



# The Consecration of the Immaculata

St. Marys, Kansas  
May 3, 2023

# The Immaculata

Consecration & Dedication



For the Love of Our Lady

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May 2 - 3, 2023

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# Immaculata Consecration

## *SCHEDULE OF EVENTS*

Tuesday, May 2, 2023 - Vigil of dedication

- 6:00 -8:30pm Ceremony of sealing the relics followed by Matins of the Martyrs (auditorium)  
Compline in private

Wednesday, May 3, 2023 - Day of dedication

- 9:00am Dedication ceremony  
Following the ceremony (probably about 1:30pm) - open house for people to walk through the Immaculata  
5:00pm I Vespers of Dedication of a Church (Immaculata)  
6:00pm Banquet for ticketed guests (St. Joseph's Hall - Immaculata basement)  
Compline in private

Thursday, May 4, 2023

Besides the new normal schedule at the Immaculata:

- 8:30am Solemn High Mass offered by Fr. Rutledge for all out-of-town benefactors and guests  
5:00pm II Vespers & Benediction  
8:30 pm Sunday Compline

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***OUTLINE OF THE CHURCH CONSECRATION CEREMONY***

- I. Purification and Dedication of the Church
  - a. Exterior Purification of the Church
    - i. Procession to Front Doors of the Church
    - ii. Aspersions of the Outside of the Church
  - b. Entrance into the Church
    - i. Dialogue with the Custodial Deacon
    - ii. Solemn Entrance of the Church
    - iii. Litany of the Saints
  - c. Interior Purification of the Church
    - i. Aspersions of the Walls and Floors Inside the Church
  - d. Purification of the Altar
    - i. Aspersions Around the Altar
    - ii. Aspersions on Top of the Altar
  - e. Dedication of the Church
    - i. Writing of the Greek and Latin Alphabets in the Ashes
    - ii. Preface of Dedication
  
- II. Transfer and Deposition of the Relics
  - a. Procession to the Relics
    - i. Incensation of the Relics
  - b. Transfer of the Relics into the Church
  - c. Deposition of the Relics in the Altar
    - i. Incensation of the Relics
    - ii. Relics Deposited in the Sepulcher of the Altar
    - iii. Blessing of the Cement Made from Gregorian Water
    - iv. Relics Sealed in the Altar with the Cement
  
- III. Consecration of the Church and Altar
  - a. Consecration of the Church
    - i. 12 Wall Crosses and Doorposts Anointed with Chrism
  - b. Consecration of the Altar
    - i. Top, Front, and Corners of the Altar Anointed with Chrism
    - ii. Altar is Incensed
    - iii. 5 Mounds of Incense Lit on the Altar
    - iv. Singing of *Veni Sancte Spiritus*
    - v. Preface of Consecration

- c. Conclusion
  - i. Benedicamus Domino
  - ii. Return to the Sacristy
  - iii. Preparation for Mass

#### IV. Pontifical Mass of the Dedication of a Church

### *EXPLANATION OF THE CEREMONY*

Throughout the ceremony, the church building is considered, at one time, as a figure of the Church Triumphant; at another time, as a figure of the Church Militant; and at another time, as a figure of the individual soul. The same ceremonial action is often invested with multiple layers of symbolism, so that it can legitimately be looked at in different ways and seen differently under different lights.

### *WHY WE DEDICATE CHURCHES*

#### *Why We Have Churches*

“Thus saith the Lord: Heaven is My throne, and the earth My footstool; what is this house which you will build for Me? And what is this place of My rest? My hand made all of these things” (Is 66:1-2). This is the question that God poses to His people through the prophet Isaias. King Solomon had already acknowledged the problem, when he dedicated the first Temple of Jerusalem: “Is it believable,” he asked, “that God would dwell with men upon the earth? If heaven, and the heaven of heavens cannot contain Thee, how much more can this house, which I have built?” (2 Paral 6:18). For “God, who made the world and all the things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands” (Acts 17:24). On the contrary, He *is* His own temple, for He dwells “in light inaccessible” (1 Tim 6:16), which is the splendor of His own glorious substance.

How, then, can we reconcile this with the words of the Patriarch Jacob, who, awaking from the vision which he saw in Bethel, exclaimed, “Truly the Lord is in this place, and I knew it not” (Gen 28:16)? Was he unaware that God fills heaven and earth (Jer 23:24)?

St. Bernard, expounding upon these words of the Patriarch<sup>1</sup>, explains that, although God is in every place and is contained by none, nevertheless, it

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<sup>1</sup> *In dedicatione ecclesiae*, Sermo 6.

is not without significance that we say, for instance, “Our Father, *who art in heaven.*” For He is in every place, but in very different ways – not by any change in Himself, but according to the diversity of the things that He is present to. For He is among wicked men, as if ignoring their wickedness and putting off their punishment; He is with the elect, as one working with-in them and preserving them from harm; He is among the saints, as their heavenly refreshment and spouse; He is in hell, rebuking and condemning. But His presence is undoubtedly more perfect among the just than among the wicked, since the just resemble God and manifest God’s holiness, and God exercises a special providence over them.

In the vision which Jacob had in Bethel, he saw the heavens opened, and angels running up and down the ladder - up the ladder to contemplate the Divine Essence, and down the ladder to minister to the just on earth,<sup>2</sup> and, in particular, to him. It was therefore *because Jacob was there* that God was there. St. Bernard exclaims, “How much more terrible is the place, and how much more certainly is the Lord there, where not only two or three,<sup>3</sup> but very many are gathered in God’s name! For God is truly present, and truly Lord, where angels and men are gathered together in His name.”<sup>4</sup>

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2 Not as if they had to divide their time between the two activities; for Our Lord says of the children in danger of being scandalized, “Their angels in heaven always see the face of My Father, who is in heaven” (Mt 18:10).

3 St. Bernard is referencing the words of Our Lord, “For where two or three are gathered in my name, there I am in the midst of them” (Mt 18:20).

4 Sacred History demonstrates that God has regard for the church or temple only as long as He is pleased with the people who worship therein. The Lord foretold to King Solomon: “If you turn away and abandon My justices and precepts... I will pluck you out of My land, which I have given to you: and this house, which I have sanctified to My name, I will cast out from My countenance, and will give it over to be a parable and example to all the nations” (2 Par 7:19-20). And the author of 2nd Machabees, commenting on the violation of the Temple by Antiochus Epiphanes, wrote: “God did not choose the nation because of the place, but the place because of the nation; and therefore *the place itself participated in the evils that befell the people*” (2 Mach 5:17-20). Indeed, when the people sinned, they contaminated the sanctuary, and God no longer had regard for it.

The Lord commanded Moses, “You shall teach the sons of Israel to be wary of uncleanness, that they not die in their filth, *when they will have polluted My tabernacle which is among them*” (Lev 15:31). The Feast of Expiation, which fell on the tenth day of the seventh month, had as its purpose the purification of the people and the sanctuary defiled by them. “When [the high priest] has immolated the buck-goat for the sin of the people, he shall carry in the blood thereof within the

Therefore, even if the Blessed Sacrament were not reserved there, God would be present in a special manner in the church, because it is a house of prayer. In particular, He exercises a special providence over those who pray in the church, so that their prayers have greater efficacy; for He said to Solomon, concerning the Temple: “I have chosen and sanctified this place, that My name may be there forever, and My eyes and My heart may remain there always” (2 Par 7:16). And “My eyes will be open, and My ears erect to hear the prayer of whosoever shall pray in this place” (2 Par 7:15). Holy Mother Church, being well aware of this, makes it her special petition (in the dedication ceremony) that all who will come to pray in the church which she is dedicating may rejoice to have obtained all that they asked for.<sup>5</sup>

### *What It Means to Dedicate or Consecrate*

To consecrate something is to make it *sacred*, holy. What is holiness? It is to adhere to God, and consequently to be elevated above other creatures, and separated from them. God is His own holiness, and He infinitely transcends all creatures. By adhering to Him, we participate in His holiness. “You will be holy unto Me,” God said to the Israelites, “because I, the Lord, am holy, and I have separated you from the rest of the nations, that you might be Mine” (Lev 20:26).

This does, indeed, demand separation from creatures. As a moral perfection, holiness asks for total detachment, complete eradication of self-love; for God is a jealous lover and will not share the human heart with another; He will have it all to Himself.

But holiness, in the broader sense of separation from creatures and dedication to God, is a term that can be applied both to persons and to things. Blessings effect this separation and dedication in an imperfect and provisional manner. Consecration is total and adds the element of *permanence*. The Church uses holy water to bless, but holy oils to consecrate. The ordinary minister of a blessing is a priest, but that of a consecration is a bishop.

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veil [separating the Holy of Holies from the Holy Place] as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle, and may *expiate the sanctuary from the uncleanness of the children of Israel*, and from their transgressions, and all their sins. According to this rite shall he do in the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation” (Lev 16:15-16).

5 The Church prays, “...ut omnes, qui hoc templum beneficia iuste deprecaturi ingrediuntur, cuncta se impetrasse laetentur” (Preface for the dedication of the church).



Consecrated *persons* are those who have irrevocably renounced marriage and all secular business, to give their lives completely to the service of God, whether through the vows of religion or by taking major Orders. Consecrated *things* are those which are removed forever from common or “profane” use and dedicated to the divine cult. The only objects which receive a consecration, rather than a simple blessing, are the chalice and paten, the altar (fixed or movable), and the church. These require consecration because of their proximity to that which is most properly termed *consecration*, the transubstantiation of bread and wine into the most sacred Body and Blood of Christ.

Before something is blessed or consecrated, it must be withdrawn, not only from what is morally indifferent, but first and foremost from the influence of the devil – for all creatures, since the Fall, are in some sense subject to him,<sup>6</sup> and apt to be used by him in the spiritual battle which he and the rest of the fallen angels wage against mankind. Accordingly, blessings in the Pontifical consist of first an exorcism<sup>7</sup> and *then* a prayer which contains the blessing. This pattern is observed even where persons are concerned, for infants are repeatedly exorcised before baptism.

The purpose of consecrating a church is patent. “I have chosen this place for Myself,” God says, “to be a house of sacrifice” (2 Par 7:12); and, “My house shall be called a house of prayer, for all nations” (Is 56:7). A house of prayer and sacrifice, a house dedicated exclusively to the worship of God, and not to be used for anything else – least of all, to be made “a den of thieves” (Mt 21:13).<sup>8</sup> The dedication of the church gives it over definitively to this pur-

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6 “For the creature was made subject to vanity...for we know that every creature groaneth and travaileth in pain, even till now” (Rom 8:20, 22).

7 The exorcisms end with the formula, “per Dominum nostrum Iesum Christum, qui venturus est iudicare vivos et mortuos, et saeculum per ignem.” Christ will come to judge the earth “by fire,” for St. Peter writes, “the heavens will pass away with a great violence and the elements shall be melted with heat and the earth and the works which are in it shall be burnt up” (2 Pet 3:10). “But we look for new heavens and a new earth according to His promises, in which justice dwelleth” (2 Pet 3:13). By this fire, therefore, “the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God” (Rom 8:21).

8 Indeed, the Gospels record how Jesus twice purged the Temple in Jerusalem (Jn 2:13-21; Lk 19:45-46), showing such indignation at the profanation of His Father’s house that His disciples wondered, and attributed to Him a line from one of the psalms: “The zeal of Thy house hath eaten me up” (Jn 2:17; Ps 68:10).

pose. The exorcisms drive the devil out of it, and the blessings and consecration render it apt for the Divine cult, so that men may worship therein with greater devotion.<sup>9</sup>

### *The Allegorical Sense of the Dedication*

This is the fundamental meaning of the dedication; but the subject is profound, and there are many layers to it. For “what sanctity can these stones have,” St. Bernard asks,<sup>10</sup> “that we should celebrate a solemnity in their honor? They are indeed holy – but on account of your bodies. Or who would doubt that your bodies are holy, which are a temple of the Holy Ghost, so that each might know how to possess his vessel in sanctification? Therefore, your souls are holy on account of the Holy Ghost Who dwells in you; and your bodies are holy on account of your souls; and even this house is holy on account of your bodies.” Therefore, “this feast day is yours, dearest brethren; for you have been dedicated to the Lord – He has chosen you and taken you up as His own... for when this house, by the hands of bishops, was dedicated to the Lord, doubtless it was done with us in mind – and not only those of us who were then present, but all who will engage themselves in God’s service in this place, even unto the end of the world.”

### *The Individual Soul*

Jesus Christ has told us, “If any one love Me, he will keep My word; and My Father will love him; and We will come to him and will make Our abode with him” (Jn 14:23). And indeed, we know that those who have charity, and are therefore in a state of grace, are temples of God. St. Paul writes, “Your members are a temple of the Holy Ghost, Who is in you, Whom you have from God: and you are not your own (for you are bought with a great price). Glorify and bear God in your body” (1 Cor 6:19-20).<sup>11</sup>

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9 “*Ecclesia et altare et alia huiusmodi inanimata consecrantur, non quia sint gratiae susceptiva, sed quia ex consecratione adipiscuntur quandam spiritualem virtutem, per quam apta redduntur divino cultui, ut scilicet homines devotionem quandam exinde percipiant, ut sint paratiores ad divina, nisi hoc propter irreverentiam impediatur... et inde est quod huiusmodi ante consecrationem emundantur et exorcizantur, ut exinde virtus inimici pellatur. Et eadem ratione ecclesiae quae sanguinis effusione aut cuiuscumque semine pollutae fuerint reconciliantur, quia per peccatum ibi commissum apparet ibi aliqua operatio inimici*” (*Summa Theologica* IIIa q.83 a.3 ad 3).

10 *In dedicatione ecclesiae, Sermo 1*

11 St. Paul repeats this doctrine in two other places, but in the plural: “Know you not that you (pl.) are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor 3:16). He adduces the testimony of Leviticus: “I will dwell in them

Accordingly, the older rite of dedication contains a prayer<sup>12</sup> which runs thus:

We beseech Thee, Lord, mercifully to enter Thy house, and construct a perpetual dwelling-place for Thyself in the hearts of Thy faithful; and grant that this house, which is solemn on account of its dedication, may become sublime by Thine inhabitation.

