

Ordo ad Altare consecrandum

First Part

Purification of the Altars

The Bishop and ministers arrive in front of the Main Altar to be consecrated. The Bishop intones the following antiphon and all continue:

Deus, in adiutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper: et in
saecula saeculorum. Amen.

Incline unto my aid, O God.
O Lord, make haste to help me.
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.

Once the antiphon is finished, the Bishop goes to the throne and kneels during the singing of the litanies of the saints.

The Litanies of the Saints

Kyrie eléison. Kyrie eléison.
Christe eléison. Christe eléison.
Kyrie eléison. Kyrie eléison.
Christe, audi nos. Christe, áudi nos.
Christe, exáudi nos. Christe, exáudi nos.
Pater de cælis, Deus, miserére nobis.
Fili Redémptor mundi, Deus, miserére.
Spíritus Sancte Deus, miserére nobis.
Sancta Trínitas unus Deus, miserére.
Sancta María, óra pro nobis.
Sancta Dei Génitrix, óra.
Sancta Virgo vírginum, óra.
Sancte Míchaël, óra.
Sancte Gábriel, óra.
Sancte Ráphaël, óra.
Omnes sancti Angeli et Archángeli, oráte pro nobis.
Omnes sancti beatórum Spirítuum órdenes, oráte.
Sancte Joánnes Baptísta, óra.
Sancte Jóseph, óra.
Omnes sancti Patriárchæ et Prophétæ, oráte.
Sancti Petre et Paule, oráte.
Sancte Andréa, óra.
Sancte Joánnes, óra.
Omnes sancti Apostóli et Evangelístæ, oráte.
Omnes sancti Discípuli Dómini, oráte.
Omnes sancti Innocentes, oráte.
Sancte Stéphan, óra.
Sancte Lauréti, óra.
Sancte Vincéti, óra.
Sancti Cosma et Damiáne, oráte.
Sancte Clemens óra.
Sancte Apollináris óra.
Sancte Thoma óra.
Sancte Olivéri óra.
Sancte Augustíne óra.
Sancte Tranquilíne óra.
Sancte Justíne óra.
Sancte Juli óra.
Sancte Joséphe María óra.
Sancte Joséphe óra.
Sancte David óra.
Sancte Januári óra.
Omnes sancti Mártýres, oráte.

Lord have mercy. Lord have mercy.
Christ have mercy. Christ have mercy.
Lord have mercy. Lord have mercy.
Christ, hear us. Christ hear us.
Christ, graciously hear us. Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, One God,
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,
All ye holy orders of Blessed Spirits,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
Saints Peter and Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of the Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Cosmas and Damian,
St. Clement,
St. Apollinaris,
St. Thomas Canterbury,
St. Oliver,
St. Augustin Caloca Cortez,
St. Tranquilino,
St. Justino Orona,
St. Julio Alvarez,
St. Jose Maria Robles,
St. Jose Alvarez,
St. David Galvan,
St. Jenaro Sanchez,
All ye holy martyrs,

Sancte Silvéster, óra.
Sancte Gregóri, óra.
Sancte Augustíne, óra.
Omnes sancti Pontífices et Confessóres, oráte.
Omnes sancti Doctóres, oráte.
Sancte Antóni, óra.
Sancte Benedicte, óra.
Sancte Domínice, óra.
Sancte Francíscce, óra.
Sancte Joannes Maria óra.
Omnes sancti Sacerdótes et Levítæ, oráte.
Omnes sancti Monáchi et Eremitæ, oráte.
Sancta María Magdaléna, óra.
Sancta Agnes, óra.
Sancta Cæcília, óra.
Sancta Agatha, óra.
Sancta Catharína, óra.
Sancta Anastásia, óra.
Sancta Anna óra.
Omnes sanctæ Vírgines et Víduæ, oráte.
Omnes Sancti et Sanctæ Dei,
intercédite pro nobis.
Propítius esto, parce nobis, Dómine.
Propítius esto, exáudi nos, Dómine.
Ab omni malo, libera nos Dómine.
Ab omni peccáto, libera.
A morte perpétua, libera.
Per mystérium sanctæ incarnatiónis tuæ, libera.
Per advéntum tuum, libera.
Per nativitátem tuam, libera.
Per baptísmum et sanctum jejúnium tuum, libera.
Per crucem et passióem tuam, libera.
Per mortem et sepultúram tuam, libera.
Per sanctam resurrectióem tuam, libera.
Per admirábilem ascensióem tuam, libera.

Per advéntum Spíritus Sancti Parácliti, libera.
In die judícii, libera.
Peccatóres, te rogámus audi nos.
Ut nobis parcas, te.
Ut Ecclesiám tuam sanctam régere, et conserváre dignéris, te.
Ut domnum Apostólicum, et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris, te.
Ut inimícos sanctæ Ecclesiæ humiliáre dignéris, te.
Ut régibus et princípibus cristiánis, pacem et veram concórdiam donare dignéris, te.
Ut nosmetípsos in tuo sancto servítio confortáre, et conserváre dignéris, te.
Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, te.
Ut fructus terræ dare, et conserváre dignéris, te.
Ut ómnibus fidélibus defúctis réquiem ætérnam donáre dignéris, te.

Here the Bishop rises, receives the crozier in his left hand, and sings:

Ut altare hoc ad honorem tuum, et nomen sanctæ Rosæ consecranda bene + dicere digneris. R. Te rogamus, audi nos.

