consecrator is the essential matter of the Sacrament of Holy Orders by which the Episcopal power is conferred.

This being done, the Consecrator, standing and laying aside his mitre, says:

Propitiare, Domine, supplicationibus nostris, et inclinatio super hunc

Be propitious, O Lord, to our supplications, and inclining the horn of

famulum tuum cornu gratiae
sacerdotalis, bene ✠ dictionis tuae in
eum effunde virtutem. Per Dominum
nostrum Jesum Christum Filium tuum,
qui tecum vivit, et regnat in unitate
Spiritus Sancti Deus:

sacerdotal grace above this Thy
servant, pour out upon him the power
of Thy ✠ blessing. Through Our Lord
Jesus Christ, who liveth and reigneth
with Thee in the unity of the Holy
Ghost, God.

Then extending his hands before his breast, he says:

℣. Per omnia saecula saeculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo
nostro.

℟. Dignum et justum est.

℣. World without end.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have them lifted up to the Lord.

℣. Let us give thanks to the Lord our
God.

℟. It is worthy and just.

Vere dignum et justum est, aequum et
salutare, nos tibi semper, et ubique
gratias agere, Domine sancte, Pater
omnipotens, aeternae Deus, honor
omnium dignitatum, quae gloriae tuae
sacris famulantur ordinibus. Deus, qui
Moysen famulum tuum secreti
familiaris affatu, inter caetera coelestis
documenta culturae, de habitu quoque
indumenti sacerdotalis instituens,
electum Aaron mystico amictu vestiri
inter sacra jussisti, ut intelligentiae
sensum de exemplis priorum caperet
secutura posteritas, ne eruditio
doctrinae tuae ulli deesset aetati. Cum
et apud veteres reverentiam ipsa
significationum species obtineret, et
apud nos certiora essent experimenta
rerum, quam aenigmata figurarum.
Illius namque Sacerdotii anterioris
habitus, nostrae mentis ornatus est, et
Pontificalem gloriam non jam nobis
honor commendat vestium, sed
splendor animarum. Quia et illa, quae
tunc carnalibus blandiebantur

It is truly worthy and just, right and
profitable unto salvation that we
should at all times and in all places give
thanks unto Thee, O holy Lord, Father
Almighty, Eternal God, honor of all
dignities which serve unto Thy glory in
sacred orders. To Thee O God, Who,
in the secret communings of familiar
intercourse, giving instruction unto
Moses Thy servant, concerning,
among other branches of divine
worship, the nature of sacerdotal
vesture, didst order that Aaron, Thy
chosen one, should be clad in mystic
robes during the sacred functions, so
that succeeding generations might be
enlightened by the examples of their
predecessors, lest the knowledge
derived from Thy instruction should
be wanting in any age. Since, indeed,
with the ancients, the very appearance
of symbols would obtain reverence,
and with us there would be the
experience of the things themselves
more certain that the mysteries of

obtutibus, ea potius, quae in ipsis erant, intelligenda poscebant. Et idcirco huic famulo tuo, quem ad Sacerdotii ministerum elegisti, hanc, quaesumus, Domine, gratiam largiaris, ut quidquid illa velamina in fulgore auri, in nitore gemmarum, et in multimodi operis varietate signabant, hoc in ejus moribus actibusque clarescat.

figures. For the adornment of our minds fulfils what was expressed by the outward vesture of that ancient priesthood, and now brightness of souls rather than splendor of raiment commends the pontifical glory unto us. Because even those things which then were sightly unto the eyes of the flesh, demanded rather that the eyes of the spirit should understand the things they signified. And therefore we beseech Thee, O Lord, give bountifully this grace to this Thy servant, whom Thou hast chosen to the ministry of the supreme priesthood, so that what things soever those vestments signify by the refulgence of gold, the splendor of jewels, and the variety of diversified works, these may shine forth in his character and his actions.

The essential form of the Sacrament is these concluding words of the Preface:

Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum, coelestis unguenti rore sanctifica.

Fill up in Thy priest the perfection of Thy ministry and sanctify with the dew of Thy heavenly ointment this Thy servant decked out with the ornaments of all beauty.

The head of the Bishop-elect is now bound with a long linen cloth by one of his attendants, and the Consecrator, prostrate on both knees, turned towards the altar, begins the Hymn, Veni Creator Spiritus, the others continuing it unto the end.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti, pectora.

Creator Spirit, all Divine,
Come, visit every soul of Thyne,
And fill with Thy celestial flame
The hearts which Thou Thyself didst frame.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

O gift of God, Thine is the sweet
Consoling name of Paraclete
And spring of life and fire and love
And unction flowing from above.

Tu septiformis munere,
Digitus paternae dexterae,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus.
Ductore sic te praevio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In saeculorum saecula.
Amen.

The mystic sevenfold gifts are Thine,
Finger of God's right hand divine;
The Father's promise sent to teach
The tongue a rich and heavenly speech.

Kindle with fire brought from above
Each sense, and fill our hearts with love;
And grant our flesh, so weak and frail,
The strength of Thine which cannot fail.

Drive far away our deadly foe,
And grant us Thy true peace to know;
So we, led by Thy guidance still,
May safely pass through every ill.

To us, through Thee, the grace be shown
To know the Father and the Son;
And Spirit of Them both, may we forever rest
our faith in Thee.

To Sire and Son be praises meet,
And to the Holy Paraclete;
And may Christ send us from above
That Holy Spirit's gift of love.
Amen



At the conclusion of the first verse, the bishop rises and sits on the faldstool before the middle of the altar, takes his mitre, lays aside his ring and gloves, puts on the ring again and receives the gremial from the ministers. Then he dips the thumb of his right hand in the holy chrism and anoints the head of the Bishop-elect kneeling before him, making first the sign of the cross on the crown, then anointing the rest of the crown, saying in the meanwhile:

Ungatur, et consecratur caput tuum
coelesti benedictione, in ordine
Pontificali.

May thy head be anointed and
consecrated by heavenly benediction in
the pontifical order.

And making with his right hand, the sign of the cross three times over the head of the Elect, he says:

In nomine Pa ✠ tris, et Fi ✠ lii, et
Spiritus ✠ Sancti.
℟. Amen.
℣. Pax tibi.
℟. Et cum spiritu tuo.

In the name of the ✠ Father, and of
the ✠ Son, and of the Holy ✠ Ghost.
℟. Amen.
℣. Peace be with thee.
℟. And with thy spirit.

And if several are to be consecrated, he repeats this to each separately.