Being a living temple of God is at once consoling and sobering, for it carries a great responsibility. We must fear lest we violate it, by setting up an idol in our hearts (2 Cor 6:16). For “If any man violate the temple of God, God shall destroy him” (1 Cor 3:17). We can draw an analogy: for if a little dust builds up in the church, it is easily swept out, and no lasting harm is done; but if blood is spilt in the church, or it is contaminated by a sin of impurity, the church has been violated, and the bishop must “reconcile” it by consecrating it again. Similarly, if we should happen to defile ourselves with a grave sin, we must have recourse to a priest, so that the temple of our soul may be reconciled to God and sanctified anew through absolution and satisfaction.<sup>13</sup>

### *The Mystical Body*

It is not just the individual who is the temple of God, but also the entire Mystical Body, built upon the foundation and cornerstone, Jesus Christ. “Coming unto Him,” writes St. Peter, “as to a living stone – rejected indeed by men, but chosen and made honorable by God – be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet 2:4-5). For, as St. Paul says, “You are fellow citizens with the saints and domestics of God, being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building, being framed together, groweth up into a holy temple in the Lord” (Eph 2:19-21). Accordingly, the Church (in her older rite)<sup>14</sup> prays:

Almighty and eternal God, Thou who has united two walls

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and walk among them” (2 Cor 6:16; Lev 26,12). God dwells in His people both collectively and individually.

12 It is said shortly before entering the church with the relics of the saints.

13 S. Petrus Damianus, Sermo 72.4 *In dedicatione ecclesiae*.

14 The bishop used to say this prayer after encircling the exterior of the church for the first time.

coming from different directions (namely circumcision and uncircumcision) through Thy Son, the Corner Stone, and have united two flocks of sheep under one and the same Shepherd; grant to Thy servants, through these offices of our devotion, the indissoluble bond of charity; so that no division of minds or perverse variance may separate those who are contained in one flock, under the rule of one Shepherd, and are kept, by Thy custody, within the borders of a single sheepfold.

Indeed, the structure of the physical church, which is solidified by cement, reminds us that the members of the Catholic Church, as so many stones laid upon one foundation, must adhere to one another by charity, which is “the bond of perfection” (Col 3:14), if the Church is to stand firm in the midst of tempests.<sup>15</sup>

St. Bede the Venerable, commenting on the Temple of Solomon (which expressed the same mysteries as our own churches do<sup>16</sup>), remarked that “the height of the wall, which consists of rows of stone laid upon one another, designates the state of the present Church, in which the elect, who are all built upon Christ their foundation, succeed one another in order - through the course of time - and, bearing one another up, fulfill the law of Christ, which is charity.”<sup>17</sup> Each generation is supported by the previous one, until, having reached maturity, it is ready to bear the infirmities of those who are as yet weak and uninstructed.

Of course, it is only in this life that we groan under one another’s burdens and suffer from our mutual connection. In heaven, the fellowship of the saints will be perfected, so that it is no longer a source of suffering, but of

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15 St. Bernard, *In dedicatione ecclesiae*, Sermo 2.

16 Both the Temple and the Tabernacle of the Testimony were constructed according to precise directives communicated by God to King David and to Moses respectively, and consequently they do not lack mystical significance. “You shall erect the tabernacle in conformity to the exemplar which was shown to you on the Mount” (Ex 26:30), the Lord said to Moses. And David testified to his son Solomon, concerning the Temple to be built, that “all these things have come to me written by the hand of the Lord, that I might understand all the works of the exemplar” (1 Par 28:19). On their various significations, see the *Summa*, Ia IIae q.102 a.4.

17 St. Bede, *De Templo Salomonis*, ch. 9. From the standpoint of the individual soul, the walls of the temple (the soul’s spiritual edifice) are the good works that he lays upon the foundation of a living faith in Christ Jesus (1 Cor 3:10-15).

joy. "That house," St. Bernard says, "is more firmly connected, since it is to remain forever; this one, as a tent of warriors, adheres together less perfectly. That indeed is a house of joy, this of warfare; that a house of praise, this of prayer. This is the city of our strength, that is the city of our rest."<sup>18</sup>

We can see a figure of this in the construction of Solomon's Temple; for Solomon ordered his servants to dig great and precious stones out of the quarries, and to cut them to size and polish them there in the mountain (3 Kings 5:17) before bringing them into the Temple, so that no work would have to be done to them at the site of construction; and we read that "the hammer, and the axe, and every iron tool was not heard in the house when it was being built" (3 Kings 6:7). Commentators on Scripture have not overlooked this detail; St. Bede explains, "The hammer and the axe, and every iron tool is not heard, because it is *here* [on earth] that we are pounded by adversities and exercised by the study of truth, so that *there* [in the heavenly Jerusalem, the true temple of God], our affliction ceasing, we may be placed in fitting locations according to our merit."<sup>19</sup> Therefore, the Church, in her hymn *Caelestis Urbs Ierusalem*, sings:

Whosoever follows virtue, and, urged by the love of Christ, endures torments, is led to Jerusalem, the heavenly city, built of living stones. After the strokes of the salutary chisel, and many a blow, the stones, polished by the workman's hammer, raise up this mass, and, being well fitted together, are placed in the summit.

For this is the promise of Jesus Christ: "He that shall overcome, I will make him a pillar in the temple of My God: and he shall go out no more. And I will write upon him the name of My God and the name of the city of My God, the new Jerusalem, which cometh down out of heaven from My God, and My new name" (Apoc 3:12). We know of the inhabitants of that heavenly city, that

They shall no more hunger nor thirst: neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them and shall lead them to the fountains of the waters of life: and God shall wipe all tears from their eyes (Apoc 7:16-17).

We know also about the city. St. John tells us,

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18 St. Bernard, *In dedicatione ecclesiae*, Sermo 2.

19 St. Bede, *De Templo Salomonis*, ch. 7.

I saw no temple therein; for the Lord God almighty is the Temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it: and the Lamb is the light thereof. And the gates thereof shall not be shut by day: for there shall be no night there. There shall not enter into it any thing defiled or that worketh abomination or maketh a lie; but they that are written in the book of the life of the Lamb (Apoc 21:22-23,25,27).<sup>20</sup>

That is the city of our rest, which we aspire to. Let us exclaim, “Blessed are they that wash their robes in the Blood of the Lamb, that they may have a right to the tree of life, and may enter through the gates into the City” (Apoc 22:14). For Christ says, “He that thirsts, let him come; and he that will, may take of the water of life freely” (Apoc 22:17).

The churches which we construct on earth are as so many gateways to the eternal city. They are reminders also of the graces which the Lord has already conferred on us, if we are so happy as to be living temples of God.

We conclude, therefore, with the words of St. Bernard: “How great is the benignity of God, how great His condescension, how great the dignity and glory of souls, because the Lord of all, Who has need of nothing, commands that a temple should be prepared for Him in our souls! Brethren, let us strive, with all desire and worthy thanksgiving, to build Him a temple in ourselves; being solicitous that He dwell in us, first of all as individuals, then in all of us as a whole; for He refuses to dwell, neither in each of us, nor in all.”<sup>21</sup>



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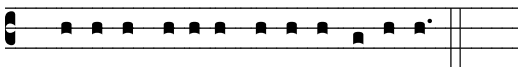
20 The full description fills chapters 21 and 22. Cf. also Tob 13:11-23, and passages of Isaias, particularly ch. 60.

21 St. Bernard, *In dedicatione ecclesiae*, Sermo 2.

## MATINS FOR THE VIGIL OF THE DEDICATION

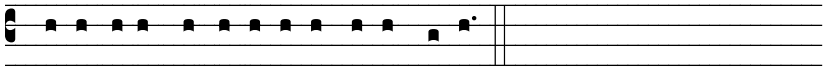
The evening before the day of the dedication and consecration of the church building, the bishop or delegates prepare the martyrs' relics which tomorrow will be sealed inside the altar. Along with the relics are included a certificate attesting to the consecration of the altar and the relics' authenticity. Three grains of incense are included, then the whole is sealed. The bishop may also bless the Gregorian water to be used the next day (according to the form given in the Appendix, page 127), as well as the ornaments of the altar (linens, candlesticks, etc.). He may even consecrate the chalice and paten to be used at the main altar in the new Immaculata. Afterward, the clergy will keep a vigil of prayer over the relics, reminiscent of the ancient vigils in the early Church. For this, the clergy recite the morning prayer called Matins of the Martyrs. The Church highly encourages the faithful to join the clergy in these prayers.

*The signal being given to rise, the bishop or celebrant sings, making a sign of the cross upon his lips with his thumb:*



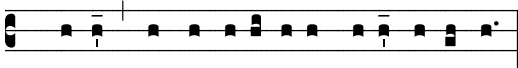
℣. O Lord, open my lips.  
℟. And my mouth shall declare Thy praise.

℣. Dómine lá-bi-a me- a a-pé-ri-es.



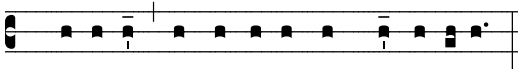
℟. Et os meum annunti- á-bit laudem tu-am.

*He signs himself in the usual way, singing:*

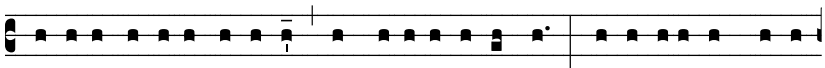


℣. De-us in adiu-tó-rium meum inténde.

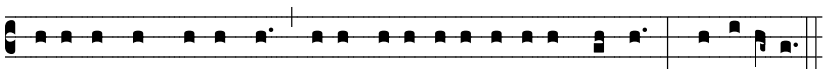
℣. O God, come to my assistance. ℟. O Lord, make haste to help me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning is now and ever shall be, forever and ever. Amen. Alleluia.



℟. Dómi-ne, ad adiu-vándum me festí-na.



Gló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. Si-cut érat in princí-




pi-o, et nunc, et semper, et in sá-cu-la sæ-culó-rum. Amen. Alle-lu-ia.

## INVITATORY


*The cantors intone the Invitatory antiphon :*

6. f  Let the Saints rejoice in the Lord, \* Alleluia!

**E** X-súl- tent in Dómi- no sancti \*

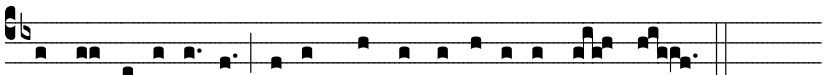
 Al- le- lú- ia.

*All repeat the whole antiphon Exsultent, after which the cantors sing verses from Psalm 94.*

6. f  Come, let us praise the Lord, sing joyfully to God, our Saviour : with thanksgiving come before Him, and joyfully sing to Him in psalms.

**V** E- ní- te, exsultémus Dómi- no,


 iubi- lémus De- o, sa- lu- tá- ri nostro : præ- occupémus fáci- em e- ius

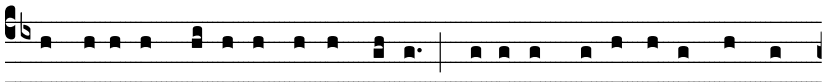
 in con- fessi- ó- ne, et in psalmis iu- bi- lémus e- i.

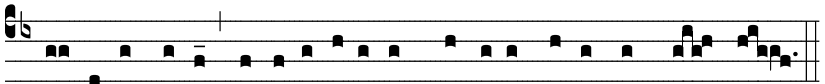
*All repeat the antiphon Exsultent, then the cantors sing :*

 For a great God is the Lord, a King high above all the gods : for He will not abandon His people : in His hands lie the depths of the earth and His are the mountains peaks.

**Q**uó- ni- am De- us magnus Dómi- nus, et

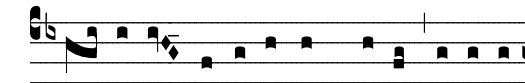
 Rex magnus super omnes de- os : quóni- am

 non repéllét Dóminus plébem su- am: qui- a in manu e- ius sunt om-

 nes fi- nes terræ, et alti- túdi- nes mónti- um ipse cónspi- cit.

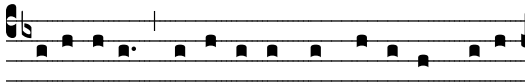
*All repeat the antiphon from Alleluia.*





Quó- ni- am ipsí- us est ma-re, et ipse

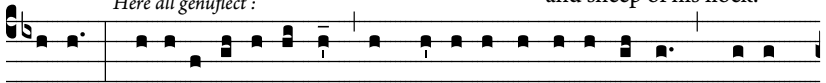
His is the ocean: He created it; His is the dry land He formed with His hands.



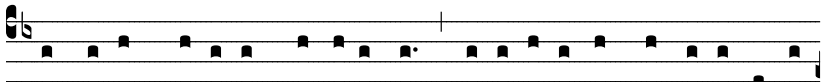
fe- cit illud, et á-ridam fundavérunt manus

Come, adore and fall down before God; let us weep before the Lord who made us, for the Lord is our God, we are the people of His pasture and sheep of his flock.

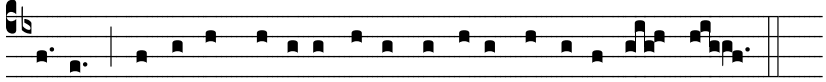
*Here all genuflect :*



e- ius : ve- níte, ad- o- rémus, et pro- ci- dámus ante De- um: plo- ré-

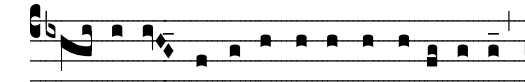


mus coram Dómino, qui fé- cit nos, qui- a ipse est Dóminus Dé- us



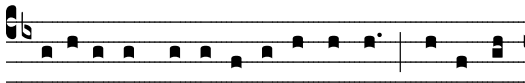
noster; nos autem pópulus e- ius, et oves páscu- æ e- ius.

*All repeat the whole antiphon Exsultent.*

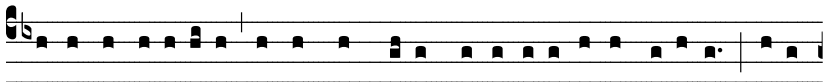


Hó- di- e si vócem e- ius audi- é- ri- tis

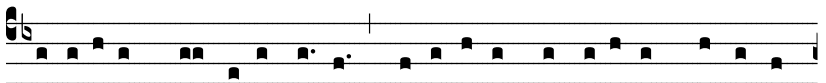
If today you hear His voice, harden not your hearts as once they were when you provoked Me, and tested Me in the wilderness. Your fathers tested Me; challenged Me, had proof of My power and saw My works.



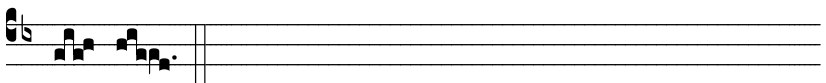
no- lí- te obdu- rá- re corda vestra, sic- ut in



ex- a- cerba- ti- óne se- cúndum di- em tenta- ti- ó- nis in desérto : u- bi




tentavérunt me patres vestri, pro- bavé- runt et vidé- runt ó- pe- ra



mé- a.