Ut altare hoc ad honorem tuum, et nomen sanctæ Rosæ consecranda bene + dicere, et sancti + ficare digneris. R. Te rogamus, audi nos.

St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Dominic,
St. Francis,
St. Jean Marie Vianney,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Lucy,
St. Cecilia,
St. Agatha,
St. Catherine,
St. Anastasia,
St. Anne,
All ye holy Virgins and Widows,
All ye holy Saints of God,
intercede for us.
Be merciful, spare us, O Lord.
Be merciful, hear us, O Lord.
From all evil, deliver us, O Lord.
From all sin,
From everlasting death,
By the mystery of Thy holy Incarnation,
By Thy Coming,
By Thy Birth,
By Thy Baptism and holy fasting,
By Thy Cross and Passion,
By Thy Death and Burial,
By Thy holy Resurrection,
By Thy wondrous Ascension,

By the coming of the Holy Ghost, the Paraclete,
On the day of Judgment,
We sinners, we beg Thee hear us.
That Thou spare us,
That Thou govern and preserve Thy holy Church,

That Thou preserve our Pope and all ranks in the Church in holy Religion,
That Thou humble the enemies of holy Church,
That Thou give peace and true concord to all Christian kings and princes,
That Thou confirm and preserve us in Thy holy service,
That Thou grant everlasting blessings to all our benefactors,
That Thou give and preserve the fruits of the earth,
That Thou grant eternal rest to all the faithful departed,

That Thou wouldst bless this altar consecrated to Thy honor and in the name of Saint Rose, We beg Thee hear us.

That thou wouldst bless and sanctify this altar consecrated to Thy honor and in the name of Saint Rose, We beg Thee hear us.

Ut altare hoc ad honorem tuum, et nomen sanctae
Rosae consecranda bene + dicere, et sancti + ficare, et
conse + crare digneris. R. Te rogamus, audi nos.

That Thou wouldst bless, sanctify, and consecrate this
altar consecrated to Thy honor and in the name of
Saint Rose, We beg Thee hear us.

The bishop then kneels again to the end of the Litany.

Ut nos exaudire digneris, te rogamus, audi nos.
Fili Dei, te rogamus, audi nos.
Agnus Dei, qui tollis peccata mundi, parce nobis
Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos
Domine.
Agnus Dei, qui tollis peccata mundi, miserere
nobis.
Christe, audi nos. Christe, exaudi nos.
Kyrie, eleison. Christe, eleison. Kyrie, eleison.

That Thou graciously hear us, We beg Thee hear us.
Son of God, We beg Thee hear us.
Lamb of God, who takes away the sins of the world,
spare us O Lord.
Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.
Lamb of God, who takes away the sins of the world,
have mercy on us.
Christ, hear us. Christ, graciously hear us.
Lord have mercy. Christ have mercy. Lord have
mercy.

When the litanies are finished, the Bishop stands and says the following prayer:

Oremus.
Praeveniat nos, quaesumus, Domine, misericordia tua
et intercedentibus omnibus Sanctis tuis, voces nostras
clementia tuae propitiationis anticipet. Per Christum
Dominum nostrum.
R/ Amen.

Let us pray.
AJB

ASPERSION OF THE ALTARS

The Bishop then takes the Gregorian Water and sprinkles the altar. He then signs the altar with the Gregorian Water in five locations saying the prayer below at each anointing. Meanwhile, the co-consecrating priests go to their respective altars in order to sprinkle and anoint them likewise.

Sancti + ficetur hoc altare in nomine Pa + tris, et Fi
+ lii, et Spiritus + Sancti. R/ Amen.

Let this altar be sanctified in the name of the Father, and
of the Son, and of the Holy Ghost. Amen.

Meanwhile the schola sings:

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

Ant. I will go in to the altar of God: to God who giveth
joy to my youth.

Psalmus 42

Psalm 42

Judica me, Deus, et discerne causam meam de
gente non sancta, * ab homine iniquo, et doloso
erue me. Quia tu es, Deus, fortitudo mea: * quare
me repulisti? et quare tristis incedo, dum affligit me
inimicus? (Rep. Ant.)

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 art God my strength: why hast
thou cast me off? And why do I go sorrowful whilst the
enemy afflicteth me? (Rep. Ant.)

Emitte lucem tuam et veritatem tuam: * ipsa me
deduxerunt, et adduxerunt in montem sanctum
tuum, et in tabernacula tua. Et introibo ad altare
Dei: * ad Deum, qui laetificat juventutem meam.
(Rep. Ant.)

Send forth thy light and thy truth: they have conducted
me, and brought me unto thy holy hill, and into thy
tabernacles. And I will go in to the altar of God: to God
who giveth joy to my youth. (Rep. Ant.)

Confitebor tibi in cithara, Deus, Deus meus: *
quare tristis es, anima mea? et quare conturbas me?
Spera in Deo, quoniam adhuc confitebor illi: *
salutare vultus mei, et Deus meus. (Rep. Ant.)

To thee, O God my God, I will give praise upon the harp:
why art thou sad, O my soul? And why dost thou disquiet
me? Hope in God, for I will still give praise to him: the
salvation of my countenance, and my God. (Rep. Ant.)

After the anointing of all the altars is complete, the Bishop sings:

V/ Dóminus vobíscum.
R/ Et cum spírítu tuo.

V/ The Lord be with you.
R/ And with thy spirit.

Orémus.

Let us pray.