Having completed the anointing, the bishop cleanses his thumb somewhat with bread crumbs, and the above-mentioned hymn having been finished, he lays aside his mitre, rises and continues in the same tone as before, saying:

Hoc, Domine, copiose in caput ejus
influat, hoc in oris subjecta decurrat;
hoc in totius corporis extrema
descendat, ut tui Spiritus virtus et
interiora ejus repleat, et exteriora
circumtegat. Abundet in eo constantia
fidei, puritas dilectionis, sinceritas pacis.
Sint speciosi munere tuo pedes ejus ad
evangelizandum pacem, ad
evangelizandum bona tua. Da ei,
Domine, ministerium reconciliationis
in verbo, et in factis, in virtute signorum
et prodigiorum. Sit sermo ejus, et
praedicatio, non in persuasibilibus
humanae sapientiae verbis, sed in
ostensione spiritus et virtutis. Da ei,
Domine, claves regni coelorum ut

May this, O Lord, flow abundantly
upon his head, may this run down
upon his cheeks, may this extend unto
the extremities of his whole body, so
that inwardly he may be filled with the
power of Thy spirit, and outwardly
may be clothed with that same spirit.
May constant faith, pure love, sincere
piety abound in him. May his feet by
Thy gift be beautiful for announcing
the glad tidings of peace, for
announcing the glad tidings of Thy
good things. Grant to him, O Lord, the
ministry of reconciliation in word and
in deed, in the power of signs and of
wonders. Let his speech and his
preaching be not in the persuasive

utatur, non gloriatur potestate, quam tribuis in aedificationem, non in destructionem. Quodcumque ligaverit super terram, sit ligatum et in coelis, et quodcumque solverit super terram, sit solutum et in coelis. Quorum retinuerit peccata, retenta sint, et quorum remiserit, tu remittas. Qui maledixerit ei, sit ille maledictus, et qui benedixerit ei, benedictionibus repleatur. Sit fidelis servus, et prudens, quem constituas tu, Domine, super familiam tuam, ut det illis cibum in tempore opportuno, et exhibeat omnem hominem perfectum. Sit sollicitudine impiger, sit spiritu fervens, oderit superbiam, humilitatem ac veritatem diligit, neque eam umquam deserat, aut laudibus aut timore superatus. Non ponat lucem tenebras, nec tenebras lucem: non dicat malum bonum, nec bonum malum. Sit sapientibus et insipientibus debitor; ut fructum de profectu omnium consequatur. Tribuas ei, Domine, cathedram Episcopalem, ad regendum Ecclesiam tuam, et plebem sibi commissam. Sis ei auctoritas, sis ei potestas, sis ei firmitas. Multiplica super eum bene ✠ dictionem et gratiam tuam: ut ad exorandam semper misericordiam tuam tuo munere idoneus et tua gratia possit esse devotus.

words of human wisdom, but in the showing of the spirit and of power. Give to him, O Lord, the keys of the kingdom of Heaven, so that he may make use of, not boast of the power which Thou bestowest unto edification, not unto destruction. Whatsoever he shall bind upon earth, let it be bound likewise in heaven, and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. Whose sins he shall retain, let them be retained, and do Thou remit the sins of whomsoever he shall remit. Let him who shall curse him, himself be accursed, and let him who shall bless him be filled with blessings. Let him be the faithful and prudent servant whom Thou dost set, O Lord, over Thy household, so that he may give them food in due season, and prove himself a perfect man. May he be untiring in his solicitude, fervent in spirit. May he detest pride, and cherish humility and truth, and never desert it, overcome either by flattery or by fear. Let him not put light for darkness, nor darkness for light: let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit from the progress of all. Grant to him, O Lord, an Episcopal chair for ruling Thy Church and the people committed to him. Be his authority, be his power, be his strength. Multiply upon him Thy ✠ blessing and Thy grace, so that Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace may be faithful.

Then in a lower tone of voice he reads the following so as to be heard by those surrounding him:

Per Dominum nostrum Jesum
Christum Filium tuum, qui tecum vivit,

Through Our Lord Jesus Christ, who
liveth and reigneth in the unity of one

et regnat in unitate Spiritus Sancti Deus,
per omnia saecula saeculorum.

R̃. Amen.

God, world without end.

R̃. Amen.

After this the Consecrator begins, and the choir takes up the Antiphon.

Unguentum in capite, quod descendit
in barbam, barbam Aaron, quod
descendit in oram vestimenti ejus:
mandavit Dominus benedictionem in
saeculum.

The ointment upon the head which
descended on the beard, the beard of
Aaron, which descended on the border
of his vestment: the Lord hath
commanded blessing forever.

Psalm 132

Ecce quam bonum, et quam jucundum:
* habitare fratres in unum.

Sicut unguentum in capite: * quod
descendit in barbam, barbam Aaron.

Quod descendit in oram vestimenti
ejus: * sicut ros Hermon, qui descendit
in montem Sion.

Quoniam illic mandavit Dominus
benedictionem: * et vitam usque in
saeculum.

Gloria Patri, et Filio, * et Spiritui
Sancto.

Sicut erat in principio, et nunc, et
semper, * et in saecula saeculorum.
Amen.

Unguentum in capite, quod descendit
in barbam, barbam Aaron, quod
descendit in oram vestimenti ejus:
mandavit Dominus benedictionem in
saeculum.

Behold how good and how pleasant it
is for brethren to dwell in unity.

Like the precious ointment on the
head, that ran down upon the beard,
the beard of Aaron,

Which ran down to the skirt of his
garment: As the dew of Hermon,
which descendeth upon mount Sion.

For there the Lord hath commandeth
blessing, and life for evermore.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

As it was in the beginning, is now, and
ever shall be, world without end.
Amen.

The ointment upon the head which
descended on the beard, the beard of
Aaron, which descended on the border
of his vestment: the Lord hath
commanded blessing forever.



The Antiphon before the psalm having been begun, another long linen cloth is placed on the neck of the Bishop-elect. The Consecrator sits down, takes his mitre, whilst the Bishop-elect kneels before him, having his hands joined. Then the Consecrator anoints with chrism the hands of the Bishop-elect in the form of a cross, by drawing two lines with the thumb of his right hand, which has been dipped in the oil, namely, from the thumb of the right hand to the index finger of the left, and from the thumb of the left hand to the index finger of the right. And afterwards he anoints the entire palms of the Bishop-elect, saying:

Ungantur manus istae de oleo sanctificato, et Chrismate sanctificationis, sicut unxit Samuel David Regem, et Prophetam, ita ungantur, et consecrentur.

May these hands be anointed with the sanctified oil and the chrism of sanctification, as Samuel anointed David to be King and Prophet; so may they be anointed and consecrated.

And making with his right hand the sign of the cross thrice over the hands of the Bishop-elect, he says:

In nomine Dei Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti, facientes imaginem sanctae crucis Salvatoris nostri Jesu Christi, qui nos a morte redemit, et ad regna coelorum perduxit. Exaudi nos, pie Pater omnipotens, aeternae Deus; et praesta, ut, quod te rogamus, exoremus. Per eundem Christum Dominum nostrum. R̃. Amen.

In the name of God the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost, making the image of the Holy cross of Our Savior Jesus Christ, Who has redeemed us from death and led us to the kingdom of Heaven. Hear us, O loving, Almighty Father, Eternal God, and grant that we may obtain what we ask for. Through the same Christ Our Lord. R̃. Amen.

Sitting down, he continues:

Deus, et Pater Domini nostri Jesu Christi, qui te ad Pontificatus sublimari voluit dignitatem, ipse te Chrismate, et mysticae delibutionis liquore perfundat, et spiritualis bene ✠ dictionis ubertate foecundet; quidquid bene ✠ dixeris, benedicatur; et quidquid sanctificaveris, sanctificetur; et consecratae manus istius, vel pollicis impositio cunctis proficiat ad salutem.

R̄. Amen.

May God and the Father of Our Lord Jesus Christ, who hath Himself willed to elevate thee to the dignity of the Episcopate, bedew thee with chrism and with the liquor of mystic ointment, and make thee fruitful with the richness of spiritual ✠ benediction. Whatsoever you shall ✠ bless may it be blessed, and whatsoever you shall sanctify may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable in all things unto salvation.