*All repeat the antiphon from Alleluia.*



For forty years I visited that generation, and said, these are ever wayward hearts, that have never learned to obey Me, whence I took an oath in My anger, They shall never attain My rest.

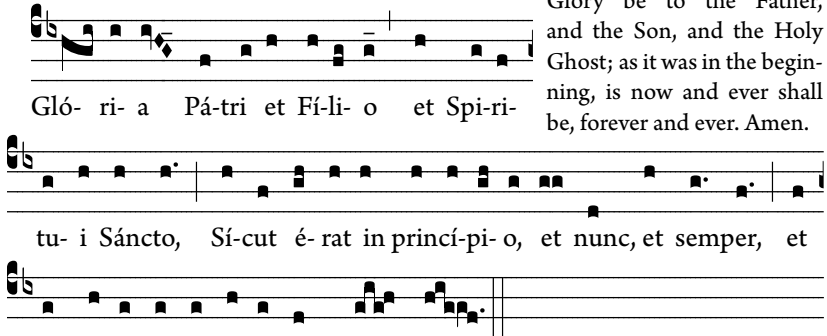
Quadra-gín- ta annis pró-ximus fu- i ge-  
ne-ra-ti- ó-ni hu- ic, et di-xi : Semper hi  
errant corde. Ipsi ve-ro non cognové-runt vi- as me- as quíbus iu-  
rá-vi in i- ra me- a : Si intro- í-bunt in réqui- em me- am.

*All repeat the whole antiphon Exsultent.*



Exsúl- tent in Dómi- no sancti \* Al- le- lú- ia.

*The cantors sing :*



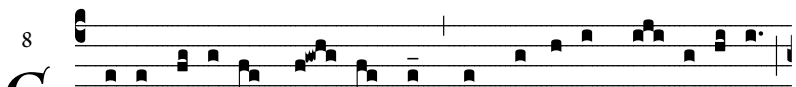
Gló- ri- a Pá-tri et Fí-li- o et Spi-ri-  
tu- i Sáncto, Sí-cut é- rat in princí-pi- o, et nunc, et semper, et  
in sæcu- la sæ- cu- ló- rum. A- men.

Glory be to the Father, and the Son, and the Holy Ghost; as it was in the beginning, is now and ever shall be, forever and ever. Amen.


*All repeat the antiphon from Alleluia, then the whole antiphon Exsultent.*

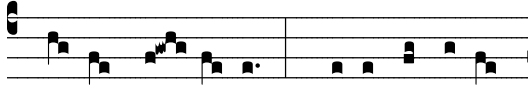
## HYMN

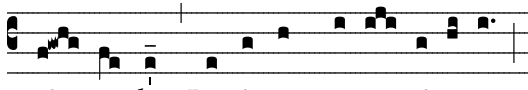
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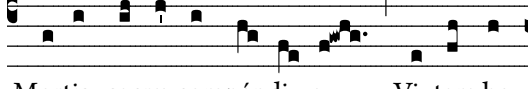


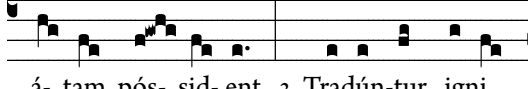
**C** HRIsto profú- sum sán- gui- nem, Et Mártyrum vic- tó- ri- as,

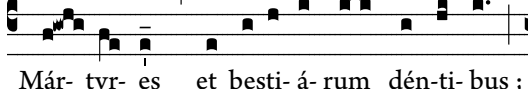

 Dignámque cælo láu-re- am Læ-tis se-



 quá-mur vó- ci- bus. 2. Ter-ró- re vic-to

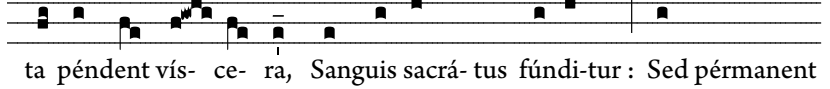

 sá- cu- li Pœnísque spre-tis córporis,

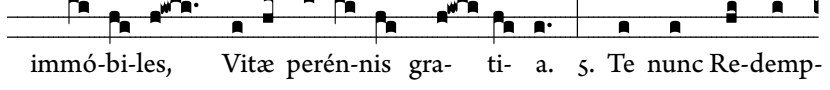

 Mortis sacræ compé-ndi- o Vi- tam be-

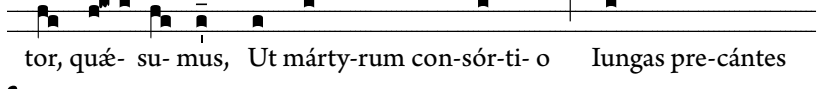

 á- tam pós- sid- ent. 3. Tradún-tur igni

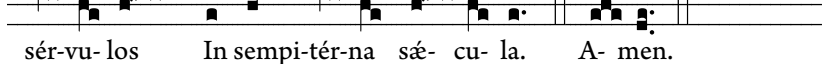

 Már- tyr- es et besti- á- rum dén-ti- bus ;


 Armá-ta sávit úngu- lis Tortó- ris in-sá- ni ma-nus. 4. Nudá-


 ta péndent vís- ce- ra, Sanguis sacrá- tus fúndi-tur : Sed pérmanent


 immó-bi-les, Vitæ perén-nis gra- ti- a. 5. Te nunc Re-demp-


 tor, quæ- su- mus, Ut mártý- rum con-sór-ti- o Iungas pre-cántes


 sér-vu- los In sempi-tér-na sá- cu- la. A- men.

1. Honor we in joyous hymns the martyrs' blood shed for Christ, their victories and their triumph which won for them heaven.

2. Defeating the terrors of the world, they despised all tortures they received, and by the shortcut of a holy death entered into the light of bliss.

3. To fire and to wild beasts they went; savage men, with hooks of steel, tortured them without mercy.

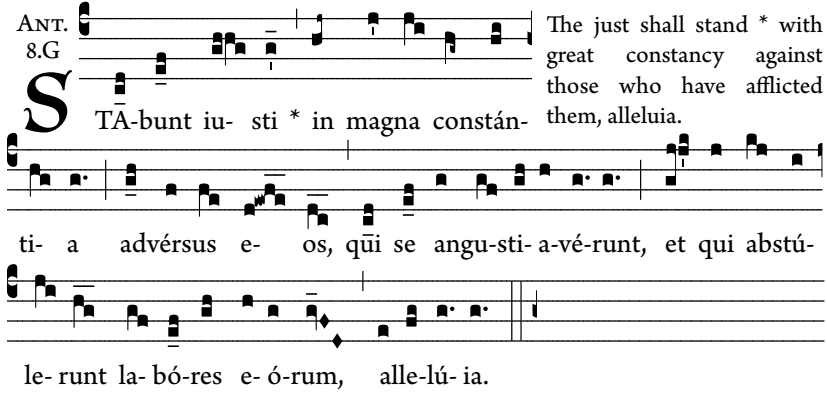
4. Their entrails were exposed, their holy blood profusely flowed, yet they persevered with constancy, and won eternal life.

5. We beseech Thee, O Redeemer, unite us, Thy servants, to the company of martyrs for all eternity. Amen.

## FIRST NOCTURN

The cantors intone the first words of each antiphon, then all sing to the end of the antiphon. The cantors intone the psalm, which is alternated between sides. At the end of the nocturn, the antiphon is repeated by all.

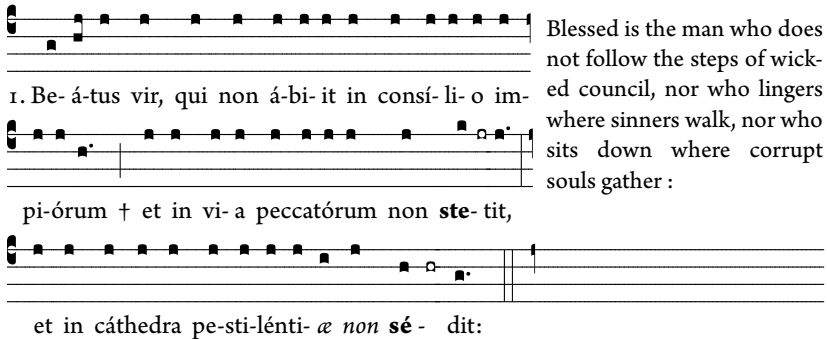
ANT.  
8.G



The just shall stand \* with  
great constancy against  
those who have afflicted  
them, alleluia.

**S** TA-bunt iu- sti \* in magna constán-  
ti- a advérsus e- os, q̄i se angu- sti- a- vé- runt, et qui abstú-  
le- runt la- bó- res e- ó- rum, alle- lú- ia.

## PSALM I



Blessed is the man who does  
not follow the steps of wick-  
ed council, nor who lingers  
where sinners walk, nor who  
sits down where corrupt  
souls gather :

1. Be- á- tus vir, qui non á- bi- it in consí- li- o im-  
pi- ó- rum † et in vi- a peccatórum non ste- tit,  
et in cáthedra pe- sti- lénti- æ non sé- dit:

2. Sed in lege Dómini volúntas éius, \*  
et in lege eius meditábitur die ac nócte.

2. But delights in the law of the Lord,  
and thinks upon it day and night.

3. Et erit tamquam lignum, quod plan-  
tátum est secus decúrsus aquárum, \*  
quod fructum suum dabit in témpore  
súo :

3. He stands firm as a tree which was  
planted near a stream of running water,  
ever ready to bring forth its fruit in due  
season:

4. Et fólium eius non défluet: \* et óm-  
nia quæcúmque fáciat, prosperabúntur.

4. Which sheds not its leaves; all that  
he does will prosper.

5. Non sic ímpii, non sic : \* sed  
tamquam pulvis, quem próicit ventus  
a fácie terræ.

5. Not so the wicked, not so! They,  
rather, are as dust swept away by the  
wind from the face of the earth.

6. Ideo non resúrgent ímpii in iudí-  
cio : \* neque peccatóres in concílio  
iustórum.

6. Not for the wicked to rise up in de-  
fense when judgment comes; sinners  
have no part in the reunion of the just.

7. Quóniam novit Dóminus viam iustórum : \* et iter impiórum períbit.

7. The just walk under the eye of the Lord's favor; the wicked, lost to sight.

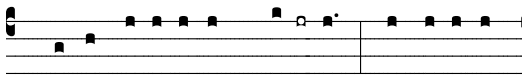
8. Glória Pátri et Fílio : \* et Spirítui Sáncto.

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

9. Sicut érat in princípío et nunc et sémper : \* et in sœcula sœculórum. Amen.

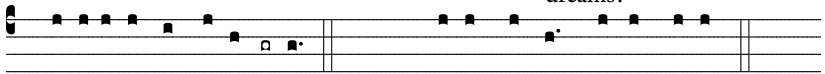
9. As it was in the beginning, is now and always, and forever and ever. Amen.

## PSALM 2



1. Quare fremu- é-runt Gén- tes \* et pópu- li

What means this turmoil among the nations? Why do the people cherish vain dreams?



medi-tá- ti sunt in-á- ni- a? Flexa : ré-ges tér-ræ † et príncipes

2. Astitérunt reges terræ † et príncipes convenérunt in únum \* advérsus Dóminum, et advérsus Chrístum éius :

2. The kings of earth rise up, the rulers plot together, against the Lord and against His Christ:

3. «Dirumpámus víncula eórum : \* et proiciámus a nobis iúgum ipsórum.»

3. "Let us break away from their bonds, let us throw off their yoke from us."

4. Qui hábitat in coelis, irridébit éos : \* et Dóminus subsannábit éos.

4. He who dwells in heaven laughs at them; the Lord laughs them to scorn.

5. Tunc loquétur ad eos in ira súa, \* et in furóre suo conturbábit éos :

5. At last, in His displeasure, He speaks, His wrath casting them into confusion:

6. Ego autem constitútus sum Rex ab eo super Sion montem sánctum éius \* prædicans præcéptum éius.

6. But to Me He has given a kingly throne upon Sion, His sanctuary, there to proclaim the Lord's edicts:

7. Dóminus dixit ad me: \* «Fílius meus es tu, ego hódie génui te.

7. The Lord said to Me: "Thou art My Son, this day have I begotten Thee.

8. Póstula a me, et dabo tibi gentes hereditátem túam, \* et possessiónem tuam términos térræ.

8. Ask of Me and Thou shalt have the nations for Thy patrimony, the very ends of the world for Thy domain.

9. Reges eos in vírga férrea, \* et tamquam vas fíguli confrínges éos.»

9. Thou shalt rule them with a rod of iron, and shatter them like clay."

10. Et nunc, reges, intelligíte: \* erudímíni, qui iudicátis térram.

10. Princes, take warning; learn your lesson, you that rule the world.

11. Servíte Dómino in timóre: \* et exsultáte ei cum tremóre.

11. Fearfully serve the Lord, rejoicing in His presence with awe in your hearts.

12. Apprehéndite disciplínam, nequándo irascátur Dóminus, \* et pereátis de vía iústa,

12. Learn obedience, lest the Lord be angry, and you go astray from the sure path.

13. Cum exárserit in brevi íra éius. \* Beáti omnes qui confídunt in éo.

13. When the fire of His wrath blazes, blessed they who find refuge in Him.

14. Glória Pátri et Fílio : \* et Sprítui Sánto.

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

15. Sicut érat in princípio et nunc et sémpet : \* et in sácula sáculórum. Amen.

15. As it was in the beginning, is now and always, and forever and ever. Amen.

PSALM 3

1. Dómi-ne quid multi-pli-cá-ti sunt qui trí-bu-

O Lord, why are there so many who trouble me? Many rise up against me.

lant me? \* multi insúrgunt ad-vérsus me.

2. Multi dicunt ánimæ méæ : \* «Non est salus ipsi in Déo éius.»

2. Everywhere taunting me : “His God cannot save him now.”

3. Tu autem, Dómine, suscéptor méus es, \* glória mea, et exáltans cáput méum.

3. Yet Thou, O Lord, art the shield covering me, the pride that keeps my head erect.

4. Voce mea ad Dóminum clamávi : \* et exaúdívit me de monte sáncto súo.

4. I have but to cry to the Lord, and my voice is heard on His holy mountain.

5. Ego dormívi, et soporátus sum : \* et exsurréxi, quia Dóminus suscépit me.

5. Safe in the Lord’s hands, I lay down, I have slept and I have awoken,

6. Non timébo mília pópuli circum-dántis me : \* exsúrge, Dómine, salvum me fac, Déus méus.

6. Though thousands are set round against me, I fear not: Bestir Thyself, O Lord; my God, save me.

7. Quóniam tu percussísti omnes ad-versántes mihi sine causa : \* dentes peccatórum contrivísti.

7. Thine to smite down the foes that wantonly assail me, thine to break the fangs of malice.

8. Dómini est sálus : \* et super pópulum tuum benedictió túa.

8. From the Lord comes deliverance, Thy blessing, rests upon Thy people.

9. Glória Pátri et Fílio : \* et Sprítui Sánto.

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

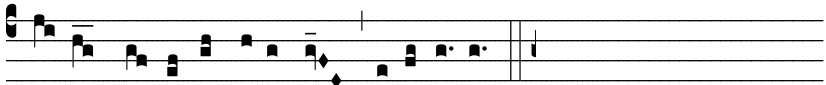
10. Sicut érat in princípio et nunc et sémpet : \* et in sácula sáculórum. Amen.