Singulare illud propitiatorium in altari crucis pro nobis redimendis oblatum, in cuius praefiguratione Patriarcha Jacob lapidem erexit in titulum, quo fieret sacrificium, et portae coeli desuper aperiretur oraculum; supplices tibi, Domine, preces fundimus, ut lapidis hujus expolitam materiam, supernis sacrificiis imbuendam, ipse tuae ditari sanctificationis ubertate praecipias, qui quondam lapideis legem scripsisti in tabulis. Per Christum Dominum nostrum. R/ Amen.

That singular atoning offered on the Altar of the Cross for redeeming us, in prefiguration of which Patriarch Jacob erected a stone in pledge, in order that a sacrifice be made and an oracle of the gate of heaven be opened above it; as supplicants to Thee, Lord, we pour out our prayers, so that the polished material of this stone, to be imbued with the supernal sacrifices, Thou Thyself command to be endowed with the fruitfulness of Thy sanctification, who once wrote the law on stony tablets. Through our Lord. R/ Amen.

SECOND PART:
DEPOSITION OF THE RELICS

TRANSLATION OF THE RELICS

The bishops and their ministers change into white vestments. Then they, along with the clergy, process to the chapel of the relics while the following antiphons are sung: (all stand)

O quam gloriosum est regnum, in quo cum Christo gaudent omnes Sancti, amicti stolis albis, sequuntur Agnum quocumque ierit.
Movete vos, Sancti Dei, de mansionibus vestris, ad loca festinate, quae vobis parata sunt.
Ecce populus custodiens iudicium, et faciens veritatem, in te speraverunt, Domine, usque in aeternum.
Via Sanctorum facta est recta, et iter eorum praeparatum est.

O how glorious is the kingdom, wherein all the Saints rejoice with Christ; clothed in white robes, they follow the Lamb whithersoever He goeth.
Be moved, you Saints of God, from your abodes, and hasten to the places which have been prepared for you.
Behold the people keeping judgment and doing truth; in thee have they hoped, O Lord, unto eternity.
The way of the Saints has been made straight, and their path has been prepared.

The bishop, before the altar where the relics are reposed, sings the following prayer:

V/ Dóminus vobíscum.
R/ Et cum spírítu tuo.

V/ The Lord be with you.
R/ And with thy spirit.

Orémus.

Let us pray.

Fac nos, Domine, Sanctorum tuorum tibi specialiter dicata membra contingere, quorum cupimus patrocinia incessanter habere. Per Christum Dominum nostrum. R/ Amen.

Make us, we beseech thee, O Lord, worthy to touch the parts of thy Saints especially consecrated to thee, whose patronage we desire continually to have. R/ Amen.

The bishop then incenses the relics. The procession returns to the main chapel. The clergy carry candles and the relics are borne on a bier carried by the deacons of the relics who are vested in red and accompanied by torches. During the procession the following antiphon and psalm are sung:

Istorum est enim regnum coelorum, qui contempserunt vitam mundi, et pervenerunt ad praemia regni, et laverunt stolas suas in sanguine Agni.

For this is the kingdom of the heavens, where they despised the life of the world, and they looked forward to the rewards of the kingdom, and they have washed their robes in the Blood of the Lamb.

Psalmus 149

Cantate Domino canticum novum: * laus ejus in ecclesia sanctorum.
Laetetur Israel in eo, qui fecit eum: * et filii Sion exsultent in rege suo.
Laudent nomen ejus in choro: * in tympano, et psalterio psallant ei.
Quia beneplacitum est Domino in populo suo: * et exaltabit mansuetos in salutem.
Exsultabunt sancti in gloria: * laetabuntur in cubilibus suis.
Exaltationes Dei in gutture eorum: * et gladii

Sing ye to the Lord a new canticle: let his praise be in the church of the saints.
Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.
Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.
For the Lord is well pleased with his people: and he will exalt the meek unto salvation.
The saints shall rejoice in glory: they shall be joyful in their beds.
The high praises of God shall be in their mouth: and two-

incipites in manibus eorum.
Ad faciendam vindictam in nationibus: *
increpationes in populis.
Ad alligandos reges eorum in compedibus: * et
nobiles eorum in manicis ferreis.
Ut faciant in eis iudicium conscriptum: * gloria haec
est omnibus sanctis ejus.

edged swords in their hands:
To execute vengeance upon the nations, chastisements
among the people:
To bind their kings with fetters, and their nobles with
manacles of iron.
To execute upon them the judgment that is written: this
glory is to all his saints.

As the procession enters the church, the next antiphon and psalm is begun:

STAND

Ingredimini Sancti Dei, * praeparata est enim a
Domino habitatio sedis vestrae: sed et populus
fidelis cum gaudio insequitur iter vestrum; ut oretis
pro nobis majestatem Domini.

Enter in, O Saints of God, for a dwelling-place for you
has been prepared by God: and indeed, the faithful people
joyfully follow your way; that you may pray for us before
the majesty of the Lord.

Psalmus 150

Laudate Dominum in sanctis ejus: * laudate eum in
firmamento virtutis ejus.
Laudate eum in virtutibus ejus: * laudate eum
secundum multitudinem magnitudinis ejus.
Laudate eum in sono tubae: * laudate eum in
psalterio, et cithara.
Laudate eum in tympano, et choro: * laudate eum in
cordis, et organo.
Laudate eum in cymbalis benesonantibus: laudate
eum in cymbalis jubilationis: * omnis spiritus laudet
Dominum.