R̄. Amen.

THE CONFERRING OF THE SYMBOLS OF OFFICE



After this, the one consecrated joins both hands, the right resting upon the left, and places them upon the cloth hanging from his neck. The Consecrator cleanses his thumb somewhat with some bread crumbs, and laying aside his mitre, rises and blesses the pastoral staff, if it has not been blessed, saying:

Orémus.

Sustentator imbecillitatis humanae, Deus, bene ✠ dic baculum istum; et quod in eo exterius designatur, interius in moribus hujus famuli tui, tuae propitiationis clementia, operetur. Per Christum Dominum nostrum.

R. Amen.

Accipe baculum Pastoralis officii; ut sis in corrigendis vitiis pie saeviens, iudicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens.

R. Amen.

Let us pray.

O God, the support of human weakness, bless ✠ this staff; and may that which is externally denoted by it be fulfilled, by the clemency of Thy goodness, in the character of this Thy servant. Through Christ our Lord.

R. Amen.

Receive the staff of the pastoral office, so that in the correction of vices you may be lovingly severe, giving judgment without wrath, softening the minds of your hearers whilst fostering virtues, not neglecting strictness of discipline through love of tranquility.

R. Amen.



After which, laying aside the mitre, the Consecrator rises and blesses the ring, if it has not been blessed before, saying:

Orémus.

Creator, et conservator humani generis, dator gratiae spiritualis, largitor aeternae salutis, tu, Domine, emitte bene ✠ dictionem tuam super hunc anulum; ut quicumque hoc sacrosanctae fidei signo insignitus incesserit, in virtute coelestis defensionis ad aeternam vitam sibi proficiat. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O Lord, Creator and Preserver of the human race, Giver of spiritual grace, Bestower of eternal salvation, do Thou send forth Thy ✠ blessing upon this ring; so that whosoever shall be adorned with this sign of holiest fidelity, it may avail him by the power of heavenly protection unto eternal life. Through Christ Our Lord.

R. Amen.

He then sprinkles the ring with holy water, and sitting with his mitre on, himself places the ring on the ring finger of the right hand of the one consecrated, saying:

Accipe anulum fidei scilicet signaculum: quatenus sponsam Dei, sanctam videlicet Ecclesiam, intemerata fide ornatus, illibate custodias. R. Amen.

Receive the ring, the symbol of fidelity, in order that, adorned with unspotted faith, you may keep inviolably the Spouse of God, namely, His Holy Church. R. Amen.



Then the Consecrator takes the book of the Gospels from the shoulders of the one consecrated, and with the aid of the assistant bishops, hands it closed to the one consecrated, the latter touching it without opening his hands, whilst the Consecrator says:

Accipe Evangelium, et vade, praedica populo tibi commisso; potens est enim Deus, ut augeat tibi gratiam suam, qui vivit et regnat in saecula saeculorum.

R̃. Amen.

Receive the Gospel and go preach to the people committed to thee, for God is powerful to increase His grace in thee, He who liveth and reigneth, world without end.

R̃. Amen.

Finally the Consecrator receives the one consecrated to the kiss of peace. The Assistant bishops each do likewise, saying to the one consecrated:

Pax tibi.

Peace be with thee.

And he answers to each:

Et cum spiritu tuo.

And with thy spirit.

THE CONTINUATION OF THE MASS

Then the one consecrated, between the assistant bishops, returns to his chapel, where, while he is seated, his head is cleansed with some bread crumbs and with a clean cloth. Then his hair is cleansed, and combed; afterwards he washes his hands. The Consecrator washes his hands at his faldstool. Then he goes on with the Mass up to the Offertory inclusive. The consecrated does the same in his chapel.

ALLELUIA

Allelúja, allelúja. *℣.* Diléxit Andréam
Dóminus in odórem suavitátis.
Allelúja.

Alleluia, alleluia. *℣.* The Lord loved
Andrew for an odor of sweetness.
Alleluia.

Munda Cor Meum

Munda cor meum ac lábia mea,
omnípotens Deus, qui lábia Isaíæ
Prophétæ cálculo mundásti ignito: ita
me tua grata miseratióne dignáre
mundáre, ut sanctum Evangélium
tuum digne váleam nuntiáre. Per
Christum Dóminum nostrum. Amen.

Cleanse my heart and my lips, O
Almighty God, Who didst cleanse the
lips of the prophet Isaías with a burning
coal; through Thy gracious mercy so
purify me that I may worthily proclaim
Thy holy Gospel. Through Christ our
Lord. Amen.

Jube, Dómine, benedicere. Dóminus
sit in corde meo, et in lábiis meis: ut
digne et competénter annúntiem
Evangélium suum. Amen.

Grant, O Lord, Thy blessing. May the
Lord be in my heart and on my lips that
I may worthily and fittingly proclaim
His Gospel. Amen.

GOSPEL. *Matth. 4, 18-22*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Sequéntia *✠* sancti Evangélii secún-
dum Matthæum.
℟. Gloria tibi, Domine.

Continuation *✠* of the Holy Gospel
according to Matthew.
℟. Glory be to Thee, O Lord.

In illo témpore: Ambulans Jesus iuxta mare Galiléæ, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes rete in mare (erant enim piscatóres), et ait illis: Veníte post me, et fáciam vos fieri piscatóres hóminum. At illi contínuo, relictis rétibus, secúti sunt eum. Et procedens inde, vidit álios duos fratres, Jacóbum Zebedæi et Joánnem, fratrem ejus, in navi cum Zebedæo patre eórum reficiéntes rétia sua: et vocávit eos. Illi autem statim, relictis rétibus et patre, secúti sunt eum.

℟. Laus tibi, Christe.

Per Evangelica dicta, deleantur nostra delicta.

At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets, followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they forthwith left their nets and father, and followed him.

℟. Praise be to Thee, O Christ.

By the words of the Gospel may our sins be blotted out.

THE CREDO

Credo in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium. Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantialem Patri: per quem ómnia facta sunt. Qui propter nos hómines et propter nostram salútem descéndit de cælis.

I believe in one God, the Father Almighty Maker of heaven and earth, and of all things visible and invisible. and in one Lord Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made: consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation, came down from heaven.

Here all genuflect:

Et incarnátus est de Spíritu Sancto ex María Virgine: Et homo factus est. Crucifixus etiám pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad dexteram Patris. Et íterum ventúrus est cum glória judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificántem: qui ex Patre, Filióque procédit. Qui cum Patre, et Filio simul adorátur, et conglorificátur: qui locútus est per Prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclesiám. Confíteor unum baptísma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam ✠ *ventúri sæculi. Amen.*

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

And was incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And He ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead: of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life: Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: Who spoke through the Prophets. And in One, Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life ✠ *of the world to come. Amen.*

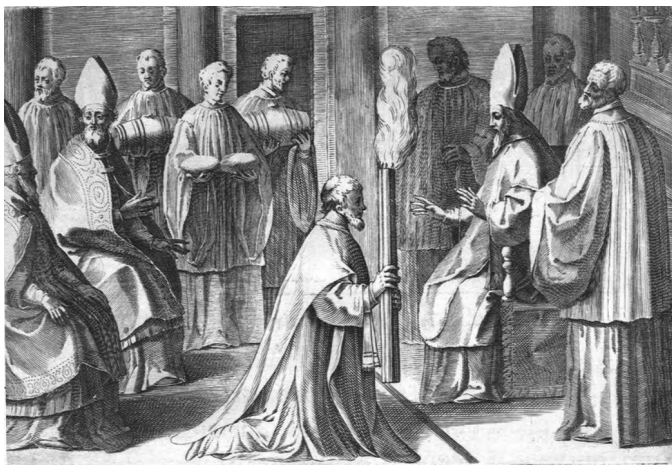
℣. The Lord be with you.
℟. And with your spirit.