10. As it was in the beginning, is now and always, and forever and ever. Amen.

ANT. Sta-bunt iu- sti in magna constán-

The just shall stand with great constancy against those who have afflicted them, alleluia.

ti- a advérsus e- os, quí se angu-sti- a-vé-runt, et qui abstú-



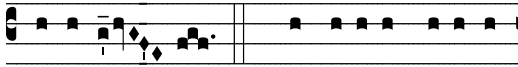
le-runt la-bó-res e-ó-rum, alle-lú-ia.



℣. O ye holy and just one, rejoice in the Lord, alleluia.

℣. Sancti et iusti, in Dómino gaudé-te, al-

℞. For God has chosen you to Himself for an inheritance, alleluia.



le-lu-ia. ℞. Vos e-légit Deus in



he-re-di-tá-tem si-bi al-le-lú-ia.

Páter noster. (*secreto*)

Our Father. (*continued silently*)

℣. Et ne nos indúcas in tentatió-nem.

℣. And lead us not into temptation.

℞. Sed líbera nos a málo.

℞. But deliver us from evil.

*Absolutio.* Exáudi Dómine Iesu Christe, preces servórum tuórum † et miserére nobis, \* Qui cum Patre et Spíritu Sancto vivis et regnas in sæcula sæculórum. ℞. Amen.

*Absolution.* O Lord Jesus Christ, hear the prayers of Thy servants, and have mercy upon us, Who with the Father, and the Holy Ghost, lives and reigns forever and ever. ℞. Amen.

*Lector* : Iúbe, dómne, benedícere.

*Lector* : Pray, sir, a blessing.

*Benedictio.* Benedictió-ne perpétua benedícat nos Páter ætérnus. ℞. Amen.

*Blessing.* May the eternal Father eternally bless us. ℞. Amen.

### Lectio I.

De Epístola beati Pauli  
Apóstoli ad Romános.

Cap. viii., 12-19

**F**rateres, debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivéti-s. Quicúmque enim Spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitúti-s íterum in timóre, sed accepístis spíritum adopti-ónis fili-órum, in quo clamámus: Abba (Páter). Ipse enim

### Lectio I.

From the Epistle of the blessed  
Apostle Paul to the Romans.

Chap. viii., 12-19

**B**rethren, nature has no longer any claim upon us, that we should live according to nature. If you live of nature, you are marked for death; if you mortify the ways of nature through the power of the Spirit, you will have life. Those who follow the leading of God's Spirit are all God's sons; the spirit you have now received is not, as of old, a spirit of slavery, to govern you by fear; it is the spirit of adoption, which

Spiritus testimónium reddit spirítui nostro quod sumus filii Dei. Si autem filii, et hæredes: hæredes, quidem Dei, cohaerédes autem Christi: si tamen compátimur ut et conglorificémur. Existimo enim quod non sunt condígnæ passiones huius témporis ad futúram glóriam, quæ revelábitur in nobis. Nam expectátio creatúre revelatiónem filiórum Dei expéctat.

Tu autem Dómine, miserére nobis.

℞. Déo grátias.

makes us cry out, Abba, Father. The Spirit Himself thus assures our spirit, that we are children of God, and if His children, then we are His heirs too; heirs of God, sharing the inheritance of Christ; only, we must share His sufferings, if we are to share His glory. Not that I count these present sufferings as the measure of that glory which is to be revealed in us. If creation is full of expectancy, that is because it is waiting for the sons of God to be made known.

But Thou, O Lord, have mercy on us.

℞. Thanks be to God.

*Each lesson ends in this same way, after which the cantors intone a responsory.*

RESPONSORY I

8. **B** E-á-tus vir \* qui mé-tu-  
it Dómi-num, al-le-lú-ia. \* In  
mandá-tis e-ius cu-pit ni-mis, al-le-lú-ia, al-  
le-lú-ia, al-le-lú-ia. √. Gló-ri-a et di-ví-ti-æ  
in domo e-ius, et iustí-ti-a e-ius manet in sáe-cu-lum  
sáe-cu-li. \* In mandá-tis, etc.

Blessed is the man who fears the Lord, alleluia. \* He who delights greatly in His commandment, alleluia, alleluia, alleluia. √. Glory and wealth are in his house, and his justice remains forever and ever. \* He delights, etc.

*Lector* : Iúbe, dómne, benedicere.

*Benedictio*. Unigénitus Dei Fílius

*Lector* : Pray, sir, a blessing.

*Blessing*. May the only-begotten



nos benedícere et adiuváre dignétur.  
R̄. Amen.

## Lectio II.

Cap. viii., 28-34

**S**cimus autem quóniam diligén-  
tibus Deum ómnia cooperántur  
in bonum, iis qui secúndum propósi-  
tum vocáti sunt sancti. Nam quos  
præscívit, et prædestinávit confórmes  
feri imáginis Fílii sui, ut sit ipse pri-  
mogénitus in multis frátribus. Quos  
autem prædestinávit, hos et vocávit:  
et quos vocávit, hos et iustificávit:  
quos autem iustificávit, illos et glori-  
ficávit. Quid ergo dicémus ad hæc? Si  
Deus pro nobis, quis contra nos? Qui  
étiam próprio Fílio suo non pepércit,  
sed pro nobis ómnibus trádidit illum:  
quómodo non étiam cum illo ómnia  
nobis donávit? Quis accusábit advér-  
sus eléctos Dei? Deus qui iustificat,  
quis est qui condémnet? Christus Ie-  
sus, qui mórtuus est, immo qui et res-  
urréxit, qui est ad dexteram Dei, qui  
étiam interpéllat pro nobis.

Son deign to bless and keep us.  
R̄. Amen.

## Lectio II.

Chap. viii., 28-34

**W**e are well assured that every-  
thing helps to secure the good  
of those who love God, those whom  
He has called in fulfillment of His de-  
sign. All those who from the first were  
known to Him, He has destined from  
the first to be molded into the image  
of His Son, Who is thus to become the  
eldest among many brethren. So pre-  
destined, He called them; so called, He  
justified them; so justified, He glorified  
them. When that is said, what follows?  
Who can be our adversary if God is on  
our side? He did not even spare His  
own Son, but gave Him up for us all;  
and must not that gift be accompanied  
by the gift of all else? Who will come  
forward to accuse God's elect, when  
God acquits us? Who will pass sentence  
against us, when Jesus Christ, who died,  
nay, has risen again, and sits at the right  
hand of God, is pleading for us?

## RESPONSORY 2

8. 

Your sorrows, alleluia, \* Shall  
be turned into joy, alleluia,  
alleluia. √. And the world  
shall rejoice but you shall  
be made sorrowful, but your  
sorrows. \* Shall be turned,  
into joy, alleluia, alleluia.

ia, \* Conver- té- tur in gáudi- um,



al- le- lú- ia, al- le- lú- ia. √. Mundus autem gaudé- bit



sed tristí- ti- a ve- stra. \* Conver- té- tur, etc.

*Lector* : Iúbe, dómne, benedícere.

*Benedictio.* Spiritus Sancti gratia illuminet sensus et corda nostra.  
R̄. Amen.

**Lectio III.**

Cap. viii., 35-39

**Q**uis ergo nos separábit a caritaté Christi? tribulátio, an angústia, an fâmes, an núditas, an perículum, an persecútio, an gládius? (sicut scriptum est : Quia propter te mortificámur tota die: æstimáti sumus sicut oves occisiónis). Sed in his ómnibus superámus propter eum qui diléxit nos. Certus sum enim quia neque mors, neque vita, neque ángeli, neque principátus, neque virtútes, neque instántia, neque futúra, neque fortitúdo, neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre a caritaté Dei, quæ est in Christo Iesu Dómino nostro.

*Lector* : Pray, sir, a blessing.

*Blessing.* May the grace of the Holy Ghost enlighten our senses and hearts.  
R̄. Amen.

**Lectio III.**

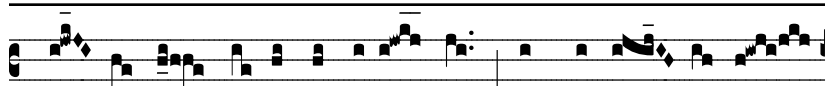
Chap. viii., 35-39

**W**ho will separate us from the love of Christ? Will affliction, or distress, or persecution, or hunger, or nakedness, or peril, or the sword? For thy sake, says the scripture, we face death at every moment, reckoned no better than sheep marked down for slaughter. Yet in all this we are conquerors, through Him who has granted us His love. Of this I am fully persuaded; neither death, nor life, nor angels or principalities nor powers, neither the height above us, nor the depth beneath us, nor any other creature, will be able to separate us from the love of God, which comes to us in Christ Jesus our Lord.

RESPONSORY 3

7. **P**RE-ti-ó-sa \* in conspéc-tu Dó-mi-ni, al-le-lú-ia, \* Mors Sanctó-rum e-ius, al-le-lú-ia. *¶* Custó-dit Dóminus ómni-a os-sa e-ó-rum, u-num ex his non con-te-ré-tur. Mors Sanctó-rum, *etc.*

It is precious in the sight of the Lord, alleluia, \* The death of His Saints, alleluia. *¶* The Lord watches over all of their bones, not one of them shall be broken. \* The death of His Saints. Gloria Patri, *etc.* The death, *etc.*



Gló- ri a Pá-tri, et Fí-li o, et Spi- ri- tu- i



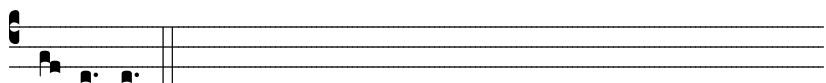
Sanc- to. \* Mors Sanctó- rum, etc.

## SECOND NOCTURN

ANT.  
3. a **E** Behold \* how they are numbered among the children of God, and their lot is among the Saints, alleluia.



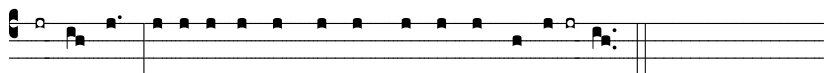
Cce quómo- do \* compu- tá- ti sunt inter fí- li- os De- i, et inter sanctos sors il- ló- rum est, al-



le- lú- ia.

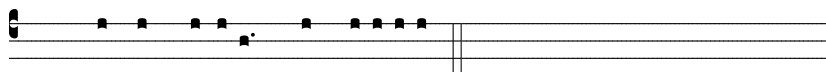
## PSALM 14

Who is it, Lord, who will make his home in Thy tabernacle, or rest on Thy holy mountain?



1. Dómi- ne, quis ha- bi- tá- bit in ta- ber- ná- cu- lo

tu- o? aut quis requi- éscet in monte sáncto tu- o?

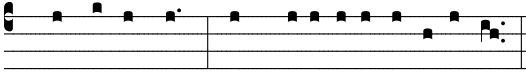


*Flexa* : et non dé- cipit † qui pecúni- am

- |   |  |
|---|--|
| 2. Qui ingréditur sine mácula, * et operátur iustítiam:                                     | 2. The one that guides his steps without fault, and gives to all their due;                      |
| 3. Qui lóquitur veritátem in corde súo, * qui non égit dolum in lingua súa:                 | 3. One that speaks truthfully in his own heart; utters no evil word with his tongue;             |
| 4. Nec fecit próximo suo málum, * et oppróbrium non accépit advérsus próximos súos.         | 4. One that never defrauds a friend, neither believes any ill word uttered against his neighbor. |
| 5. Ad níhilum dedúctus est in conspéctu eius malignus: * tíméntes autem Dóminum glórificat. | 5. He who scorns the reprobate, keeping his reverence for those who fear God.                    |

6. Qui iurat próximo suo, et non decipit, † qui pecuniam suam non **dedit** ad usúram, \* et múnera super innocéntem non **accépit**.

6. He who abides by the promise he made to his neighbor; lends without usury, and takes no bribe to condemn the innocent.



7. He who so lives, will stand firm forever.

7. Qui, **fa**-cit hæc, \* non movébi-tur in **ætérnum**.

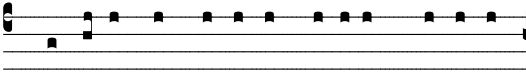
8. Glória **Pátri** et **Fílio** : \* et **Spirítúi Sáncto**.

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

9. Sicut érat in princípío et **nunc** et **sémper** : \* et in **sæcula sæculórum**. Amen.

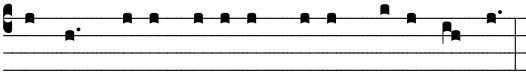
9. As it was in the beginning, is now and always, and forever and ever. Amen.

PSALM 15

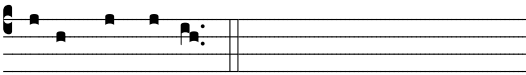


Preserve me, Lord, for I have hoped in Thee. I said to the Lord: "Thou art my God, Thou needest none of my goods."

1. Consérva me, Dómi-ne quóni-am spe-rá-vi



in te, † dí-xi Dómino: «De-us **me**-us **es** tu, \* quóni-am bonórum me-



órum **non** e-ges.»