Praise ye the Lord in his holy places: praise ye him in the
firmament of his power.
Praise ye him for his mighty acts: praise ye him
according to the multitude of his greatness.
Praise him with sound of trumpet: praise him with
psaltery and harp.
Praise him with timbrel and choir: praise him with strings
and organs.
Praise him on high sounding cymbals: praise him on
cymbals of joy: let every spirit praise the Lord.

DEPOSITION OF THE RELICS

The bier is placed near the altar between two candles. The clergy return to their places. The bishop incenses the relics while the following antiphons are sung:

Sub altare Dei, * sedes accepistis Sancti Dei,
intercedite pro nobis ad Dominum Jesum Christum.

Under the altar of God, O Saints of God, you have
received your habitation; intercede for us before the Lord
Jesus Christ.

Sub altare Dei, * audivi voces occisorum dicentium:
Quare non defendis sanguinem nostrum: Et
acceperunt divinum responsum: Adhuc sustinete
modicum tempus, donec impleatur numerus fratrum
vestrorum.

Under the altar of God I heard the voices of them that
were slain saying: How long dost thou not defend our
blood? And they received the divine response: You
should wait for a little time, until the number of your
brethren is filled up.

Corpora Sanctorum in pace sepulta sunt: et vivent
nomina eorum in aeternum. V. Glória Patri, et Filio,
et Spiritui Sancto. Sicut erat in principio, et nunc, et
semper, et in saecula saeculorum. Amen.

The bodies of the Saints have been buried in peace: their
names will live in eternity. V. 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.

After the incensation of the relics, the deacon carries the box of the relics, covered in a veil, to the main altar and hands them to the bishop who places them in the "sepulcher" of the altar. Meanwhile, the priest assistants to the co-consecrators approach the bier to retrieve the relics for their respective altars and bring them to the co-consecrators who likewise "bury" them in the sepulchers of their altars. At the same time, cement, mixed with Gregorian water, is prepared and then brought to the bishop who blesses it with the following prayer:

V/ Dóminus vobíscum.
R/ Et cum spírítu tuo.

V/ The Lord be with you.
R/ And with thy spirit.

Orémus.

Let us pray.

Summe Deus, qui summa, et media, imaque custodis,
qui omnem creaturam intrinsecus ambiendo
concludis, sancti + fica, et bene + dic has creaturas
calcis, et sabuli. Per Christum Dominum nostrum.

O most high God, who guards the heights, and the
middle, and the depths, and who encloses every creature
encircled within, sanctify and bless these creatures of
limestone and sand. Through Christ our Lord.

R/ Amen.

R/ Amen.

The bishop, with the help of an assistant, cements the relics into the sepulcher of the altar while the co-consecrators do the same at their altars. The bishop then sings the following prayer:

V/ Dóminus vobíscum.

R/ Et cum spírítu tuo.

V/ The Lord be with you.

R/ And with thy spirit.

Orémus.

Let us pray.

Deus, qui omni coaptatione Sanctorum aeternum tibi condis habitaculum, da aedificationes tuae incrementa caelestia: et quorum hic reliquias pio more complectimur, eorum semper meritis adiuvemur. Per Christum Dominum nostrum. R/ Amen.

O God, who establish a place for Thyself from the whole company of the Saints, grant the heavenly growth of Thy building: and may we ever find aid by the merits of those whose relics we piously encompass. R/ Amen.

SIT

THIRD PART:
CONSECRATION OF THE ALTARS

The bishop and his ministers ascend the altar. The Bishop anoints it with Sacred Chrism in nine places. First he anoints the cross in the center of the altar; then the crosses on each of the four corners on the top of the altar. With each anointing he recites the following formula:

Signetur, sanctificetur et consecretur hoc altare, in nomine Patris, et Filii† et Spiritus Sancti: in honorem Dei, et memoriam Sanctorum Petri et Pauli.
R/ Amen.

May this altar be signed, sanctified and consecrated in the name of the Father, and of the Son and of the Holy Ghost: unto the honor of God and in memory of Saints Peter and Paul.
R/ Amen.

The final four anointings are made on the corners of the altar where the top meets the posts. As he makes the sign of the cross with the Sacred Chrism he says:

In nomine Patris, et Filii, † et Spiritus Sancti.

In the name of the Father, † and of the Son, and of the Holy Ghost.

The co-consecrators follow the same procedure at their altars. Meanwhile the following antiphon and psalm is sung:

Antiphon: Unxit te Deus, Deus tuus, oleo laetitiae prae consortibus tuis.

Antiphon: God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Psalmus 44

Eruclavit cor meum verbum bonum: * dico ego opera mea Regi. Lingua mea calamus scribae, * velociter scribentis. (Rep. Ant.)

Psalm 44

My heart hath uttered a good word; I speak my works to the king; My tongue is the pen of a scrivener that writeth swiftly. (Rep. Ant.)

Speciosus forma prae filiis hominum, diffusa est gratia in labiis tuis: * propterea benedixit te Deus in aeternum. Accingere gladio tuo circa femur tuum, * potentissime. (Rep. Ant.)

Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever. Gird thy sword upon thy thigh, O thou most mighty. (Ant.)

Specie tua et pulchritudine tua * intende, prospere procede, et regna. Propter veritatem, et mansuetudinem, et justitiam: * et deducet te mirabiliter dextera tua. (Rep. Ant.)

With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully. (Rep. Ant.)

Sagittae tuae acutae, populi sub te cadent, * in corda inimicorum Regis. Sedes tua, Deus, in saeculum saeculi: * virga directionis virga regni tui. (Rep. Ant.)

