

**THE RITE OF THE
CONSECRATION OF
A BISHOP IN THE
CATHOLIC CHURCH**

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The rite of the consecration of a bishop in the Catholic Church by Anonymous

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Bodleian Library
THE RITE *Pignon*

OF THE
CONSECRATION OF A BISHOP
IN
The Catholic Church.



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MDCCLXVIII.

THE RITE OF
The Consecration of a Bishop
IN THE CATHOLIC CHURCH.

GENERAL RUBRICS.

IT is proper that the Consecrating Bishop, as well as the Bishop Elect, should fast, on the day before consecration.

The Consecration ought to be on a Sunday, or on the Feast of an Apostle: but it may be, by the special grant of the Holy See, on any other Festival.

Unless the Consecration be celebrated at Rome, it should be solemnized in the Church, or at least within the Province, to which the Elect has been promoted.

In the Church appointed for the Consecration, two Chapels are to be prepared; a larger for the Consecrator, a smaller for the Elect.

The former is to be furnished with an Altar, decorated as is usual; with a Crucifix in the middle, and at least four lights.

The Chapel of the Elect must also be furnished with an Altar, having on it a Crucifix, and two lights.

The Bishop Elect is to present himself to the Consecrator robed as a Priest, with a cope; and whatever be the colour for the day, all the vestments he wears must be white.

There must be, at least, two Assistant Bishops, robed in rochets, amices, stoles, and copes, and wearing white mitres.

All being thus prepared, at the appointed hour, the Bishops, with their attendants, assemble before the altar; and after the Consecrating Bishop has offered up a short prayer, he and the Elect proceed to their respective Chapels, and there put on their robes.

This done, the Elect, with an Assistant Bishop on each hand, places himself before the Consecrating Bishop, seated in the middle of the Altar.

The Senior Assisting Bishop then says:

R everendissime Pater, postulat Sancta Ma- ter Ecclesia Catholica ut		M OST Reverend Fa- ther, our holy Mo- ther, the Catholic Church,
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Apostolicæ Sedis Constitutiones veneranter suscipere, docere, ac servare?

Rt. Volo.

Int. Vis beato Petro Apostolo, cui a Deo data est potestas ligandi ac solvendi, ejusque Vicario Domino Nostro Domino Pio Papæ Nono suisque Successoribus, Romanis Pontificibus, fidem, subjectionem, et obedientiam, secundum canonicam auctoritatem, per omnia exhibere?

Rt. Volo.

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

Rt. Volo.

Int. Vis castitatem et sobrietatem cum Dei auxilio custodire et docere?

Rt. Volo.

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

Rt. Volo.

Int. Vis humilitatem et patientiam in teipso cus-

thodox Fathers, and the authoritative enactments of the Holy and Apostolic See?

A. I will.

Q. Wilt thou uniformly render to Peter, the blessed Apostle, to whom by God was given the power of binding and loosening, and to his Vicar Pius IX., and to his successors, the Bishops of Rome, fidelity, subjection, and obedience, according to the injunctions of the Canons?

A. I will.

Q. Wilt thou restrain thy practices from all evil, and to the utmost of thy power, God helping, direct them to all goodness?

A. I will.

Q. Wilt thou, with God's assistance, observe thyself, and teach others to observe, chastity and sobriety?

A. I will.

Q. Wilt thou for ever continue a bondsman in the affairs of God, and estranged from earthly affairs, and base lucre, as far as human frailty permits thee?

A. I will.

Q. Wilt thou, preserve humility and patience in

todire, et alios similiter docere?

R. Volo.

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

R. Volo.

thyself, and teach the like to others?

A. I will.

Q. Wilt thou, for the sake of God's holy name, be affable and merciful to the poor, to the stranger, and to all in need?

A. I will.

Then the Consecrating Prelate says,

HÆC omnia, et cætera bona tribuat tibi Dominus, et custodiat te, atque corroboret in omni bonitate.

THese and all other good gifts, may the Lord confer upon thee, and may He keep thee, and strengthen thee in all goodness.

All answer, Amen.

Int. **C**Redis, secundum intelligentiam et capacitatem sensus tui, sanctam Trinitatem, Patrem, et Filium, et Spiritum sanctum, unum Deum omnipotentem, totamque in sancta Trinitate Deitatem, co-essentialem, consubstantialem, co-æternam, et co-omnipotentem, unius voluntatis, potestatis, et majestatis, creatorem omnium creaturarum, à quo omnia, per quem omnia, et in quo omnia, quæ sunt in coelo et in terra, visibilia et invisibilia, corporalia et spiritualia?

Q. **D**OST thou believe according to the measure of thy understanding and conception, the Holy Trinity, Father, Son and Holy Ghost, to be one God Almighty; and that the whole Godhead is in the Holy Trinity, in essence, in substance, in eternity and omnipotence the same, of one will, power and majesty, the Creator of all creatures, from whom are all things, through whom are all things, and in whom are all things which are in Heaven, or in earth, visible and invisible, corporal and spiritual?