2. Sanctis qui sunt in **terra éius**, \* mirificávit omnes voluntátes **meas in** eis.

2. In His land are holy men, wondrous love He gives me of their companionship

3. Multiplicátæ sunt infirmitátes **e-órum** : \* póstea acceleráverunt.

3. Many others have sinned, and been quick to follow their own way.

4. Non congregábo conventícula eórum **de** sangúinibus, \* nec memor ero nóminum eórum per **lábiam méa**.

4. I will not join those assemblies which drink blood, nor will I take forbidden names upon my lips.

5. Dóminus pars hæreditátis meæ, et cálicis **mei** : \* tu es qui restítues hæreditátem **meam** mihi.

5. The Lord I claim for my patrimony, Who fills my cup; Thou, and no other, will restore my inheritance to me.

6. Funes cecidérunt mihi **in** præcláris, \* étenim hæréditas mea præclára **est mihi**.

6. The lot has wonderfully fallen to me, My portion could not be more to my liking.

7. Benedícám Dóminum qui tríbuit **mihi** intelléctum, \* însuper et usque ad noctem increpuérunt me **renes mei**.

7. Blessed be the Lord who makes me to understand; late into the night my inmost thoughts chasten me.

8. Providébam Dóminum in conspéctu **meo sémper** : \* quóniam a dextris est mihi, ne **commóvear**.

8. Always can I keep the Lord within sight, always is He at my right hand, to make me stand firm.

9. Propter hoc lætatum est cor meum, † et exsultavit **língua méa**: \* însuper et caro mea requiescet **in spe**.

10. Quóniam non derelínques ánimam meam **in inférno**: \* nec dabis sanctum tuum vidére **corruptiónem**.

11. Notas mihi fecísti vias vitæ, † adimplébis me lætítia cum **vultu túo**: \* delectatiónes in **déxtera tua usque in finem**.

12. Glória **Pátri et Fílio** : \* et **Spirítui Sáncto**.

13. Síc ut érat in princípío et **nunc** et **sémpér** : \* et in **sæcula sæculórum**. Amen.

9. Glad and merry I am, heart and lips of mine, my body too shall rest in confidence.

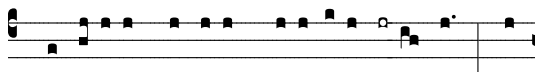
10. For Thou wilt not leave my soul in the fires of death, nor allow Thy Faithful Servant to see corruption.

11. Thou hast shewn me the way of life; Thou wilt make me full of gladness in Thy presence; at Thy right hand are delights that will endure forever.

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

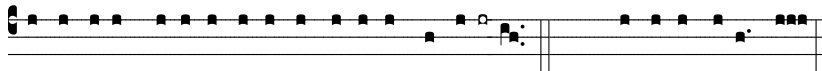
13. As it was in the beginning, is now and always, and forever and ever. Amen.

## PSALM 23



The earth is the Lord's and all the earth's fullness, the round world and all its inhabitants.

1. Dómini est terra, et pleni-**túdo** **é-** ius, \* or-



bis terrárum, et u-ni-vérsi qui hábi-tant **in é-** o. *Flexa* : príncipes véstras †

2. Quia ipse super mária **fundávit** éum: \* et super flúmina **præparávit** éum:

2. Who else has built it out from the sea, poised it on the hidden streams?

3. Quis ascéndet in **montem Dómini**? \* aut quis stabit in loco **sancto éius**?

3. Who dares climb the Lord's mountain and appear in His sanctuary?

4. Innocens mánibus et **mundo córde**, \* qui non accépit in vano ánimam suam, nec iurávit in dolo **próximo súo**.

4. The guiltless in act, the pure in heart; one never careless with his soul, nor swearing treacherously to his neighbor.

5. Hic accípiet **benedictiónem a Dómino**: \* et **misericórdiam a Deo, salutári súo**.

5. He will receive a blessing from the Lord, mercy from God, his sure defender.

6. Hæc est generátio **quæréntium éum**, \* **quæréntium fáciem Dei Iacob**.

6. This the true breed that seeks Him, longs to see the face of the God of Jacob.

7. Attóllite portas, príncipes, vestras, † et elevámini, portæ **æternáles**: \* et introíbit **Rex glóriæ**.

7. Swing back the gates, ye princes, swing back, immemorial gates, to let enter the King of Glory.

8. Quis est iste **Rex glóriæ**? \* Dóminus fortis et potens: Dóminus potes **in prælio**.

8. Who is this King of Glory? The Lord mighty and strong; the Lord, mighty in battle.

9. Attóllite portas, príncipes, vestras, † et elevámini, portæ **æternáles**: \* et introíbit **Rex glóriæ**.

9. Swing back the gates, ye princes, swing back, immemorial gates, to let

10. Quis est iste Rex glóriæ? \* Dóminus virtútum ipse est **Rex glóriæ**.

11. Glória Pátri et Fílio : \* et Spirítui Sánto.

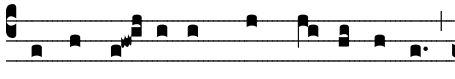
12. Sicut érat in princípío et **nunc** et **sémper** : \* et in sácula sáculórum. Amen.

enter the King of Glory.

10. Who is this King of Glory? The Lord of Armies; He is the King of Glory.

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

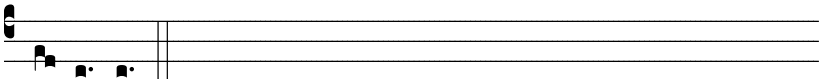
12. As it was in the beginning, is now

ANT.   
Ecce quomodo \* compu- tá-ti sunt

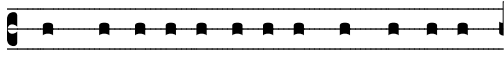
Behold \* how they are numbered among the children of God, and their lot is among the Saints, alleluia.



inter fí- li- os De- i, et inter sanctos sors il- ló-rum est, al-



le- lú- ia.

  
V. Lux perpé-tu- a lu-cé-bit Sanctis tu- is,

V. Perpetual Light shall shine upon Thy Saints, O Lord, alleluia.



Dómine, al-le-lu- ia.

R. Et æ-tér-

R. And an eternity of ages, alleluia.



ni-tas témporum, al-le-lú- ia.

Páter noster. (*secreto*)

Our Father. (*continued silently*)

V. Et ne nos indúcas in tentatiónem.

V. And lead us not into temptation.

R. Sed líbera nos a málo.

R. But deliver us from evil.

*Absolutio.* Ipsíus píetas et misericór-dia nos ádiuvet \* Qui cum Patre et Spirítu Sánto vivis et regnas in sácula sáculórum. R. Amen.

*Absolution.* May His loving kindness and mercy help us, Who with the Father, and the Holy Ghost, lives and reigns forever and ever. R. Amen.

*Lector* : Iúbe, dómne, benedícere.

*Lector* : Pray, sir, a blessing.

*Benedictio.* Deus Páter omnípotens sit nobis propítius et clemens.

*Blessing.* May God the Father, omnipotent, be to us sweet and merciful.

R. Amen.

R. Amen.

## Lectio IV.

Sermo Sancti Ambrósii Epíscopi

Serm. 22.

**O**IGNUM et cóngruum est, fratres, ut post lætítiam Paschæ, quam in Ecclésia celebrávimus, gáudia nostra cum sanctis Martýribus conferámus: et iis annuntiémus Domínicæ resurrectiósni glóriam, qui consórtes sunt Domínicæ passiónis. Qui enim sócii sunt contuméliæ, debent et partícipes esse lætítiæ. Ita enim dicit beátus Apóstolus: Sicut sócii passiónum estis, et resurrectiósni éritis: si tolerábimus, inquit, et conregnábimus. Qui ergo toleravérunt mala propter Christum, debent et glóriam habére cum Christo.

## Lesson IV.

A Sermon of St. Ambrose, Bishop

Serm. 22.

**I**T IS JUST and becoming after celebrating the joy of Easter in the Church, to share our joy with the holy Martyrs, and to announce the glory of the Lord's Resurrection to those who were sharers of the Lord's Passion. For they, who were his comrades in shame, ought also to partake of his joy. For the blessed Apostle says: "As you are partakers of the sufferings, so shall you be also of the Resurrection." And again, : If we suffer we shall also reign with Him." They therefore who have endured evils for Christ's sake, ought also to rejoice with Christ in glory.

## RESPONSORY 4

**L**UX perpé- tu- a \* lucé-bit  
 Sanctis tu- is Dó- mi- ne, \* Et  
 æ-tér- ni- tas tempó- rum, al-le-lú- ia, al- le- lú-  
 ia.  $\Psi$ . Læ-tí- ti- a sempi- térna e-rit super cá-pi- ta e-  
 ó- rum: gáudi- um et exsulta-ti- ó- nem ob-ti- né-  
 bunt. \* Et æ-tér- ni- tas, etc.

Perpetual Light shall shine upon Thy Saints, O Lord, \* And an eternity of ages, alleluia, alleluia.  $\Psi$ . Everlasting joy shall be upon their heads: they shall obtain joy and gladness. \* And an eternity of ages, etc.

*Lector* : Iúbe, dómne, benedícere.

*Benedictio*. Christus perpétuæ det nobis gaudia vitæ.

℞. Amen.

### Lectio V.

**A**nnuntiémus inquam sanctis Martýribus Domínicæ Paschæ grátiam: ut dum sepultúrá illíus prædicámus reseráta claustra, et horum sepúlcrá reseréntur: dum corpus illíus mortuum dícimur tepéntibus venis súbito viguisse, horum quoque membra iam frígida immortalitátis calóre foveántur. Éadem enim rátio Mártýres súscitat, quæ et Dóminum suscitávit. Nam sicut viam passiónis eius expéti sunt, ita experiéntur et vitæ; scriptum est enim in Psalmo: Notas mihi fecisti vias vitæ. Hoc útique in resurrectione ex persóna díctur Salvatóris: ut qui, dum post mortem ab ínferis redit ad súperos, incípiat notam habére viam vitæ, quæ ante habebátur ignóta.

*Lector* : Pray, sir, a blessing.

*Blessing*. May Christ give to us the joy of eternal life.

℞. Amen.

### Lesson V.

**L**et us, I say, proclaim the grace of the Pasch of the Lord to the holy Martyrs: so that when we declare the opening of this sealed tomb, their tombs, too, may be opened, and when we tell of that dead body, of the living warmth returning to the veins, its members also, now cold, may be warmed with the fire of immortality. For the same cause brings the Martyrs to life, which brought the Lord to life. For, as they have followed Him, they will follow Him in the way of life; for it is written in the psalm: "Thou hast made known unto me the ways of life." These words are said in the person of the Savior in His Resurrection; as though, when after death He returned again from the lower to the upper world, He began to know the way of life, which before was unknown.

### RESPONSORY 5

8. **I**n ser-vis \* su- is, al-le- lú-  
 ia, \* Conso-lá- bi- tur De- us, al- le-  
 lú- ia. √. Iu-di- cá- bit Dómi-nus pó- pu- lum su- um, et  
 in ser- vis su- is. \* Conso-lá- bi- tur, etc.

In His servants, alleluia, \* Shall God be consoled, alleluia. √. The Lord will judge His people, and in His servants. \* Shall God be consoled, alleluia.



*Lector* : Iúbe, dómne, benedícere.

*Benedictio.* Ignem sui amóris accéndat  
Deus in córdibus nostris.

℞. Amen.

### Lectio VI.

**I**gnóta enim erat ante Christi advé-  
ntum via vitæ, quæ nullíus adhuc  
resurgéntis fúerat temeráta vestígio.  
At ubi Dóminus resurréxit, nota  
facta, solo attríta est plurimórum:  
de quibus sanctus Evangelísta ait:  
Multórum córpora Sanctórum sur-  
rexérunt cum eo, et introiérunt in  
sanctam civitátem. Unde cum Dómi-  
nus in resurrectióne sua díxerit, No-  
tas mihi fecísti vias vitæ: póssumus  
et nos iam dícere Dómino: Notas  
fecísti nobis vias vitæ. Ipse enim no-  
bis notas fecit vias vitæ, qui nobis  
sémitam manifestávit ad vitam. No-  
tas enim mihi fecit vias vitæ, cum me  
dócuít fidem, misericórdiam, iustiti-  
am, castitátem: his enim pervenítur  
itinéribus ad salútem.

*Lector* : Pray, sir, a blessing.

*Blessing.* May God enkindle the fire of  
his love in our hearts.

℞. Amen.

### Lesson VI.

**B**efore the coming of Christ no one  
knew the way of life, which foot-  
path had hitherto been trespassed  
upon by no one rising from the dead.  
But when the Lord rose again, this way  
became known, and was deeply worn  
by the soles of many; of whom the holy  
Evangelist says: "Many bodies of the  
saints arose with Him, and entered into  
the holy city." Thus, when the Lord says  
of His Resurrection: "Thou hast made  
known to Me the ways of life;" we also  
can say to the Lord: "Thou hast made  
known to us the ways of life." For He  
made known unto us the path which  
leads to life. He made known to me the  
ways of life when He taught me Faith,  
Mercy, Justice and Chastity; for these  
paths lead to salvation.

### RESPNSORY 6

**I.**

ÍL- i- æ Ie-rú-sa-lem \*

ve- ní- te et vi- dé- te Márty- res

cum co- ró- nis, qui- bus co- ro-

ná- vit e- os Dóminus \* In di- e so- lemni- tá- tis

Daughters of Jerusalem,  
come and see the Martyrs  
with the crowns with which  
the Lord has crowned them

\* On the day of solemnity and rejoicing, alleluia.

¶. Because He has strengthened the bolts of thy gates, He has blessed thy children within thee. \* On the day, etc. Glory be to the Father, etc.

\* On the day, etc.

et læ-tí-ti-ae, al-le-lú-ia. *Ps. Quó-*  
*ni-am confortá-vit se-ras portá-rum tu-á-rum, be-ne-dí-xit*  
*fí-li-os tu-os in te. \* In di-e, etc.*  
 Gló-ri-a Pa-tri, et Fí-li-o, et Spi-rí-tu-i  
 Sanc-to. \* In di-e so-lemni-tá-tis et læ-tí-ti-ae, *etc.*

## THIRD NOCTURN

ANT. Perpetual Light \* shall shine  
 I. g upon Thy Saints, O Lord,  
 and an eternity of ages, al-  
**L** UX per-pé-tu-a \* lu-cé-bit Sanc- leluia.

tis tu-is, Dó-mi-ne, et æ-tér-ni-tas tempó-rum  
 al-le-lú-ia.

## PSALM 32

Rejoice, just souls, in the  
 Lord; it is fitting for the righ-  
 I. Exsultá-te, iu-sti, in Dó-mi-no: rectos decet teous together to praise Him.