OFFERTORY. *Ps. 138:17*

Orémus.
Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Let us pray.
To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened.

THE OFFERING OF THE EPISCOPAL GIFTS – THE OFFERTORY



The Offertory having been said, the Consecrator sits with his mitre on at the faldstool before the middle of the altar, and the one consecrated, coming from his chapel, between the assistant bishops, kneels before the Consecrator and offers to him two lighted candles, two loaves of bread and two small barrels of wine, and kisses reverently the hands of the Consecrator receiving the above gifts.

Then the Consecrator washes his hands and goes to the altar. The one consecrated also goes to the Epistle side of the same altar: there, standing between the assistant bishops, having before him his Missal, he says and does with the Consecrator everything as in the Missal. And one host is prepared to be consecrated for the Consecrator and the one consecrated, and wine sufficient for both is placed in the chalice. When the Consecrator offers the Host, is said:

Súscipe, sancte Pater, omnípotens ætérne Deus, hanc immaculátam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúunctis: ut mihi et illis proficiat ad salútem in vitam ætérnam. Amen.

Accept, O Holy Father, Almighty and Eternal God, this spotless host, which I, Thy unworthy servant, offer to Thee, my living and true God, to atone for my numberless sins, offenses, and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation to life everlasting. Amen.

The Consecrator makes the sign of the Cross with the paten over the corporal and places the Host on the corporal. Wine and water are poured into the chalice. The Bishops bless the water before it is poured, saying:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti: da nobis, per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

O God, ✠ Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son our Lord; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God. World without end. Amen.

The chalice is offered with the words:

Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra et totíus mundi salúte, cum odóre suavitátis ascéndat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

The Consecrator makes the sign of the Cross with the chalice, and places it on the corporal. The deacon places the pall on the chalice, and the Bishop says:

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Humbled in spirit and contrite of heart, may we find favor with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

Then, making the sign of the Cross, they say:

Veni, Sanctificátor omnípotens
ætérne Deus: et bénedic ✠ hoc
sacrificium, tuo sancto nómini
præparátum.

Come Thou, the Sanctifier, Almighty
and Everlasting God, and bless ✠ this
sacrifice which is prepared for the glory
of Thy holy Name.

Incense is then blessed, and the oblation and the altar are incensed.

Per intercessiónem beáti Michaélis
Archángeli, stantis a dextris altáris
incénsi, et ómnium electórum
suórum, incénsum istud dignétur
Dóminus bene ✠ dícere, et in odórem
suavitátis accípere. Per Christum
Dóminum nostrum. Amen.

Through the intercession of Blessed
Michael the Archangel, standing at the
right hand of the altar of incense, and of
all His elect may the Lord vouchsafe to
bless ✠ this incense and to receive it in
the odor of sweetness. Through Christ
our Lord. Amen.

Incénsum istud a te benedíctum,
ascéndat ad te, Dómine: et descéndat
super nos misericórdia tua.

May this incense blessed by Thee, arise
before Thee, O Lord, and may Thy
mercy come down upon us.

Dirigátur, Dómine, orátio mea, sicut
incénsum, in conspéctu tuo: elevátio
mánuum meárum sacrificium
vespértinum. Pone, Dómine,
custódiam ori meo, et óstium
circumstántiæ lábiis meis: ut non
declínet cor meum in verba malítiæ,
ad excusándas excusatiónes in
peccátis.

Let my prayer, O Lord, be directed as
incense in Thy sight; the lifting up of my
hands, as evening sacrifice. Set a watch,
O Lord, before my mouth: and a door
round about my lips. Incline not my
heart to evil words; to make excuses in
sins.

As the Consecrator gives the thurible to the deacon, he says:

Accéndat in nobis Dóminus ignem
sui amóris, et flámmam ætérnæ
caritátis. Amen.

May the Lord enkindle in us the fire of
His love and the flame of everlasting
charity. Amen.

The Consecrator goes to the Epistle corner for the washing of his fingers. The mitre is put on during the washing. The Bishops say:

Lavábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine. Ut áudiam vocem laudis: et enárrem univérsa mirabília tua. Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ. Ne perdas cum ímpiis, Deus: ánimam meam, et cum v́ris sánguínium vitam meam. In quorum mánibus iniquitátes sunt: d́xtera eórum repléta est munéribus. Ego autem in innocéntia mea ingŕssus sum: rédime me, et miserére mei. Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípíio, et nunc, et semper, et in sæcula sæculórum. Amen.

Then follows:

Súscipe, Sancta Trínitas, hanc oblatíonem, quam tibi offérimus ob memóriam passíonis, resurrectíonis, et ascensíonis Jesu Christi Dómini nostri, et in honórem beáte Mariæ semper Vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúndem Christum Dóminum nostrum. Amen.

I will wash my hands among the innocent; and will compass Thy altar, O Lord: That I may hear the voice of Thy praise: and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house; and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked: nor my life with bloody men: In whose hands are iniquities: their right hand is filled with gifts. But as for me, I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Receive, O Holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honor of Blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honor, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our Lord. Amen.

When the Consecrator kisses the altar, and turns towards the people, is said:

Oráte fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R̃. Suscípíat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ. Amen.

Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

R̃. May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church. Amen.

THE SECRET PRAYERS

During the Secret Prayer, the new Bishop substitutes pro me famulo tuo (for me, Thy servant) in place of pro hoc famulo tuo (for this Thy servant).

Sacrificium nostrum tibi, Dómine, quæsumus, beáti Andréæ Apóstoli precátio sancta concíliet: ut, in cujus honóre sollémniter exhibétur, ejus méritis efficiátur accéptum.

Suscipe, Domine, munera, quae tibi offerimus pro hoc famulo tuo: et propitius in eo tua dona custodias. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

R̃. Amen.

Hæc sacra nos, Dómine, poténti virtúte mundátos ad suum fácient purióres veníre princípium. Per Dóminum

My the holy prayer of the blessed apostle Andrew commend our sacrifice to Thee, O Lord, we beseech, that it may be made acceptable by His merits in whose honor it is solemnly offered.

Receive, O Lord, the gifts which we offer to Thee for this Thy servant, and kindly preserve in him Thy favors. Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of the Holy Ghost, world without end.

R̃. Amen.

Cleansing us by their mighty power, may these Holy Mysteries, O Lord, make us come more pure before Thee who art their author. Through our Lord.

THE PREFACE

℣. Per ómnia sæcula sæculórum.

℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre: Te, Dómine, suppliciter exoráre, ut gregem tuum, Pastor ætérne, non déseras: sed per beátos Apóstolos tuos continúa protectióne custódiás. Ut iisdem rectóribus gubernétur, quos óperis tui vicários eidem contulísti præesse pastóres. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió nibus cumque omni milítia coeléstis exércitus hymnum glóriæ tuæ cánimus, sine fine dicéntes:

℣. World without end.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have lifted them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly meet and just, right and for our salvation, to entreat Thee humbly, O Lord, that Thou wouldst not desert Thy flock, O everlasting Shepherd, but, through Thy blessed Apostles, wouldst keep it under Thy constant protection; that it may be governed by those same rulers, whom as vicars of Thy work, Thou didst set over it to be its pastors. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

THE SANCTUS

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. ✠ Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy Glory. Hosanna in the highest. ✠ Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS

Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum me indigno servo tuo et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

Meménto, Dómine, famulórum famularúmque tuárum N . . . et N . . . et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne et incolumitátis suæ: tibique reddunt vota sua atérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, André æ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxílio.

Most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, Our Lord, to accept and to bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world; as also for me, Thy unworthy servant, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

Be mindful, O Lord, of Thy servants and handmaids N . . . and N . . . and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

In communion with, and honoring the memory in the first place of the glorious ever Virgin Mary Mother of our God and Lord Jesus Christ; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection. Through the same Christ our

Per eúndem Christum Dóminum
nostrum. Amen.

Lord. Amen.

The Consecrator spreads his hands over the oblation and recites the following prayer, which the new Bishop says in the first person, as indicated:

Hanc ígitur oblatiónem servitútis
nostræ, sed et cunctæ familiæ tuæ,
quam tibi offerimus, etiam pro hoc
(me) famulo tuo, quem ad
Episcopatus ordinem promovere
dignatus es, quæsumus, Dómine, ut
placátus accípias: et propitiu in eo
(me) tua dona custodias; ut quod
divino munere consecutus est (sum),
divinis effectibus exsequatur
(exsequar); diésque nostros in tua
pace dispónas, atque ab ætérna
damnatióne nos éripí, et in electórum
tuórum júbeas grege numerári. Per
Christum Dóminum nostrum. Amen.

Quam oblatiónem tu, Deus, in
ómnibus, Qæsumus, bene ✠ díctam,
adscríp ✠ tam, ra ✠ tam,
rationábilem, acceptabilémque fácere
dignéris: ut nobis Cor ✠ pus, et San
✠ guis fiat dilectíssimi Filii tui
Dómini nostri Jesu Christi.

Qui pridie quam paterétur, accépit
panem in sanctus ac venerábiles
manus suas, et elevátis óculis in cælum
ad te Deum Patrem suum
omnipoténtem, tibi grátias agens,
bene ✠ dixit, fregit, deditque
discípulis suis, dicens: Accípite, et
manducáte ex hoc omnes: HOC EST
ENIM CORPUS MEUM.

We therefore beseech Thee, O Lord, to
be appeased, and to receive this offering
which we Thy servants, and likewise Thy
whole household, do make unto Thee.
We make also on behalf of this (me) Thy
servant, whom Thou has vouchsafed to
advance to the order of Bishop. In Thy
mercy keep in him (me) Thy gifts, so that
by divine grace he (I) may accomplish
what by divine grace he has (I have)
received. Order our days in Thy peace,
and command that we be rescued from
eternal damnation and received into the
fold of thine elect. Through Christ our
Lord. Amen.

Humbly we pray Thee, O God, be
pleased to make this same offering
wholly blessed ✠, to consecrate ✠ it and
approve ✠ it, making it reasonable and
acceptable, so that it may become for us
the Body ✠ and Blood ✠ of Thy dearly
beloved Son, our Lord Jesus Christ.

Who, the day before He suffered, took
bread into His holy and venerable hands,
and having lifted up His eyes to heaven,
to Thee, God, His Almighty Father,
giving thanks to Thee, blessed it ✠,
broke it, and gave it to His disciples,
saying: Take and eat ye all of this: FOR
THIS IS MY BODY.

The new Bishop kneels. The bell is rung as the Consecrator genuflects to adore the Sacred Host, elevates It for the adoration of the people and places It on the altar. The new Bishop rises and genuflects with him as he adores again. They continue:

Símili modo postquam coenátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, bene ✠ díxit, dedítque discípulis suis, dicens: Accípíte, et bíbite ex eo omnes: HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNÍ TESTAMÉNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, again giving thanks to Thee, He blessed it ✠, and gave it to His disciples, saying: Take and drink ye all of this: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in remembrance of me.

The bell is rung. Again the new Bishop kneels for the elevation of the chalice, rising for the final genuflection. They continue:

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis necnon et ab ínferis resurrectiúnis, sed et in cælos gloriósæ ascensiúnis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, Hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitæ æternæ, et Cálícem ✠ salútis perpétuæ.

Supra quæ propítio ac seréno vultu respicere dignéris: et accépta habére, sicuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

And now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a Victim ✠ which is pure, a Victim ✠ which is holy, a Victim ✠ which is spotless, the holy Bread ✠ of life eternal, and the Chalice ✠ of everlasting Salvation.

Deign to look upon them with a favorable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate Victim.

Súpplīces te rogámus, omnípotens Deus: jube hęc perferri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot ex hac altáris participatióne sacrosáncctum Fílii tui, Cor ✠ pus, et Sán ✠ guinem sumpsérimus, omni benedictióne cæléstī et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

Meménto étiam, Dómine, famulórum famularúmque tuárum N . . . et N . . . qui nos præcessérunt cum signo fidei, et dórmiunt in somno pacis.

Humbly we beseech Thee, almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body ✠ and Blood ✠ of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing: Through the same Christ our Lord. Amen.

Be mindful, also, O Lord, of Thy servants and handmaids N . . . and N . . . who are gone before us with the sign of faith and who sleep the sleep of peace.

(Here secret commemoration is made of such of the dead as are to be prayed for.)

Ipsīs, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúndem Christum Dóminum nostrum. Amen.

Nobis quoque peccatórībus fámulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Jóanne, Stéphanō, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

Per quem hęc ómnia, Dómine, semper bona creas, sancti ✠ ficas, viví

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints. Into their company we beseech Thee admit us, not considering our merits, but freely pardoning our offenses. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠,

✠ ficas, bene ✠ dicas, et præstas nobis.

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipoténti, in unitáte Spíritus ✠ Sancti, onis honor, et glória.

℣. Per ómnia sæcula sæculórum.
℟. Amen.

Orémus.

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

Pater noster, qui es in cælis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat volúntas tua, sicut in cælo, et in terra. Panem nostrum quotidíanum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo. Amen.

Líbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præsentibus, et futúris: et intercedénte beáta et gloriósa semper Virgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus anctis, ✠ da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne securi.

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus.

℣. Per ómnia sæcula sæculorum.

and bestow upon us all these good things.

Through Him ✠, and with Him ✠, and in Him ✠, is unto Thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

℣. World without end.
℟. Amen.

Let us pray.

Admonished by Thy saving precepts and following Thy divine instruction, we make bold to say:

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

℟. But deliver us from evil. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the Blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew, and all the Saints, ✠ mercifully grant peace in our days, that through the bounteous help of Thy mercy we may be always free from sin, and safe from all disquiet.

Through the same Jesus Christ, Thy Son, our Lord, Who with Thee, and the Holy Ghost, liveth and reigneth God.

℣. World without end.

R̃. Amen.

Ÿ. Pax ✠ Dómini sit ✠ semper
vobis ✠ cum.

R̃. Et cum spíritu tuo.