R. Assentio et ita credo.

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

R. Credo.

Int. Credis ipsum Filium Dei, verbum Dei æternaliter natum de Patre, consubstantialem, co-omnipotentem, et coæqualem per omnia Patri in divinitate, temporaliter natum de spiritu sancto ex Maria semper virgine cum anima rationali, duas habentem natiuitates, unam ex Patre æternam, alteram ex matre temporalem, Deum verum et hominem verum, proprium in utraque natura atque perfectum, non adoptivum nec phantasticum, sed unicum et unum Filium Dei in duabus et ex duabus naturis, sed in unius personæ 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 resurrecti-

A. I assent, and so I believe.

Q. Dost thou believe that, in the Holy Trinity, each Person is the one true, full, and perfect God?

A. I do believe.

Q. Dost thou believe, that the very Son of God, the Word of God, born of the Father from all eternity, consubstantial, of the same power, and in all things co-equal with the Father in Deity, was born in time of the Holy Ghost, from Mary ever a virgin; having two births, one before all ages from the Father, the other in time from a Mother; that He is true God and true Man, proper and perfect in both natures; not an adopted nor ideal son, but the only and the one Son of God; in two natures and of two natures, but in the singleness of one Person, impassible and immortal in His Godhead; and yet, that in His human nature, He suffered for us, by a true suffering of the flesh, and was buried; and, with a true resurrection of the flesh, rose again on the third day; and that on the for-

onem cum carne, qua resurrexit, et anima ascendisse ad cœlum, et sedere ad dexteram Patris; inde venturum judicare vivos et mortuos; et redditurum unicuique secundum opera sua, sive bona fuerint sive mala?

R. Assentio, et ita per omnia credo.

Int. Credis etiam Spiritum sanctum, plenum, et perfectum, verumque Deum, a Patre et Filio procedentem, co-æqualem, et co-essentialem, co-omnipotentem, et co-æternum per omnia Patri et Filio.

R. Credo.

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

R. Credo.

Int. Credis sanctam, Catholicam, et Apostolicam, unam esse, veram Ecclesiam, in qua unum datur verum Baptisma, et vera omnium remissio peccatorum?

R. Credo.

tieth day after His resurrection, with the flesh in which He rose, and with His soul, He ascended into Heaven; and that He sitteth on the right hand of the Father, and thence will come to judge the living and the dead; and will render to every one according to his works, whether they be good, or whether they be evil?

A. I assent, and so in every point I do believe.

Q. Dost thou likewise believe, that the Holy Ghost is full, and perfect, and true God, proceeding from the Father and the Son, co-equal and co-essential, co-omnipotent, and co-eternal, in all things, with the Father and the Son?

A. I believe.

Q. Dost thou believe this Holy Trinity to be, not three Gods, but One God Almighty, eternal, invisible, unchangeable?

A. I believe.

Q. Dost thou believe, that the Holy Catholic and Apostolic Church is the one true Church, in which the one true baptism is given, and the true remission of all sins?

A. I believe.

Int. Anathematizas etiam omnem hæresim, extollentem se adversus hanc sanctam Ecclesiam Catholicam?

R. Anathematizo.

Int. Credis etiam veram resurrectionem ejusdem carnis, quam nunc gestas, et vitam æternam?

R. Credo.

Int. Credis etiam Novi et Veteris Testamenti, Legis, et Prophetarum, et Apostolorum unum esse Auctorem Deum ac Dominum omnipotentem?

R. Credo.

Q. Dost thou also anathematize every Heresy, which lifteth itself up against this holy Catholic Church?

A. I do anathematize them.

Q. Dost thou also believe in a true resurrection of the same flesh which thou now bearest, and a life everlasting?

A. I believe.

Q. Dost thou also believe that of the New and the Old Testament, of the Law, and of the Prophets, and of the Apostles, there is but one and the same author, God the Lord Almighty?

A. I believe.

Then the Consecrator says,

HÆC tibi fides augetur a Domino, ad veram et æternam beatitudinem, dilectissime Frater in Christo.

MAY this faith be increased for thee by the Lord, unto thy true and eternal bliss, most beloved brother in Christ.

All answer, Amen.

The examination being ended, the Elect is conducted, by the Assisting Bishops, to the Consecrating Bishop, and kneeling before him, reverently kisses his hand.

The Consecrating Bishop's Mitre is taken off, and turning to the Altar with his Assistants, he begins the Confiteor in the usual manner; the Elect remaining at his left hand. The Assistant Bishops, with their Chaplains, say the Confiteor, at their seats.(1)

This being said, the Consecrating Bishop goes up to the Altar,

(1) For this part of the service, see the Ordinary of the Mass in the Missal.