*collau-dá-ti o. Flexa: consi-li-a géntium † repró-bat*

2. Confítémini **Dómino** in **cíthara**: \* in psaltério decem chordárum psállite **illi**.
3. Cantáte ei **cánticum novum**: \* bene psállite ei in vociferatióne.
4. Quia rectum est **verbum Dómini**, \* et ómnia ópera eius in **fide**.
5. Díligit misericórdiam **et iudícium**: \* misericórdia Dómini *plena est terra*
6. Verbo Dómini **cæli firmáti** sunt: \* et spírítu oris éius omnis **virtus eórum**.
7. Cóngregans sicut in utre **águas máris**: \* ponens in thesáuris **abýssos**.
8. Tímeat Dóminum **omnis terra**: \* ab eo autem commoveántur omnes **inhabitántes orbem**.
9. Quóniam ipse **dixit**, et **facta** sunt: \* ipse mandávit, *et creáta* sunt.
10. Dóminus díssipat consília géntium: † réprobat autem cogitatiónes **populórum**, \* et réprobat consília *principum*.
11. Consílium autem Dómini in **ætérum manet**: \* cogitatiónes cordis eius in generatióne et **generatióne**.
12. Beáta gens, cuius est Dóminus, **Deus éius**: \* pópulus, quem elégit in hereditátem **síbi**.
13. De cælo **respéxit Dóminus**: \* vidit omnes **filios hóminum**.
14. De præparáto habitáculo **súo** \* respéxit super omnes, qui **hábitant térram**.
15. Qui finxit sigillátim **corda eórum**: \* qui intélligit ómnia ópera **eórum**.
16. Non salvátur rex per **multam virtútem**: \* et gigas non salvábitur in multítudine **virtútis súæ**.
17. Fallax equus **ad salútem**: \* in abundántia autem virtútis **súæ non salvábitur**.
18. Ecce óculi Dómini super **metuéntes éum**: \* et in eis, qui sperant super misericórdia **éius**:
2. Give thanks to the Lord with the viol's music, sing to him accompanied by the ten-stringed harp.
3. For Him, let a new song be sung, sing well to Him with strength.
4. For the Lord's word is true; He is faithful in all of his dealings.
5. He loves mercy and just rewards; the whole earth overflows with His mercy.
6. The Lord's Word made the heavens; breath from His lips gave them power.
7. He stores up the seas as in a cistern, making a cellar of the deep caverns.
8. Let the whole earth hold the Lord in dread; let all the inhabitants of the world stand in awe of Him.
9. For He spoke, and they were made; He gave command; they began to exist.
10. At the Lord's bidding a nation's purpose comes to nothing, a people's designs are thwarted; kings are balked of their will.
11. But His own designs stand firm forever; from generation to generation His inmost thoughts do not change.
12. Blessed is the nation that calls the Lord its own God, the people whom He has chosen to be His own
13. Looking down from heaven, He watches all mankind,
14. From His immovable dwelling He looks over all who dwell upon earth.
15. He has fashioned each man's nature, and weighs the actions of each.
16. There is no protection for kings with powerful armies, nor can great warriors trust in their abundant prowess,
17. Nor shall horses avail to protect him, neither will brute strength save him.
18. It is the Lord, watching over those who fear Him and looking upon those who trust in His mercy.

19. Ut éruat a morte **ánimas eórum**: \* et alat eos **in fame**.

20. Anima nostra **sústinet Dómi-num**: \* quóniam adiútor et **protéctor noster** est.

21. Quia in eo lætábitur cor **nóstrum**: \* et in nómine sancto eius **sperávimus**.

22. Fiat misericórdia tua, **Dómine, super nos**: \* quemádmódu(m) **sperávimus in te**.

23. Glória **Pátri et Fílio** : \* et **Spirítui Sáncto**.

24. Sicut érat in princípío et **nunc et sémp(er)** : \* et in **sæcula sæculórum**. Amen.

19. That He would save their souls from death; and feed them in famine.

20. It is the Lord who will sustain our souls, for He is our help and our protection.

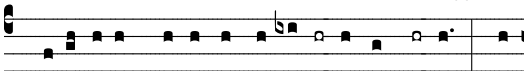
21. For, in Him our hearts rejoice, and in His Holy Name do we trust.

22. Let Thy mercy, O Lord, rain down upon us; upon us who place all hope in Thee.

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

24. As it was in the beginning, is now and always, and forever and ever. Amen.

## PSALM 33



1. Benedicám Dóminum in **om-ni témpo-re**: \* sem-

per laus é-ius in ó-re **mé-** o.

2. In Dómino laudábitur **ánima mea**: \* áudiant mansuétí, et læténtur.

3. Magnificáte **Dóminum mecum**: \* et exaltémus nomen éius **in idípsum**.

4. Exquisívi Dóminum, et **exaudívit me**: \* et ex ómnibus tribulatió-nibus meis **erípuit me**.

5. Accédite ad eum, et **illuminámini**: \* et fácies vestræ non **confundéntur**.

6. Iste pauper clamávit, et Dóminus **exaudívit éum**: \* et de ómnibus tribulatió-nibus éius **salvávit éum**.

7. Immíttet Angelus Dómini in circúitu **timéntium éum**: \* et **erípiet éos**.

8. Gustáte, et vidéte quóniam suávis est **Dóminus**: \* beátus vir, qui **sperát in éo**.

9. Timéte Dóminum, omnes **sancti éius**: \* quóniam non est inópia **timéntibus éum**.

10. Dívites eguérunt et **esuriérunt**: \*

I will bless the Lord at all times; His praise shall be on my lips continually.

2. My soul will rejoice in the Lord; listen to me, ye humble souls, and rejoice.

3. Magnify the Lord's glory with me, and let us extol His name together.

4. I called to the Lord, and He heard me, and He delivered me from all of my troubles.

5. Come to Him, be enlightened, and your faces will not be downcast.

6. The poor man prayed aloud and the Lord heard him, and He rescued him from all of his troubles.

7. The Lord's angel encamps round them who fear Him, to deliver them.

8. O, taste and see that the Lord is sweet; blessed is the man who trusts in Him.

9. Fear the Lord, all ye His holy ones, for those who fear Him are wanting for nothing.

10. The rich have fallen into hunger

inquiréntes autem Dóminum non minuéntur *omni bono*.

11. Veníte, filií, audíte me: \* timórem Dómini *docébo* vos.

12. Quis est homo **qui** vult *vítam*: \* díligit dies *vidére bonos*?

13. Próhibe linguam **túam a malo**: \* et lábia tua ne *loquántur dólum*.

14. Divérte a malo, **et fac bonum**: \* in- quíre pacem, et *perséquare éam*.

15. Oculi Dómini **súper iústos**: \* et aures eius in *preces eórum*.

16. Vultus autem Dómini super *faciéntes mála*: \* ut perdat de terra *memóriam eórum*.

17. Clamavérunt iusti, et Dóminus exaudivit *éos*: \* et ex ómnibus tribu- lationibus eórum *liberávit eos*.

18. Iuxta est Dóminus iis, qui tribu- láto sunt *córde*: \* et *húmiles spírítu salvábit*.

19. Multæ tribulatiónes *iustórum*: \* et de ómnibus his liberábit *eos Dóminus*.

20. Custódit Dóminus ómnia *ossa eórum*: \* unum ex his non *conterétur*.

21. Mors peccatórum **péssima**: \* et qui odérunt *iustum, delínquent*.

22. Rédimet Dóminus *ánimas ser- vorum suórum*: \* et non delínquent omnes qui *sperant in éo*.

22. Glória **Pátri et Fílio**: \* et *Spírítui Sáncto*.

23. Sicut érat in principio et **nunc** et **sémp**er: \* et in *sæcula sæculórum*. Amen.

and want, but they who look to the Lord lack nothing.

11. Come, children, hearken to me: I will teach you the fear of the Lord.

12. Which is the man who desires life and wishes to see happy days?

13. Then keep evil words off thy tongue; let no wickedness pass thy lips.

14. Flee from evil, and do good; let peace be all thy quest and aim.

15. The Lord's eyes look always upon the upright, His ears hear their prayers.

16. Perilous the frown for the wrong- doers, the Lord will soon wipe their name from the earth's remembrance.

17. The upright cried out, and the Lord heard them, and He freed them from all their afflictions.

18. The Lord is nigh to men of contrite heart, and ready to protect the humble spirit.

19. Many were the trials of the just, and from all these the Lord delivered them.

20. Under the Lord's keeping, every bone is safe; not a one will be broken.

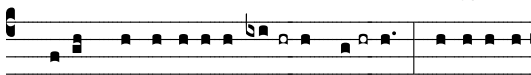
21. To sinners a wicked end, enemies of the just man will bear punishment.

22. The Lord will claim His servants as His own; they go unproved, all who trust in Him.

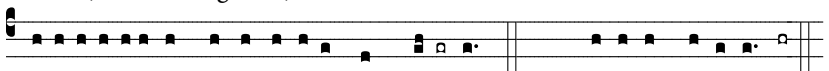
22. Glory be to the Father, and to the Son, and to the Holy Ghost.

23. As it was in the beginning, is now and always, and forever and ever. Amen.

## PSALM 45

  
1. De-us, noster refúgi- **um**, et **vir-** tus: adiútor in

God is our refuge and strong- hold, our help in the bitter tri- als which have come upon us.



tribula-ti-ónibus quæ invenérunt nos **ni-** mis. *Flexa*: ó-pe-ra Dómini †

2. Propterea non timébitur dum turbábitur **térra**: \* et transferéntur montes *in cor máris*.

3. Sonuérunt, et turbátæ sunt **áquæ eórum**: \* conturbáti sunt montes in fortitú**dine** **éius**.

4. Flúminis ímpetus lætíficat civitátem **Déi**: \* sanctificávit tabernáculum suum **Altíssimus**.

5. Deus in médio eius, non **commovébitur**: \* adiuvábit eam Deus mane **dílúculo**.

6. Conturbátæ sunt gentes, et **inclináta** sunt **régna**: \* dedit vocem suam, *mota est térra*.

7. Dóminus virtú**tum nobíscum**: \* suscep**tor noster** *Deus Iácob*.

8. Veníte, et vidéte ópera Dómini, † quæ pósuit prodígia **super térram**: \* áuferens bella usque ad *finem térræ*.

9. Arcum cónteret, et **confrínget** **árma**: \* et scuta **combúret** **igni**.

10. Vacáte, et vidéte quóniam **ego sum Déus**: \* exaltábor in géntibus, et exaltábor *in térra*.

11. Dóminus virtú**tum nobíscum**: \* suscep**tor noster** *Deus Iácob*.

12. Glória **Pátri** et **Fílio** : \* et **Spirítui Sáncto**.

13. Sícút érat in princípío et **nunc** et **sémpér** : \* et in **sæcula sæculórum**. Amen.

2. It is not for us to be afraid, though earth should quake, and the hills be cast into the depths of the sea.

3. See how the ocean does rage and roar, how the very hills tremble before His might.

4. But the city of God, enriched with deeply flowing rivers, is the chosen sanctuary of the Most-High.

5. God dwells in her midst, and the city stands unmoved; come dawn, He will grant her deliverance.

6. The nations are thrown into confusion; thrones totter; the earth shrinks away before His voice.

7. But, the Lord of hosts is with us; the God of Jacob is our refuge.

8. Come and see the works of the Lord: His marvelous deeds upon earth; how He ends all war across the world.


9. The bow shivered, the weapons shattered, and the shield burned to ashes.

10. Be still and you will see that I am God, claiming empire among the nations, claiming rule over the whole world.


11. The Lord of hosts is with us, the God of Jacob is our refuge.

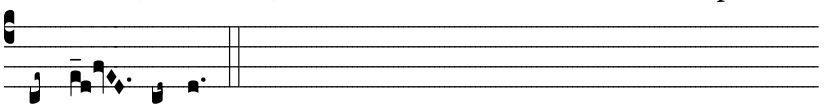
12. Glory be to the Father, and to the Son, and to the Holy Ghost.

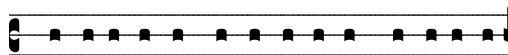
13. As it was in the beginning, is now and always, and forever and ever. Amen.

ANT.  Perpetual Light \* shall shine upon Thy Saints, O Lord, and an eternity of ages, alleluia.

LUX per-pé-tu- a lu- cé-bit Sanc-

 tis tu- is, Dó-mi-ne, et æ-tér-ni- tas tempó-rum

 al-le- lú- ia.

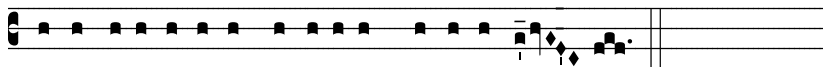


℣. Læ-tí-ti- a sempi-térna super cá-pi-ta e-



ó-rum, al-le-lu-ia.

℟. Gaudi-um



et exulta-ti- ónem obtiné-bunt, al-le-lú-ia.

Páter noster. (*secreto*)

℣. Et ne nos indúcas in tentatió-nem.

℟. Sed líbera nos a málo.

*Absolutio.* A vínculis peccatórum nostrórum \* absólvat nos omnípotens et miséricors Dóminus. ℟. Amen.

*Lector* : Iúbe, dómne, benedícere.

*Benedictio.* Evangélica léctio sit nobis salus et prótectio.

℟. Amen.

Our Father. (*continued silently*)

℣. And lead us not into temptation.

℟. But deliver us from evil.

*Absolution.* From the bonds of our sins, may the Almighty and merciful Lord absolve us. ℟. Amen.

*Lector* : Pray, sir, a blessing.

*Blessing.* May the Gospel you read be for us safety and protection.

℟. Amen.

### Lectio VII.

Lectio sancti Evangélii  
secundum Ioánnem

Cap. xv, 1-7

**I**N illo témpore: Dixit Iesus discípulis suis: Ego sum vitis vera: et Pater meus agrícola est. Et réliqua.

Homília sancti Augustíni Epíscopi

Tract. 80 in Ioannem

**I**STE locus evangélicus, fratres, ubi se dicit Dóminus vitem, et discípulos suos pálmités, secúndum hoc dicit, quod est caput Ecclésiæ, nosque membra eius, mediátor Dei et hóminum, homo Christus Iesus. Uníus quippe natú-ræ sunt vitis et pálmités. Propter quod cum esset Deus, cuius natú-ræ non sumus, factus est homo, ut in illo esset vi-

### Lesson VII.

A Reading from the Holy Gospel  
according to John

Chap. xv, 1-7

**A**T that time: Jesus said to his discíples: I am the true vine: and My Father is the vine-dresser. And so on.

A Sermon of St. Augustine, Bishop

Treatise 80 on St John's Gospel

**T**HIS passage of the Gospel, brethren, where the Lord says that He is the vine, and His disciples are the branches, speaks of Him according as He is the Head of the Church, and we are His members; He is the mediator between God and men, the man Christ Jesus. For a vine and it's branches are of one nature. And therefore, since He was God, of Whose nature we are not, He

tis humana natura, cuius et nos  
homines palmites esse possemus.

was made man, that in Him might be  
found the vine of human nature, whereof  
it might be possible that we men should  
be the branches.