R̃. Amen.

Ÿ. May the peace ✠ of the Lord be ✠
always ✠ with you.

R̃. And with thy spirit.

The Consecrator, having broken the Host, puts a particle of It into the chalice.

Hæc commixtio et consecratio
Córporis et Sanguinis Dómini nostri
Jesu Christi, fiat accipiéntibus nobis in
vitam ætérnam. Amen.

May this mingling and hallowing of the
Body and Blood of our Lord Jesus Christ
be for us who receive It a source of
eternal life. Amen.

Bowing down:

Agnus Dei, qui tollis peccata mundi:
miserere nobis.

Agnus Dei, qui tollis peccata mundi:
miserere nobis.

Agnus Dei, qui tollis peccata mundi:
dona nobis pacem.

Dómine Jesu Christe, qui dixisti
Apóstolis tuis: Pacem relínquo vobis,
pacem meam do vobis: ne respicias
peccáta mea, sed fidem Ecclésiæ tuæ;
eámque secúndum voluntátem tuam
pacificáre et coadunáre dignéris: Qui
vivis et regnas Deus per ómnia sæcula
sæculórum. Amen.

Lamb of God, Who takest away the
sins of the world, have mercy on us.

Lamb of God, Who takest away the
sins of the world, have mercy on us.

Lamb of God, Who takest away the
sins of the world, grant us peace.

O Lord, Jesus Christ, Who didst say to
Thine Apostles: Peace I leave you, My
peace I give to you: look not upon my
sins, but upon the faith of Thy Church;
and deign to give her that peace and
unity which is agreeable to Thy will: God
Who livest and reignest world without
end. Amen.

The Kiss of Peace is given in the usual way by the Consecrator to the new Bishop, and by him to the assisting Bishops, in these words:

Pax tecum.

R̃. Et cum spíritu tuo.

Dómine Jesu Christe, Fili Dei vivi,
qui ex voluntáte Patris, cooperánte
Spíritu Sancto, per mortem tuam

Peace be to thee.

R̃. And with thy spirit.

O Lord Jesus Christ, Son of the living
God, Who, by the will of the Father and
the co-operation of the Holy Ghost, hast

mundum vivificásti: libera me per hoc sacrosáctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et cörperis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. Amen.

by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

The Consecrator takes the Host in his hands:

Panem cæléstem accípiam, et nomen Dómini invocábo.

I will take the Bread of Heaven, and will call upon the name of the Lord.

The Bishops strike their breasts:

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur ánima mea. (*Ter.*)

Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (*Three times.*)

The Consecrator makes the sign of the Cross with the Host:

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérrnam. Amen.

May the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

The Consecrator receives a portion of the Host:

Quid retríbuam Dómino pro
ómnibus quæ retríbuit mihi? Cálicem
salutáris accípiam, et nomen Dómini
invocábo. Laudans invocábo
Dóminum, et ab inimícis meis salvus
ero.

What return shall I make to the Lord
for all the things that He hath given unto
me? I will take the chalice of salvation,
and call upon the Name of the Lord. I
will call upon the Lord and give praise:
and I shall be saved from mine enemies.

The Consecrator makes the sign of the Cross with the Chalice.

Sanguis Dómini nostri Jesu Christi
custódiat ánimam meam in vitam
ætérnam. Amen.

May the Blood of Our Lord Jesus
Christ preserve my soul unto life
everlasting. Amen.

He likewise receives a portion of the Precious Blood.

The new Bishop then comes to the right of the Consecrator and receives the second portion of the Host, then takes the Chalice and consumes the remainder of the Precious Blood. He then returns to his place.

Before the first ablution the following prayer is said:

Quod ore sumpsimus, Domine, pura
mente capiamus: et de múnere
temporáli fiat nobis remédium
sempitérnum.

Grant, O Lord, that what we have
taken with our mouth, we may receive
with a pure mind; and that from a
temporal gift it may become for us an
everlasting remedy.

Before the second ablution:

Corpus tuum, Dómine, quod
sumpsi, et Sanguis, quem potávi,
adhæreat viscéribus meis: et præsta; ut
in me non remáneat scélerum mácula,
quem pura et sancta refecérunt
sacraménta: Qui vivis et regnas in
sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have
received and Thy Blood which I have
drunk, cleave to my inmost parts, and
grant that no stain of sin remain in me;
whom these pure and holy Sacraments
have refreshed. Who livest and reignest
world without end. Amen.

The new Bishop and his assistants then change to the Gospel side of the altar, and after the Consecrator has washed his hands at the Epistle side, the prayers of the Mass continue.

THE COMMUNION PRAYER *Matt. 4, 19-20*

Veníte post me: fáciam vos fieri
piscatóres hóminum; at illi continuo,
relictis rétibus, secúti sunt Dóminum.

Come ye after Me: I will make you to
be fishers of men. But they immediately,
leaving their nets, followed the Lord.

THE POSTCOMMUNION PRAYERS

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Súmpsimus, Dómine, divína
mystéria, beáti Andréæ Apóstoli
festivitáte lætántes: quæ, sicut tuis
Sanctis ad glóriam, ita nobis,
quæsumus, ad véniam prodésse
perficiás.

Plenum, quæsumus, Domine, in
nobis remedium tuæ miserationis
operare: ac tales nos esse perforce
propitius et sic fove, ut tibi in
omnibus placere valeamus. Per
Dominum nostrum Jesum Christum
Filium tuum, qui tecum vivit, et regnat
in unitate Spiritus Sancti Deus, per
omnia saecula saeculorum.

℟. Amen.

Suscipiámus, Dómine, misericór-
diam tuam in médio templi tui: ut
reparatiónis nostræ ventúra sollémnia
cóngruis honóribus præcedámus. Per
Dóminum nostrum Jesum Christum,
Filium tuum: qui tecum vivit et regnat
in unitate Spiritus Sancti Deus, per
omnia saecula saeculorum. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Rejoicing, O Lord, on the feast-day of
blessed Andrew, we have taken part in
Thy divine mysteries, and mayest Thou
make them, we beseech Thee, redound
to our forgiveness as they do to the glory
of Thy saints.

We beseech Thee, O Lord, work in us
the saving fullness of Thy mercy: and
propitiously render us so perfect, and so
cherish us that we may be able to please
Thee in all things. Through Our Lord
Jesus Christ, who with Thee liveth and
reigneth in the unity of the Holy Ghost,
world without end.

℟. Amen.

May we receive Thy mercy, O Lord, in
the midst of Thy temple, that with due
reverence we may prepare for the
coming festival of our redemption.
Through Jesus Christ, thy Son our Lord,
Who liveth and reigneth with Thee, in
the unity of the Holy Ghost, ever one
God, world without end. ℟. Amen.

The Consecrator comes to the center of the altar:

℣. Dóminus vobíscum.

℟. Et cum spírítu tuo.

℣. Ite, Missa est.

℟. Deo grátias.

℣. The Lord be with you.

℟. And with thy spirit

℣. Go, the Mass is ended.

℟. Thanks be to God.

Bowing down:

Pláceat tibi, sancta Trínitas, obséqúium servitútis meæ: et præsta; ut sacrificium, quod óculis tuæ majestátis in indígnus óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

May the tribute of my homage be pleasing to Thee, O most holy Trinity. Grant that the Sacrifice which I, unworthy as I am, have offered in the presence of Thy Majesty, may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it. Through Christ our Lord. Amen.