Thy arrows are sharp: under thee shall people fall, into the heels of the king's enemies. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a scepter of uprightness. (Ant.)

Dilexisti justitiam, et odisti iniquitatem: * propterea unxit te Deus, Deus tuus, oleo laetitiae prae consortibus tuis. Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: * ex quibus delectaverunt te filiae regum in honore tuo. (Rep. Ant.)

Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which the daughters of kings have delighted thee in thy glory. (Rep. Ant.)

Astitit regina a dextris tuis in vestitu deaurato: * circumdata varietate. Audi, filia, et vide, et inclina aurem tuam: * et obliviscere populum tuum, et domum patris tui. (Rep. Ant.)

The queen stood on thy right hand, in gilded clothing; surrounded with variety. Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house. (Rep. Ant.)

Et concupiscet Rex decorem tuum: * quoniam ipse est Dominus Deus tuus, et adorabunt eum. Et filiae Tyri in muneribus * vultum tuum deprecabuntur: omnes divites plebis. (Rep. Ant.)

And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore. And the daughters of Tyre with gifts, yea, all the rich among the people. shall entreat thy countenance. (Rep. Ant.)

Omnis gloria ejus filiae Regis ab intus, * in fimbriis aureis circumamicta varietatibus. Adducentur Regi virgines post eam: * proximae ejus afferentur tibi. (Rep. Ant.)

All the glory of the king's daughter is within in golden borders, clothed round about with varieties. After her shall virgins be brought to the king: her neighbors shall be brought to thee. (Rep. Ant.)

Afferentur in laetitia et exultatione: * adducentur in templum Regis. Pro patribus tuis nati sunt tibi filii: * constitues eos principes super omnem terram. (Rep. Ant.)

They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king. Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth. (Rep. Ant.)

Memores erunt nominis tui: * in omni generatione et generationem. Propterea populi confitebuntur tibi in aeternum: * et in saeculum saeculi. (Rep. Ant.)

They shall remember thy name throughout all generations. Therefore shall people praise thee for ever; yea, for ever and ever. (Rep. Ant.)

The bishop imposes incense and blesses saying:

Ab illo bene † dicaris in cuius honore cremaberis.

Thou art blessed † by Him, in Whose honor, thou shalt burn.

INCENSATION OF THE ALTAR

The bishop incenses the altar in the manner that he would at Mass. The co-consecrators do the same at their altars. The scholar sings the following antiphons:

Ant. Stetit Angelus juxta aram templi habens thuribulum aureum in manu sua.

Ant. Close to the altar of the temple stood an angel, having a golden censer in his hand.

Ant. Data sunt ei incensa multa: ut adoleret ea ante altare aureum, quod est ante oculos Domini.

Ant. There was given to him much incense: so that he might burn it before the golden altar, which is before the eyes of the Lord.

Ant. Ascendit fumus aromatum in conspectu Domini de manu angeli.

Ant. The fragrant smoke ascended up in the sight of the Lord from the hand of the angel.

When he has finished the incensation, he sings the following prayer:

V/ Dóminus vobíscum.

V/ The Lord be with you.

R/ Et cum spírítu tuo.

R/ And with thy spirit.

Orémus.

Let us pray.

Dirigatur oratio nostra, quaesumus, Domine, sicut incensum in conspectu tuo, et copiosa beneficia christianus populus assequatur; ut quicumque tibi in hoc altari sacrandam libamina devotus obtulerit, vel sacrata susceperit; et vitae subsidia praesentis accipiat, et remissionem omnium peccatorum pariter consequatur, et gratiam sempiternae redemptionis percipiat. Per Christum Dominum nostrum.
R/ Amen.

Let our prayers, we beseech thee, O Lord, be as incense in thy sight, and let the Christian people obtain copious benefits; so that whoever devoutly has offered to thee holy offerings on this altar or has received sacred things, may he both receive the necessities of this present life and also obtain at the same time the remission of all sins, and attain the grace of eternal redemption. Through Christ our Lord.
R/ Amen.

The bishop and his ministers ascend the altar. On the five crosses on the top of the altar that he earlier anointed with Chrism, he forms five crosses with grains of incense. Upon each of these crosses, he places a wax cross. The bishop descends and kneels before the altar. Meanwhile, the acolytes light the wax crosses on the altar. The co-consecrators do the same at their altars. Then the bishop intones the following verse which the schola continues:

Veni, * Sancte Spiritus, reple tuorum corda

Come, O Holy Ghost, and fill the hearts of Thy faithful,

fideliū: et tui amoris in eis ignem accende.

and kindle in them the fire of Thy love.

The bishops stands, faces down the nave, and sings the following admonition:

Dei Patris omnipotentis misericordiam, dilectissimi fratres, deprecemur, ut hoc altare sacrificiis spiritualibus consecrandum, vocis nostrae exorandus officio, praesenti benedictione sanctificet; ut in eo semper oblationes famulorum suorum studio suae devotionis impositas benedicere et sanctificare dignetur, et spirituali placatus incense, precanti familiae suae promptus exauditor assistat.

Let us beg the mercy of God the Father Almighty, dearest brethren, that in hearing the voice of our prayer beseeching, He may, by the present blessing, sanctify this altar which is to be consecrated by spiritual sacrifices; that in it He may deign ever to bless and sanctify the oblations of His servants, which they bring forth by the zeal of their devotion, and that having been pleased by the spiritual incense, He may be ever ready to hearken to His praying family.