## RESPONSORY 7

8. **E** - go sum vi- tis ve- ra, \* et vos  
I am the true vine, \* and you  
are the branches: \* He who  
abides in Me, and I in him,  
bears much fruit, alleluia, al-  
leluia. *Ps.* As the Father has  
loved Me, I also have loved  
you. \* He who abides, etc.

palmi- tes: \* Qui manet in me, et e-go in  
e- o, hic fert fructum mul- tum, al- le- lú- ia, al- le  
lu- ia. *Ps.* Si- cut di- lé- xit me Pa- ter, et e- go  
di- lé- xi vos. \* Qui manet in me, etc.

*Lector* : Iúbe, dómne, benedicere.

*Lector* : Pray, sir, a blessing.

*Benedictio.* Quórum festum cólimus,  
ipsi intercédant pro nobis ad Dómi-  
num. *R.* Amen.

*Blessing.* May they, whose feast we cel-  
ebrate, intercede for us before God. *R.*  
Amen.

## Lectio VIII.

## Lesson VIII.

**Q**uid ergo est, Ego sum vitis vera?  
Numquid ut ádderet, vera, hoc  
ad eam vitem rétulit, unde ista simil-  
itúdo transláta est? Sic enim dicitur  
vitis per similitúdinem, non per prop-  
rietátem: quemádmódum dicitur  
ovis, agnus, leo, petra, lapis anguláris,  
et cétera huiúsmodi, quæ magis ipsa  
sunt vera, ex quibus ducúntur istæ  
similitúdines, non proprietátes. Sed  
cum dicit, Ego sum vitis vera: ab illa  
se útique discérnit, cui dicitur: Quó-  
modo convérsa es in amaritúdinem

**W**hat, then, does this mean: "I am  
the true vine?" Surely, when He  
adds the word true, He does not refer  
to a real vine, from which He has taken  
this figure? For the word vine is used  
by similitude, not in its actual sense,  
as elsewhere He is called a sheep, a  
lamb, a lion, a rock, the cornerstone,  
and other things of a like kind; which  
are themselves rather the "true" ones,  
from which these are drawn as simili-  
tudes, not as realities. Yet when He  
says: "I am the true vine," He distin-



vitis aliéna? Nam quo pacto est vitis vera, quæ exspectáta est ut fáceret uvam, fecit autem spinas?

guishes Himself from the other vine of which it is said: "How art thou turned into bitterness O strange vine?" For how can that vine be true, which, when one looked that it should bring forth grapes, brought forth thorns?

## RESPONSORY 8

2. **C** AN-di-di fac-ti sunt \* Na-za  
 ræ-i e-ius, al-le-lú-ia:  
 splendó-rem De-o de-dé-runt, al-le-lú-ia: \* Et si-cut lac co-  
 a-gu-lá-ti sunt, al-le-lú-ia, al-le-lú-ia.  $\Psi$ . Can-  
 di-di-ó-res ni-ve, ni-ti-di-ó-res lac-te, ru-bi-cundi-ó-res  
 ébo-re antíquo, saphí-ro pulchri-ó-res. \* Et si-cut, etc.  
 Gló-ri-a Pá-tri, et Fí-li-o, et Spi-rí-tu-i Sanc-to.

\* Et si-cut lac, etc.

*Lector* : Iúbe, dómne, benedícere.

*Benedictio*. Ad societátem civium supernórum perdúcat nos Rex Angelórum  $\mathcal{R}$ . Amen.

*Lector* : Pray, sir, a blessing.

*Blessing*. May the King of Angels lead us to the company of the heavenly city.  $\mathcal{R}$ . Amen.

Her Nazarites are made white, alleluia: they have given glory to God, alleluia: \* And are white as the curds of milk, alleluia, alleluia.  $\Psi$ . Whiter than snow, purer than milk, more ruddy than old ivory, fairer than sapphire. \* And are, etc. Glory be, etc. \* And are, etc.

## Lectio IX.

**E**go sum, inquit, vitis vera: et Pater meus agricola est. Numquid unum sunt agricola et vitis? Secundum hoc ergo vitis Christus, secundum quod ait: Pater maior me est. Secundum autem id, quod ait: Ego, et Pater unum sumus; et ipse agricola est: nec talis, quales sunt, qui extrinsecus operando exhibent ministerium: sed talis, ut det etiam intrinsecus incrementum. Nam neque qui plantat est aliquid, neque qui rigat: sed, qui incrementum dat, Deus. Sed utique Deus est Christus, quia Deus erat Verbum: unde ipse, et Pater unum sunt. Et, si Verbum caro factum est, quod non erat, manet quod erat.

## Lesson IX.

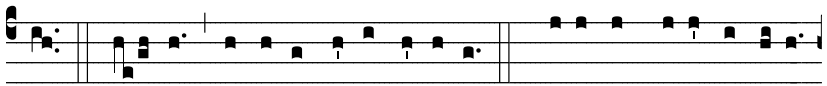
**I**am the true vine," He says, "and My Father is the vinedresser." Are then the vinedresser and the vine one? Christ is the vine in the sense that He says: "The Father is greater than I." But since He says also: "I and the Father are one," He, too, is the vinedresser and not such as they are, whose whole service is confined to external labor; but such that He also gives the increase from within. For neither he who plants is anything, nor he who waters, but God, Who gives the growth. But Christ is indeed God, for the Word was God, and therefore He and His Father are one. And, if the Word was made flesh, which before He was not; yet He remains, what He was.

*In place of a ninth responsory, the celebrant intones the Hymn Te Deum, which is continued in alternation between each side.*

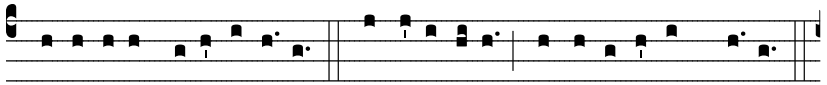
## HYMN

3.  
**T**E Dé-um lau-dá- mus : \* te Dómi-  
 num confi-témur. Te ætérnum Pátrém  
 ómnis térra ve-nerá-tur. Tí-bi ómnes  
 Ange-li, tí-bi Cæ-li et uni-vérsæ Potes-tá-tes : Tí-bi Ché-ru-  
 bim et Sé-raphim incessá-bi-li vóce proclámant: Sánctus : Sánctus

We praise Thee as God; we acknowledge Thee as Lord. The whole earth reverences Thee the Eternal Father. All the angels, the heavens and every heavenly power, Cherubim, too, and Seraphim, cry aloud unceasingly: "Holy, holy, holy, Lord God of hosts. Thy glory and majesty fill heaven and earth". The choirs of Apostles, of glorious fame, the band of prophets, wor



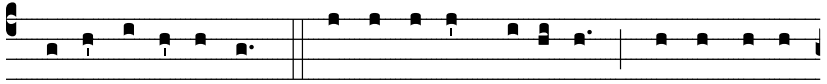
tus : Sán-c-tus Dóminus Dé-us Sá-ba-oth. Pléni sunt cæ-li et terra



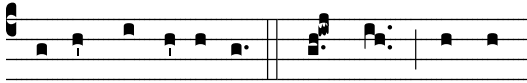
ma-iestá-tis glóri-æ tú-æ. Te glo-ri-ósus Apostol-órum chórus :



Te Prophetárum laudá-bi-lis nú-merus : Te Mártyrum candi-dátus

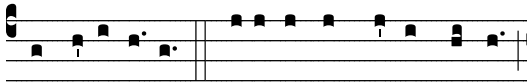


láudat ex-ér-ci-tus : Te per ór-bem terrá-rum sáncta confi-

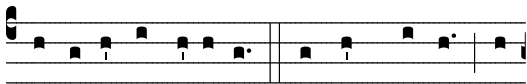


té-tur Ecclé-si-a : Pá-trem immén-

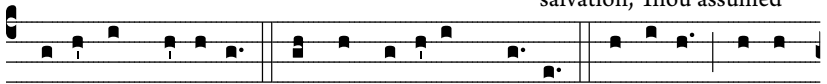
thy of our praise, the array of martyrs, in their robes of white: all give Thee praise. The holy Church in all parts of the earth acknowledges Thee, the Father of boundless majesty, Thy adorable, true and only Son, and also the Holy Ghost, the Paraclete. Thee, Christ, King of Glory, Thee, the Father's eternal Son. When for man's salvation, Thou assumed



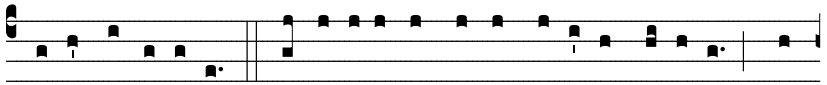
sæ maiestá-tis : Venerándum tú-um vérum



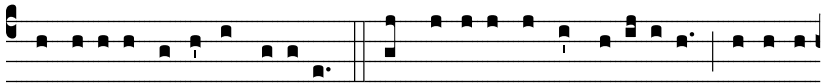
et ú-ni-cum Fí-li-um : Sánctum quoque Pa-



rácli-tum Spí-ri-tum. Tu Rex glóri-æ, Chris-te. Tu Pátris semp-



térnus es Fí-li-us. Tu ad libe-rándum su-ceptúrus hóminem non



horru-ísti Vírgi-nis úte-rum. Tu de-vícto mórtis acú-le-o, a-peru-



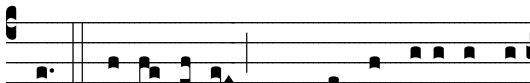
ísti credéntibus ré-gna cæló-rum. Tu ad délixteram Dé-i sédes, in

*Kneel for this verse:*

gló-ri-a Pá-tris. Iúdex créde-ris ésse ventú-rus. Te ergo quæ-



sumus, tu-is fámu-lis súbveni, quos pre-ti-ó-so sán-guine redemí-



sti. Ætér-na fac cum Sánctis tú-is in gló-



ri-a nume-rá-ri. Sálvum fac pópulum túum



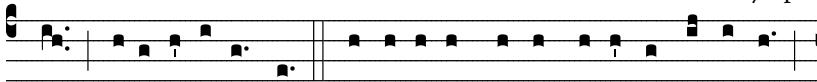
Dómine, et bénedic hæ-re-dí-tá-ti



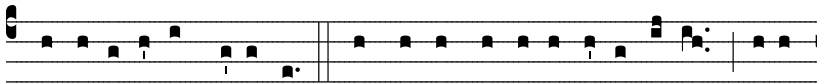
tú-æ. Et ré-ge é-os, et extól-le íl-



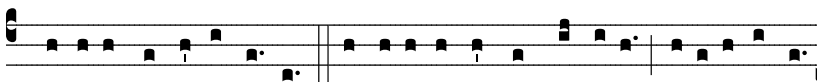
los usque in æ-tér-num. Per síngulos dí-



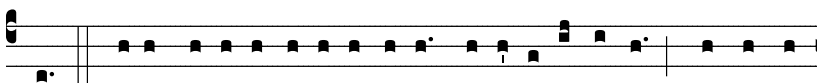
es, benedí-ci-mus te. Et laudámus nómen tú-um in sæ-cu-lum,



et in sáeculum sáecu-li. Digná-re Dómi-ne dí-e í-sto sine



peccáto nos custo-dí-re. Mi-se-ré-re nóstri Dómi-ne, mise-ré-re nó-



stri. Fí-at mi-se-ri-córdi-a tú-a Dómine super nos, quemádmó-

his nature, Thou did not dread to come into the Virgin's womb. Thou drew out death's poisonous sting and opened, for believers, the kingdom of heaven. Seated at God's right hand, Thou wilt, as we believe, come again as Judge. We therefore pray Thee: Help Thy servants, for Thou did redeem them at the price of Thy Blood. Number them with Thy saints in eternal glory. Save, Thy people, Lord; bless Thy inheritance. Shepherd them; bear them up eternally. Day by day we bless Thee and praise Thy name forever. In your mercy, Lord, preserve us this day from sin. Have mercy upon



### ***Short Bios of Sts. Caesarius of Terracina and Emerentiana***

**Saint Caesarius of Terracina** is mentioned in the Roman Martyrology on November 1st having been martyred around the year 107 A.D. He was born in Carthage, in north Africa, of a noble family and his parents named him Caesarius to show their allegiance to the emperors. His family converted to Christianity and Caesarius soon took the vow of diaconate to place himself at the service of the Church and her ministry of the priests and the poor.

Caesarius decided to venture off to Rome, but en route he suffered shipwreck near the Italian coastal town of Terracina. There Caesarius was struck by how much good he could do taking care of the poor and so he joined the Christian community that had been set up there by Epaphroditus, the city's first bishop, who had been an assistant of St. Paul at Philippi.

When an edict came out for the locals to sacrifice to the pagan gods, Caesarius of course refused and so was sentenced to the *poena cullei*, the punishment in which one was bound in a burlap sack and thrown into the sea. His remains washed ashore, fulfilling the saint's prophecy that he would die in the waters in which he had been reborn. His relics have been especially venerated in Terracina and Rome, but also throughout the world.

**Saint Emerentiana** was the foster-sister of St. Agnes who was martyred in 304 A.D. under the Emperor Diocletian. In the days following the martyrdom of St. Agnes, St. Emerentiana was praying at her tomb when she was attacked by a band of pagans. She remained steadfast in her work of mercy and was stoned to death, being baptized in her own blood since she was yet a catechumen. Like her foster-sister, she too is a virgin martyr and her feast is on January 23rd, just two days after St. Agnes'.

The collect for her Mass reads: *May blessed Emerentiana, Thy virgin and martyr, we beseech Thee, O Lord, implore for us Thy forgiveness; for she was ever pleasing unto Thee, both by the merit of her chastity, and by her confession of Thy power.*

The ceremonies of the consecration of a church are divided into four major parts: (1) The purification and dedication of the building; (2) Procession of the relics; (3) the actual consecration of the church and its altar; and (4) the first Mass upon the newly consecrated altar.

## PART ONE

### THE PURIFICATION AND DEDICATION OF THE CHURCH

*The church building is barred and all leave, except a single vested deacon, who acts as guard (Cf. page 117 for Commentary). The faithful all wait outside the building for the clergy to arrive in procession. Meanwhile at the place where the relics have been kept overnight, the clergy assemble, the bishop and ministers vest. When all is ready the singers intone:*

ANT. I

Be present, O God, One and Almighty, Father, Son and Holy Ghost.

**A** D- ésto, \* De-us u- nus omní-  
 po- tens, Pa- ter, et Fí- li- us, et Spí- ri- tus Sanctus.

Ψ. Dóminus vobíscum.

℞. Et cum spírítu túo.

Orémus.

*Oratio.*

Let us pray.