The Consecrator then gives the last blessing.

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum.

℣. Blessed be the name of the Lord.

℟. Now and forever.

Then making the sign of the cross from his forehead to his breast, he says:

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit coelum et terram.

℣. Our help is in the name of the Lord.

℟. Who hath made Heaven and earth.

Then raising and joining his hands, and bowing his head, he says:

Benedicat vos omnipotens Deus.

May the Almighty God bless you.

And when he has said Deus he turns towards the people and blesses them thrice, saying:

Pa ✠ ter, et Fi ✠ lius, et Spiritus ✠
Sanctus.

R̃. Amen.

The ✠ Father, the ✠ Son and the
Holy ✠ Ghost.

R̃. Amen.

THE INVESTITURE



Having given the Blessing, the Consecrator, with his mitre on, sits on the faldstool which has been placed before the middle of the altar: the one consecrated, keeping his biretta on his head, kneels before him. Then the Consecrator, having laid aside his mitre, rises and blesses the mitre, if it has not been blessed, saying:

Orémus.

Domine Deus, Pater omnipotens, cujus praeclara bonitas est, et virtus immensa, a qua omne datum optimum et omne donum perfectum, totiusque decoris ornamentum, bene ✠ dicere, et sancti ✠ ficare dignare hanc mitram hujus famuli tui Antistitis capiti imponendam. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

O Lord God, Father Almighty, Whose goodness is wonderful and Whose power immense, from Whom is every best and every perfect gift, the ornament of all beauty, vouchsafe to ✠ bless and ✠ sanctify this mitre to be placed on the head of this Prelate Thy servant. Through Christ Our Lord.

R. Amen.

And then he sprinkles it with holy water, after which, sitting down with his mitre on, the assistant bishops aiding him, he places it on the head of the one consecrated, saying:

Imponimus, Domine, capiti hujus Antistitis et agonistae tui galeam munitiois et salutis, quatenus decorata facie, et armato capite, cornibus utriusque Testamenti terribilis appareat adversariis veritatis; et, te ei largiente gratiam, impugnator eorum robustus existat, qui Moysi famuli tui faciem ex tui sermonis consortio decoratam, lucidissimis tuae claritatis ac veritatis cornibus insignisti: et capiti Aaron Pontificis tui tiaram imponi jussisti. Per Christum Dominum nostrum.

R̃. Amen.

We, O Lord, place on the head of this Thy bishop and champion, the helmet of protection and salvation, so that his face being adorned and his head armed with the horns of both testaments, he may seem terrible to the opponents of truth, and through the indulgence of Thy grace may be their sturdy adversary, Thou Who didst mark with the brightest rays of Thy splendor and truth the countenance of Moses Thy Servant, ornamented from his fellowship with Thy word: and didst order the tiara to be placed on the head of Aaron thy high priest. Through Christ Our Lord.

R̃. Amen.

Then if the gloves have not been blessed, the Consecrator rises, having laid aside the mitre, and blesses them, saying:

Orémus.

Omnipotens Creator, qui homini ad imaginem tuam condito manus discretionis insignitas, tamquam organum intelligentiae, ad recte operandum dedisti: quas servari mundas praecepisti, ut in eis anima digne portaretur, et tua in eis digne consecrarentur mysteria, bene ✠ dicere, et sancti ✠ ficare dignare manuum haec tegumenta; ut quicumque ministrorum tuorum sacrorum Pontificum his velare manus suas cum humilitate voluerit, tam cordis, quam operis ei munditiam tua misericordia subministret. Per Christum Dominum nostrum.

R̃. Amen.

Let us pray.

O Almighty Creator, Who hast given to man fashioned after Thy image, hands notable for their formation, as an organ of intelligence for correct workmanship: which Thou hast commanded to be kept clean, so that the soul might worthily be carried in them and Thy mysteries worthily consecrated by them, vouchsafe to ✠ bless and ✠ sanctify these hand coverings, so that whosoever of Thy ministers, the holy Bishops, shall humbly wish to cover their hands with these, Thy mercy shall accord to him cleanness of heart as well as of deed. Through Christ Our Lord.

R̃. Amen.

And he sprinkles them with holy water. Then the pontifical ring is drawn from the finger of the one consecrated, the Consecrator sits down and having received the mitre with the aid of the assistant bishops, places the gloves on the hands of the one consecrated, saying:

Circumda, Domine, manus hujus ministri tui munditia novi hominis, qui de coelo descendit, ut quemadmodum Jacob dilectus tuus, pelliculis hoedorum opertis manibus, paternam benedictionem, oblato patri cibo, potuque gratissimo, impetravit, sic et iste, oblata per manus suas hostia salutare, gratiae tuae benedictionem impetrare mereatur. Per Dominum nostrum Jesum Christum Filium tuum, qui in similitudinem carnis peccati tibi pro nobis obtulit semetipsum.

R̃. Amen.

Encompass, O Lord, the hands of this Thy minister with the cleanness of the new man who descended from Heaven, so that as Thy beloved Jacob, his hands covered with the skins of young goats, implored and received the paternal benediction, having offered to his Father most agreeable food and drink, so also this one may deserve to implore and to receive the benediction of Thy grace by means of the saving host offered by his hands. Through Our Lord Jesus Christ, Thy Son, Who in the likeness of sinful flesh, offered Himself to Thee for us.

R̃. Amen.

And immediately he places on the finger of the one consecrated the Episcopal ring. Then the Consecrator rises and takes the one consecrated by the right hand, and the senior assistant bishop takes him by the left, and they enthrone him by placing him sitting on the faldstool from which the Consecrator has risen, or if the ceremony be performed in the Church of the one consecrated, they enthrone him on the usual episcopal seat, and the Consecrator places in his left hand the pastoral staff.

Then the Consecrator, turning towards the altar and laying aside the mitre, while standing, begins, the others taking it up and finishing it, the Hymn, Te Deum.

At the beginning of the hymn, the one consecrated is led by the assistant bishops with their mitres on around the Church, and he blesses everyone. The Consecrator meanwhile without his mitre remains standing in the same place at the altar. When the one consecrated has returned to his seat or the faldstool, he sits again until the above-mentioned hymn is finished. The assistants lay aside their mitres and stand with the Consecrator.

Te Deum laudamus. Te Dominum confitemur. Te aeternum Patrem * omnis terra veneratur. Tibi omnes Angeli, * tibi coeli et universae

We praise Thee, O God we acknowledge Thee to be the Lord. All the earth doth worship Thee the Father everlasting. To Thee all

potestates. Tibi Cherubim et Seraphim *
 incessabili voce proclamant: Sanctus,
 Sanctus, Sanctus * Dominus Deus
 Sabaoth. Pleni sunt coeli et terra *
 majestatis gloriae tuae. Te gloriosus *
 Apostolorum chorus, Te Prophetarum *
 laudabilis numerus, Te Martyrum
 candidatus * laudat exercitus. Te per
 orbem terrarum * sancta confitetur
 Ecclesia. Patrem * immensae majestatis.
 Venerandum tuum verum * et unicum
 Filium. Sanctum quoque * paraclitum
 Spiritum. Tu Rex gloriae * Christe. Tu
 Patris * sempiternus es Filius. Tu ad
 liberandum suscepturus hominem, * non
 horruisti Virginis uterum. Tu, devicto
 mortis aculeo, * aperuisti credentibus
 regna coelorum. Tu ad dexteram Dei
 sedes * in gloria Patris. Judex crederis *
 esse venturus.