The Bishop takes off his mitre and turns toward the altar, saying:

Orémus.

Let us pray.

And the ministers say:

Flectámus génuā.

Let us kneel. (KNEEL)

Leváte.

Arise. (STAND)

Deus omnipotens, in cuius honore altare hoc sub invocatione tui nominis consecramus, Clemens et propitius preces nostrae humilitatis exaudi, et praesta, ut in hac mensa sint tibi libamina accepta, sint grata, sint pingua, et Spiritus Sancti tui semper rore perfuse; ut omni tempore in hoc loco supplicantis tibi familiae tui anxietates releves, aegritudines cures, preces exaudias vota suscipias, desiderata confirmes, postulate concedes. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti, Deus, ...

Almighty God, in whose honor we consecrate this altar by the invocation of Thy name, be clement and propitious in hearing our humble prayers, and grant that upon this table the libations may be acceptable, pleasing, full of fatness and ever filled with the dew of Thy Holy Spirit; so that at all times in this place Thou mayest alleviate the anxieties of Thy suppliant family, cure their sicknesses, hearken to their prayers, receive their vows, uphold their yearning and pining, grant their entreaties. Through Our Lord Jesus Christ Thy Son: Who with Thee lives and reigns in the unity of the same Holy Spirit, God, ...

The bishop then sings the preface while the co-consecrators recite it at their respective altars.

V/ Per ómnia saecula saeculórum.

V/ World without end.

R/ Amen.

R/ Amen.

V/ Dóminus vobíscum

V/ The Lord be with you.

R/ Et cum spírítu tuo.

R/ And with thy spirit.

V/ Sursum corda.

V/ Lift up your hearts.

R/ Habémus ad Dóminum.

R/ We have lifted them up to the Lord.

V/ Grátias agámus Dómino Deo nostro.

V/ Let us give thanks to the Lord our God.

R/ Dignum et justum est.

R/ It is meet and just to do so.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, et clemens: cujus nec initium, nec finis advertitur; qui quantus es, tantus esse voluisti, sanctus scilicet, ac mirabilis Deus, cujus majestatem elementa non capiunt. Te benedicimus, te supplices deprecamur, ut tibi sit altare hoc, sicut illud quod Abel salutaris mysterii in passione praecursor, jugulatus a fratre, novo sanguine imbut, et sacravit. Sit tibi, Domine, altare hoc, sicut illud quod Abraham pater noster, qui videre te meruit, fabricavit, et invocato tuo nomine, consecravat. In quo sacerdos Melchisedech sacrificii formam triumphalis expressit. Sit tibi, Domine, altare hoc, sicut illud, super quod Abraham seminarium fidei nostrae Isaac filium suum, dum

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tibi toto corde credidit, toto corde imposuit. In quo salutaris mysterii sacramentum dominicae Passionis ostensum est, dum offertur Filius, Agnus occiditur. Sit tibi, Domine, altare hoc, sicut illud quod Isaac puteum profundae puritatis inveniens, abundantiae ei nomen imponens, tuae majestati dicavit. Sit tibi, Domine, altare hoc, sicut ille lapis quem Jacob supponens capiti suo, ascendentes et descendentes Angelos per scalae mysterium, somno revelante, cognovit. Sit tibi, Domine, altare hoc, sicut illud quod Moyses, susceptis mandatis, in praefiguratione Apostolica, duodecim lapidum constructione firmavit. Sit tibi, Domine, altare hoc, sicut illud quod Moyses septem dierum purificatione mundavit, et coelesti tuo colloquio, Sancta Sanctorum vocavit. Sicut locutus es ad Moysen, dicens: Si quis tetigerit altare hoc, sanctificatus habeatur. Sit in hoc ergo altari innocentiae cultus, immoletur superbia, iracundia juguletur, luxuria, omnisque libido feriat, offeratur pro turturibus sacrificium castitatis, et pro pullis columbarum innocentiae sacrificium. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum. R/ Amen

The bishop waits for the co-consecrators to join him beside the main altar. He then sings:

V/ Dóminus vobíscum.
R/ Et cum spíritu tuo.
V/ Benedicamus Domino.
R/ Deo Gratias.

V/ The Lord be with you.
R/ And with thy spirit.
V/ Let us bless the Lord.
R/ Thanks be to God.

The bishops, ministers, and servers then process out of the Church to prepare for the celebration of Mass.

Meanwhile the altars are cleaned and prepared for the celebration of the Holy Sacrifice.

The faithful are encouraged to stay at their chairs and wait for the bishops who will be coming back to the Church when everything is set in the Sanctuary.

FOURTH PART
LITURGY OF THE WORD

Introit ☩ Psalm 80. 17

Cibávit eos ex ádipe frumenti,
allelúia; et de petra, melle
saturávit eos, allelúia, allelúia,
allelúia. - Ps. Exsultáte Deo
adjutóri nostro: jubiláte Deo
Jacob. Gloria Patri . . . -
Cibávit eos . . .

He fed them with the fat of corn,
alleluia; and filled them with honey
out of the rock, alleluia, alleluia,
alleluia. - (Ps. 80. 2). Rejoice to God
our helper; sing aloud to the God of
Jacob. Glory be to the Father . . . -
He fed them . . .

Collect

Deus, qui nobis sub Sacramento
mirábili passionis tuae
memóriam reliquisti: tríbue,
quaesumus; ita nos Córporis et
Sanguinis tui sacra mysteria
venerari, ut redemptionis tuae

O God, who under a wonderful
Sacrament hast left us a memorial of
Thy Passion; grant us, we beseech
Thee, so to venerate the sacred
mysteries of Thy Body and Blood
that we may ever feel within us the

fructum in nobis jugiter
sentiamus: Qui vivis et
regnas . . .

fruit of Thy Redemption. Who livest
and reignest . . .

Epistle ☩ 1 Corinthians 11. 23-29

Fratres: Ego enim accépi a
Domino quod et tradidi vobis,
quóniam Dominus Jesus in qua
nocte tradebatur, acceptit panem,
et gratias agens fregit, et dixit:
Accípite, et manducate: hoc est
corpus meum, quod pro vobis
tradetur: hoc facite in meam
commemorationem. Simíliter et
cálicem, postquam coenávit,
dicens: Hic calix novum
testaméntum est in meo sanguine.
Hoc fácite, quotiescúmque
bibétis, in meam
commemorationem.
Quotiescúmque enim
manducabitis panem hunc, et
calicem bibetis mortem Dómini
anuntiabitis, donec veniat. Itaque
quicúmque manducáverit panem
hunc, vel bíberit cálicem Dómini
indigne, reus erit córporis et
sánguinis Dómini. Probet autem
seípsum homo: et sic de pane illo
edat, et de cálice bibat. Qui enim
mandúcat et bibit indigne,
judícium sibi manducat, et bibit:
non dijúdicans corpus Dómini.

Brethren, I have received of the
Lord, that which also I delivered to
you, that the Lord Jesus, the same
night in which He was betrayed,
took bread, and giving thanks,
broke, and said: Take ye and eat,
this is My Body which shall be
delivered for you; this do for the
commemoration of Me. In like
manner also the chalice, after He
had supped, saying: This chalice is
the new testament in My Blood; this
do ye, as often as you shall drink,
for the commemoration of Me. For
as often as you shall eat this bread
and drink this chalice, you shall
show the death of the Lord until He
come. Therefore whosoever shall
eat this bread, or drink of the
chalice of the Lord unworthily, shall
be guilty of the Body and Blood of
the Lord. But let a man prove
himself; and so let him eat of that
bread, and drink of the chalice. For
he that eateth and drinketh
unworthily, eateth and drinketh
judgment to himself, not discerning
the Body of the Lord.

Gradual ☩ Psalm 144. 15-16

Oculi omnium in te sperant,
Domine: et tu das illis escam in
tempore opportuno. Aperis tu
manum tuam: et imples omne
ánnimal benedictione.
Allelúia, allelúia. Caro mea vere

The eyes of all hope in Thee, O
Lord, and Thou givest them meat in
due season. Thou openest Thy
hand, and fillest every living
creature with blessing.
Alleluia, alleluia. (*John* 6. 56, 57).

est cibus, et sanguis meus vere
est potus: qui mandúcat meam
carnem, et bibit meum
sanguinem, in me manet, et ego
in eo. Allelúia.

My Flesh is meat indeed and My
Blood is drink indeed: he that eateth
My Flesh and drinketh My Blood,
abideth in Me, and I in Him.
Alleluia.

Sequence

Lauda, Sion, Salvatórem
Lauda ducem et pastorem,
In hymnis et canticis.

Sion, lift thy voice and sing:
Praise thy Savior and thy King,
Praise with hymns thy Shepherd true.

Quantum potes, tantum aude
Quia major omni laude,
Nec laudare sufficis.

All thou canst, do thou endeavor,
Yet thy praise can equal never
Such as merits thy great King.

Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.

See today before us laid
The living and life-giving Bread!
Theme for praise and joy profound!

Quem in sacræ mensæ coenæ
Turbæ fratrum duodenæ
Datum non ambigitur.

The same which at the sacred board
Was, by our incarnate Lord,
Giv'n to His Apostles round.

Sit laus plena, sit sonora,
Sit jucunda, sit decora
Mentis jubilatio.

Let the praise be loud and high:
Sweet and tranquil be the joy
Felt today in every breast,

Dies enim solemnus agitur,
In qua mensæ prima recolitur
Hujus institutio.

On this festival divine
Which records the origin
Of the glorious Eucharist.

In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus terminat.

On this table of the King,
Our new Paschal offering
Brings to end the olden rite.

Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Here, for empty shadows fled,
Is reality instead;
Here, instead of darkness, light.

Quod in coena Christus gessit,

His own act, at supper seated,

Faciendum hoc expressit
In sui memoriam.

Christ ordain'd to be repeated,
In His memory divine;

Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

Wherefore now, with adoration,
We, the Host of our salvation,
Consecrate from bread and wine,

Dogma datur Christianis,
Quod in carnem transit panis
Et vinum in sanguinem.

Hear what holy Church maintaineth,
That the bread its substance changeth
Into Flesh, the wine to Blood.

Quod non capis, quod non vides
Animosa firmat fides,
Præter rerum ordinem.

Doth it pass thy comprehending?
Faith, the law of sight transcending
Leaps to things not understood,

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiæ.

Here beneath these signs are hidden
Priceless things, to sense forbidden
Signs, not things, are all we see.

Caro cibus, sanguis potus:
Manet tamen Christus totus
Sub utraque specie.

Flesh from bread, and Blood from wine,
Yet is Christ in either sign,
All entire, confessed to be.

A sumente non concisus,
Non confractus, non divisus:
Integer accipitur.