Angels cry aloud the Heavens, and all
 the Powers therein. To Thee
 Cherubim and Seraphim continually
 do cry, Holy, Holy, Holy Lord God
 of Sabaoth; Heaven and earth are full
 of the Majesty of Thy glory. The
 glorious company of the Apostles
 praise Thee. The goodly fellowship
 of the Prophets praise Thee. The
 noble army of Martyrs praise Thee.
 The holy Church throughout all the
 world doth acknowledge Thee; The
 Father of an infinite Majesty; Thine
 honorable, true and only Son; Also
 the Holy Ghost the Comforter. Thou
 art the King of Glory O Christ. Thou
 art the everlasting Son of the Father.
 When thou tookest upon Thee to
 deliver man. Thou didst not abhor
 the Virgin's womb. When Thou hadst
 overcome the sharpness of death.
 Thou didst open the Kingdom of
 Heaven to all believers. Thou sittest
 at the right hand of God in the glory
 of the Father. We believe that Thou
 shalt come to be our Judge.

Before the following verse of the Hymn, the Bishops remove their miters, and all in the Church kneel.

Te ergo, quaesumus, tuis famulis
 subveni, * quos pretioso sanguine
 redemisti.

We therefore pray Thee, help Thy
 servants whom Thou hast redeemed
 with Thy precious blood.

All then rise and the Hymn is continued:

Aeterna fac cum Sanctis tuis * in gloria
 numerari. Salvum fac populum tuum,
 Domine, * et benedic haereditati tuae. Et
 rege eos, * et extolle illos usque in
 aeternum. Per singulos dies *
 benedicimus te. Et laudamus nomen

Make them to be numbered with Thy
 Saints in glory everlasting. O Lord,
 save Thy people and bless Thine
 heritage. Govern them and lift them
 up for ever. Day by day we magnify
 Thee; And we worship Thy Name

tuum in saeculum, * et in saeculum saeculi. Dignare, Domine, die isto * sine peccato nos custodire. Miserere nostri, Domine, * miserere nostri. Fiat misericordia tua, Domine, super nos; * quemadmodum speravimus in te. In te, Domine, speravi; * non confundar in aeternum.

ever world without end. Vouchsafe, O Lord to keep us this day without sin. O Lord, have mercy upon us have mercy upon us. O Lord, let Thy mercy lighten upon us as our trust is in Thee. O Lord, in Thee have I trusted let me never be confounded.

At the conclusion of the hymn, the Consecrator, standing without his mitre, at the throne, or the faldstool at the right hand of the one consecrated, says; or if the office be sung, he begins, the choir taking up the Antiphon:

Firmetur manus tua, et exaltetur dextera tua: iustitia et iudicium praeparatio sedis tuae. Gloria Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen. Firmetur manus tua, et exaltetur dextera tua: iustitia et iudicium praeparatio sedis tuae.

May Thy hand be strengthened and Thy right hand be exalted, justice and judgment be the preparation of Thy throne. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. May Thy hand be strengthened and Thy right hand be exalted, justice and judgment be the preparation of Thy throne.

When this is finished the Consecrator says:

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. O Lord hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

Deus, omnium fidelium pastor, et rector, hunc famulum tuum, quem Ecclesiae tuae praeesse voluisti, propitius respice: da ei, quaesumus, verbo et exemplo, quibus praeest proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Christum Dominum nostrum.

Let us pray

O God, the Pastor and Ruler of all the faithful, look down in Thy mercy upon this Thy servant, whom Thou hast appointed over Thy Church, and grant, we beseech Thee, that both by word and example, he may edify all those who are under his charge, so that with the flock entrusted to him, he may attain unto life everlasting. Through Christ Our Lord.

R̃. Amen.

R̃. Amen.

After which the Consecrator, with uncovered head, remains at the Gospel corner of the altar, the assistants, also uncovered, standing with him. The one consecrated rises, and going with his mitre and his pastoral staff before the middle of the altar, turns towards it; and, signing himself with the thumb of his right hand before his breast, he says:

Ÿ. Sit nomen Domini benedictum.

R̃. Ex hoc nunc et usque in saeculum.

Ÿ. Blessed be the name of the Lord.

R̃. Now and forever.

Then making the sign of the cross from his forehead to his breast, he says:

Ÿ. Adjutorium nostrum in nomine Domini.

R̃. Qui fecit coelum et terram.

Ÿ. Our help is in the name of the Lord.

R̃. Who hath made Heaven and earth.

Then raising and joining his hands, and bowing his head, he says:

Benedicat vos omnipotens Deus.

May the Almighty God bless you.

And when he has said Deus he turns towards the people and blesses them thrice, saying:

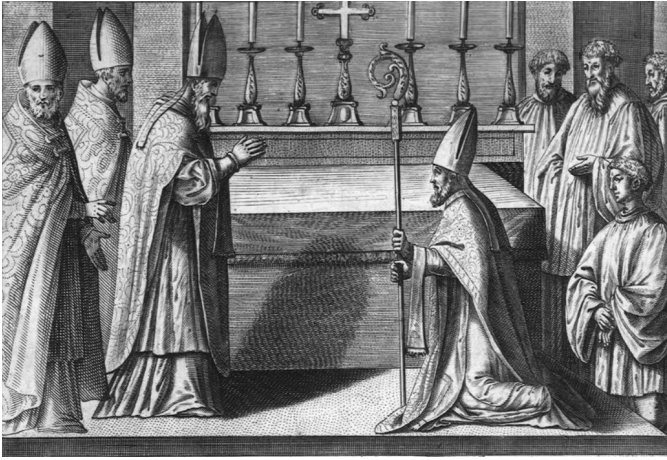
Pa ✠ ter, et Fi ✠ lius, et Spiritus ✠ Sanctus.

R̃. Amen.

The ✠ Father, the ✠ Son and the Holy ✠ Ghost.

R̃. Amen.

AD MULTOS ANNOS



Then the Consecrator takes his mitre, and stands at the Gospel corner, his face turned towards the Epistle corner. The assistants, with their mitres on, stand near him. The one consecrated goes to the Epistle corner of the altar, and there with his mitre on, and holding his staff, facing the Consecrator, he makes a genuflection and sings:

Ad multos annos.

May you enjoy length of years.

Then, going to the middle of the altar, he again genuflects as before, and says, singing in a higher voice:

Ad multos annos.

May you enjoy length of years.

Afterwards he goes to the feet of the Consecrator and genuflecting a third time as above, he sings again in a still higher tone of voice:

Ad multos annos.

May you enjoy length of years.

He is then received with the Kiss of Peace by the Consecrating Bishop, then by the Assisting Bishops, who then conduct him to his chapel, reciting the last Gospel with the Consecrator.

THE LAST GOSPEL

John. 1:1-14

Inítium ✠ sancti Evangélii
secúndum Joannem.

℟̃. Gloria tibi, Domine.

In princípío erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

Beginning ✠ of the Holy Gospel
according to John.

℟̃. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here all genuflect:

Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritatis.

℟̃. Deo gratias.

And the Word was made flesh, and dwelt among us, and we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth.

℟̃. Thanks be to God.