They, who of Him here partake,
Sever not, nor rend, nor break:
But, entire, their Lord receive,

Sumit unus, sumunt mille:
Quantum isti, tantum ille:
Nec sumptus consumitur.

Whether one or thousands eat,
All receive the self-same meat,
Nor the less for others leave,

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ vel interitus.

Both the wicked and the good
Eat of this celestial Food;
But with ends how opposite!

Mors est malis, vita bonis:
Vide paris sumptionis
Quam sit dispar exitus.

Here 'tis life: and there 'tis death:
The same, yet issuing to each
In a difference infinite.

Fracto demum sacramento,

Nor a single doubt retain,

Ne vacilles, sed memento
Tantum esse sub fragmento,
Quantum toto tegitur.

Nulla rei fit scissura:
Signi tantum fit fractura,
Qua nec status, nec statura
Signati minuitur.

Ecce Panis Angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.

In figuris præsignatur,
Cum Isaac immolatur,
Agnus Paschæ deputatur,
Datur manna patribus.

Bone pastor, panis vere,
Iesu, nostri miserere:
Tu nos pasce, nos tuere,
Tu nos bona fac videre
In terra viventium.

Tui qui cuncta scis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohaeredes et sodales
Fac sanctorum civium.

Amen. Alleluia.

When they break the Host in twain,
But that in each part remains
What was in the whole before;

Since the simple sign alone
Suffers change in state or form,
The signified remaining one
And the same for evermore.

Lo! upon the altar lies,
Hidden deep from human eyes,
Bread of Angels from the skies,
Made the food of mortal man;

Children's meat to dogs denied,
In old types presignified:
In the manna heaven-supplied
In Isaac, and the Paschal lamb.

Jesu! Shepherd of the sheep!
Thou Thy flock in safety keep,
Living Bread! Thy life supply:
Strengthen us, or else we die:
Fill us with celestial grace!

Thou, who feedest us below!
Source of all we have or know!
Grant that with Thy Saints above,
Sitting at the feast of love,
We may see Thee face to face.

Amen. Alleluia.

Gospel ☩ John 6. 56-59

In illo tempore: Dixit Jesus
turbis Judaeorum: Caro mea
vere est cibus et sanguis meus
vere est potus. Qui manducat
meam carnem et bibit meum
sanguinem in me manet et ego in

At that time Jesus said to the
multitudes of the Jews: My Flesh
is meat indeed, and My Blood is
drink indeed. He that eateth My
Flesh, and drinketh My Blood,
abideth in Me, and I in him. As the

illo. Sicut misit me vivens Pater et ego vivo propter Patrem et qui manducat me et ipse vivet propter me. Hic est panis qui de caelo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem vivet in aeternum.

living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

FIFTH PART
THE SACRAMENT OF CONFIRMATION

ends with Baptismal Profession of Faith

SIXTH PART
LITURGY OF THE EUCHARIST

Offertory ☩ Leviticus 21. 6

Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt Deo suo, et non pollutent nomen ejus, alleluia.

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His Name. Alleluia.

Secret

Ecclesiae tuae, quaesumus, Domine, unitatis et pacis propitius dona concede: quae sub oblatis muneribus mystice designantur. Per Dominum nostrum Jesum Christum . . .

Graciously bestow on Thy Church, we beseech Thee, O Lord, the gifts of unity and peace, which are mystically shown forth in the offerings now made. Through our Lord Jesus Christ . . .

Preface of the Most Blessed Sacrament

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: per Christum Dominum nostrum. Qui, remotis carnalium victimarum inanibus umbris, Corpus et Sanguinem suam nobis in sacrificium

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, almighty Father, eternal God, through Christ our Lord: Who, having abolished the empty shadows of animal victims, hath rendered acceptable for us in sacrifice His own Body and Blood: that in every place may be offered to

commendavit, ut in omni loco offeratur nomini tuo, quae tibi sola complacuit, oblatio munda: In hoc igitur inscrutabilis sapientiae, et immensae caritatis mysterio, idipsum quod semel in Cruce perfecit, non cessat mirabiliter operari, ipse offerens, ipse et oblatio. Et nos unam secum hostiam effectos, ad sacrum invitat convivium, in quo ipse cibus noster sumitur, recolitur memoria Passionis eius, mens impletur gratia, et futurae gloriae nobis pignus datur: Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes.

Thy Name that clean oblation, which alone hath been pleasing to Thee. Therefore, in this Mystery of inscrutable wisdom and immense charity, that which once accomplished all on the Cross ceaseth not its wonderful operation, He Himself offering, He Himself the Victim. And He inviteth us, being constituted one victim with Him, to that Sacred Banquet, in which He Himself is received as our food, the memory of His Passion is recalled, our minds are filled with grace, and a pledge of future glory is given unto us. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to Thy glory, evermore saying:

Communion ☩ 1 Corinthians 11. 26, 27

Cotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat: itaque quicumque manducáverit panem vel bíberit cálicem Dómini indigne, reus erit córporis et sánguinis Dómini, alleluia.

As often as you shall eat this Bread, and drink the Chalice, you shall show the death of the Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

Postcommunion

Fac nos quaesumus, Domine, divinitatis tuae sempiterna fruitione repleri; quam pretiosi Corporis et Sanguinis tui temporalis perceptio praefigurat. Qui vivis et regnas . . .

Fill us, we beseech Thee, O Lord, with that eternal enjoyment of Thy Divinity, which is prefigured by the reception in this life of Thy precious Body and Blood. Who livest and reignest . . .