*Prayer.*

**A**ctiões nostras, quæsumus, Dómine, aspirádo præveni, et adiuvádo proséquare; ut cuncta nostra orátio et operátio a te semper incípiat, et per te cepta finiátur. Per Christum Dóminum nostrum.

℞. Amen.

Ψ. The Lord be with you.

℞. And with thy spirit.

**D**irect our actions by Thy holy inspirations, we beseech Thee, O Lord, and continue them by Thy gracious assistance; that our every prayer and work may begin with Thee, and through Thee be happily ended. Through Christ Our Lord.

℞. Amen.

The clergy process out of the relic chapel in silence, toward the entrance of the church which is to be consecrated. They are followed by the ministers and then the bishop. They meet the faithful outside the entrance to the new church.

The bishop, standing without mitre or crozier, makes the sign of the cross upon himself singing:

♯. O God, come to my assistance. R̄. 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, forever and ever. Amen.

♯. De- us in adiu-tó-ri-um meum inténde.

R̄. Dómi-ne, ad adiu-vándum me festí-na.

Gló-ri- a Patri, et Fí- li- o, et Spi-rí-tu- i Sancto. Si-cut érat in princí-

pi- o, et nunc, et semper, et in sǎcu-la sǎculórum. Amen.

#### THE BLESSING OF GREGORIAN WATER

Gregorian water, a special mixture of water, wine, salt and ashes, blessed by the bishop, is used to sprinkle the church and altars during their dedication. While usually prepared beforehand, it may also be blessed at this point. The form for the blessing is given in the Appendix on p. 127.

#### THE PURIFICATION OF THE EXTERIOR OF THE CHURCH

The bishop receives his mitre and circles the outside of the building in a clockwise fashion, sprinkling it. Meanwhile the schola intones, then the faithful and clergy sing:

ANT. 8. c. The house of the Lord has been well founded upon a firm rock.

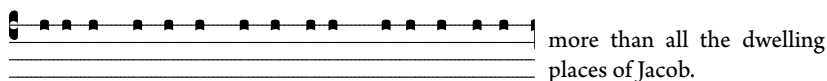
**B** E-ne fundá-ta est \* domus Dómi-

ni supra firmam pé-tram.

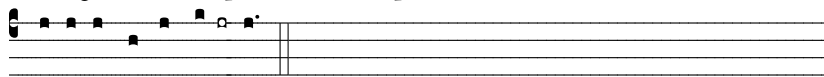
#### PSALM 86

I. Fundáménta e-ius in mónti-bus **sánc-** tis: \* Lord loves the gates of Sion





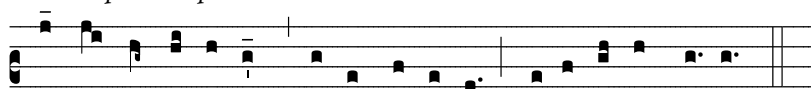
dí-li-git Dómi-nus portas Si-on, super ómni-a



taberná-cu-la Ia-cob.

2. Gloriósa dicta sunt **de** te: \* *cívitas* D<sup>e</sup>í. 2. Glorious things are spoken of you, O city of God.

*The antiphon is repeated :*



Be-ne fundá-ta est \* domus Dómi-ni supra firmam pé-tram.

3. Memor ero Rahab, et Baby<sup>l</sup>ónis: \* *sciéntium* me. 3. I will reckon Egypt and Babylon among those who have known Me.

4. Ecce alienígenæ, et Tyrus, et pópulus æthíopum: \* hi fuérunt illic. 4. Philistines, Tyrians, Ethiopians, all must claim Sion as their birthplace.

*Et repetitur antiphona.*

*The antiphon is repeated.*

5. Numquid Sion dicet: Homo, et homo natus est in éa: \* et ipse fundávit éam *Altí*ssimus. 5. Shall not Sion say: there is none who did not take his birth from her; it was the most High who founded her.

6. Dóminus narrábit in scriptúris populórum, et **pr**íncipum: \* horum, qui fuérunt in éa. 6. The Lord shall write upon the record of the nations and princes: This was their birthplace.

7. Sicut lætántium **ó**mnium: \* habitatio est **in** te. 7. For to dwell within thee, Sion, is all rejoicing.

*Et repetitur antiphona.*

*The antiphon is repeated.*

*The psalm is repeated until the purification is finished; then, once finished, the antiphon is repeated and the bishop, without mitre, sings:*

∨. Dóminus vobíscum.

∨. The Lord be with you.

℞. Et cum spírítu túo.

℞. And with thy spirit.

Orémus.

*Oratio.*

Let us pray.

*Prayer.*

**O**mnípotens sempitérne Deus, qui in omni loco dominatiónis tuæ totus assístis, totus operáris: adésto supplicatió nibus nostris, et huius domus, cuius es fundátor, esto protéctor; nulla hic nequítia contráriæ potestátis obsístat, sed, virtúte Spírítus Sancti operánte,

**A**lmighty and everlasting God, who art wholly present in every place and every work by Thy governance: hear our prayers and be the protector of this house, of which Thou are also founder; may no harm from evil power obstruct, but, by the powerful working of the Holy Ghost,

fiat hic tibi semper purum servitium et devóta libértas. Per Christum Dóminum nostrum.

R̄. Amen.

may there always be here a pure service to Thee and a devoted liberty. Through Christ our Lord.

R̄. Amen.

### THE ENTRANCE INTO THE CHURCH

*Receiving again his mitre and pastoral staff, he approaches the door of the church and knocks on it with the bottom of the staff (Cf. page 118 for Commentary), singing, from Psalm 23:*

**A**ttóllite portas, príncipes, vestras, et elevámini portæ æternáles, et introíbit Rex glóriae.

**L**ift up your gates, O ye princes: and be opened, eternal gates, and let enter the King of Glory.

*The deacon guard, from inside, answers back the next verse of the psalm:*

Quis est iste Rex gloriæ?

Who is this King of Glory?

*The bishop responds with the next verse of the psalm:*

Dóminus virtútum, ipse est Rex gloriæ.

The Lord of hosts, He is the King of Glory.

*Then all say:*

Aperíte!

Be opened!

*The doors are opened, and the bishop makes the sign of the cross on the threshold :*

**E**cce crucis signum: fúgiant phantásmata cuncta.

**B**ehold the sign of the cross: may all evil spirits flee away.

*The bishop gives the ancient Christian greeting, and the deacon responds:*

Ψ. Pax huic dómui.

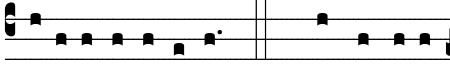
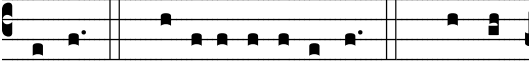
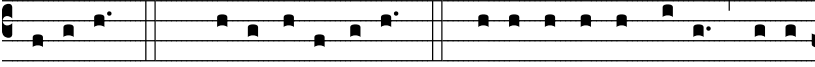
Ψ. Peace be to this house.

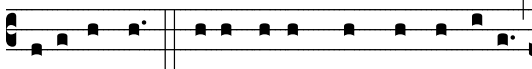
R̄. In intróitu vestro. Amen.

R̄. Upon thy entrance. Amen.

### THE LITANY OF THE SAINTS

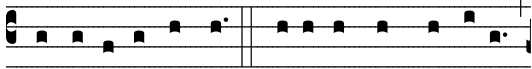
*The bishop, ministers and clergy enter the church, followed by the faithful. Once all are in their places, they kneel. Two cantors come to the center of the church and begin the Litany of the Saints. All sing the portions in bold text below.*

<p><b>K</b></p> 	<p>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.</p>
<p>Ý-ri- e, e- lé- i-son. <i>ij.</i> Chris- te, e-lé-</p> 	<p>on us.</p>
<p>i- son. <i>ij.</i> Ky-ri- e, e- lé- i-son. <i>ij.</i> Chris- te,</p> 	<p>audi nos. <i>ij.</i> Chris-te, ex-áudi nos. <i>ij.</i> Pa-ter de cæ-lis, De-us, * <i>mise-</i></p>



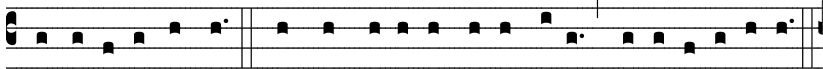
*ré-re no-bis.* Fi-li, Redémptor mundi, Deus, \*

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



*mi-se-ré-re no-bis.* Spí-ri-tus Sancte, Deus, \*

Holy Trinity, one God, have mercy on us. Holy Mary, pray for us.



*mi-se-ré-re no-bis.* Sancta Trí-ni-tas, unus Deus, \* *mi-se-ré-re nobis.*



Sancta Má-ri-a, \* *o-ra pro no-bis.*

Sancta Dei Génatrix,	<i>ora pro nobis.</i>	Holy Mother of God,	pray.
Sancta Virgo Vírginum,	<i>ora.</i>	Holy Virgin of virgins,	pray.
Immaculáta Concéptio,	<i>ora.</i>	Immaculate Conception,	pray.
Immaculáta Concéptio,	<i>ora.</i>	Immaculate Conception,	pray.
Immaculáta Concéptio,	<i>ora.</i>	Immaculate Conception,	pray.
Sancte Míchaël,	<i>ora.</i>	Saint Michael,	pray.
Sancte Gábríel,	<i>ora.</i>	Saint Gabriel,	pray.
Sancte Ráphaël,	<i>ora.</i>	Saint Raphael,	pray.
Omnes sancti Angeli et Archángeli,	<i>orate.</i>	All ye holy angels and archangels,	pray.
Omnes sancti beatórum Spirítuum	<i>orate.</i>	All ye holy orders of blessed	pray.
órdines,		spirits,	
Sancte Ioánnes Baptísta,	<i>ora.</i>	Saint John the Baptist,	pray.
Sancte Ióseph,	<i>ora.</i>	Saint Joseph,	pray.
Omnes sancti Patriárchæ et	<i>orate.</i>	All ye holy patriarchs and	pray.
Prophétæ,		prophets,	
Sancte Petre,	<i>ora.</i>	Saint Peter,	pray.
Sancte Paule,	<i>ora.</i>	Saint Paul,	pray.
Sancte Andréa,	<i>ora.</i>	Saint Andrew,	pray.
Sancte Iacóbe,	<i>ora.</i>	Saint James,	pray.
Sancte Ioánnes,	<i>ora.</i>	Saint John,	pray.
Omnes sancti Apóstoli et	<i>orate.</i>	All ye holy Apostles and	pray.
Evangelístæ,		Evangelists,	
Omnes sancti discípuli Dómini,	<i>orate.</i>	All ye holy disciples of the Lord,	pray.
Sancte Stéphane,	<i>ora.</i>	Saint Stephen,	pray.
Sancte Laurénti,	<i>ora.</i>	Saint Lawrence,	pray.
Sancte Vincénti,	<i>ora.</i>	Saint Vincent,	pray.
Sancte Caesari,	<i>ora.</i>	Saint Caesarius,	pray.

Sancta Emerentiána,	<i>ora.</i>	Saint Emerentiana,	pray.
Omnes sancti mártýres,	<i>orate.</i>	All ye holy martyrs,	pray.
Sancte Sylvéster,	<i>ora.</i>	Saint Sylvester,	pray.
Sancte Gregóri,	<i>ora.</i>	Saint Gregory,	pray.
Sancte Augustíne,	<i>ora.</i>	Saint Augustine,	pray.
Omnes sancti Pontífices et Confessóres,	<i>orate.</i>	All ye holy bishops and confes- sors,	pray.
Omnes sancti Doctóres,	<i>orate.</i>	All ye holy doctors,	pray.
Sancte Antóni,	<i>ora.</i>	Saint Anthony,	pray.
Sancte Benedícite,	<i>ora.</i>	Saint Benedict,	pray.
Sancte Domínice,	<i>ora.</i>	Saint Dominic,	pray.
Sancte Francísce,	<i>ora.</i>	Saint Francis,	pray.
Omnes sancti Sacerdótes et Levítæ,	<i>orate.</i>	All ye holy priests and levites,	pray.
Omnes sancti Monáchi et Eremítæ,	<i>orate.</i>	All ye holy monks and hermits,	pray.
Sancta María Magdaléna,	<i>ora.</i>	Saint Mary Magdalen,	pray.
Sancta Agnes,	<i>ora.</i>	Saint Agnes,	pray.
Sancta Cæcília,	<i>ora.</i>	Saint Cecilia,	pray.
Sancta Ágatha,	<i>ora.</i>	Saint Agatha,	pray.
Sancta Anastásia,	<i>ora.</i>	Saint Anastasia,	pray.
Omnes sanctæ Vírgines et Víduæ,	<i>orate.</i>	All ye holy virgins and widows,	pray.
Omnes Sancti et Sanctæ Dei, <i>intercédite pro nobis.</i>		All ye holy men and women, Saints of God,	intercede for us.



Be Thou merciful, spare us,  
O Lord.

Pro-pí-ti- us esto, parce nobis, Dómi-ne.

Propítius esto, <i>exáudi nos, Dómine.</i>	Be merciful,	hear us, O Lord.
Ab omni malo, <i>libera nos Dómine.</i>	From all evil,	deliver us, O Lord.
Ab omni péccato, <i>libera.</i>	From all sin,	deliver.
A morte perpétua, <i>libera.</i>	From everlasting death,	deliver.
Per mystérium sanctæ Incarnatiónis tuæ, <i>libera.</i>	Through the mystery of Thy holy In- carnation,	deliver.
Per advéntum tuum, <i>libera.</i>	Through Thy coming,	deliver.
Per nativitátem tuam, <i>libera.</i>	Through Thy nativity,	deliver.
Per baptismum et sanctum ieiúnium tuum, <i>libera.</i>	Through Thy baptism and holy fast- ing,	deliver.
Per crucem et passióem tuam, <i>libera.</i>	Through Thy Cross and Passion,	deliver.
Per mortem et sepultúram tuam, <i>libera.</i>	Through Thy death and burial,	deliver.
Per sanctam Resurrecti- onem tuam, <i>libera.</i>	Through Thy holy Resurrection,	deliver.

Per admirabilem Ascensionem tuam, <i>libera.</i>	Through Thine admirable Ascension, deliver.
Per adventum Spiritus Sancti Paracleti, <i>libera.</i>	Through the coming of the Holy Spirit, the Paraclete, deliver.
In die iudicii, <i>libera.</i>	In the day of judgment, deliver.



We, sinners, we beg Thee,  
hear us.

Pecca-tóres, *te ro-gámus áudi nos.*

Ut nobis parcas, <i>te ro-gámus áudi nos.</i>	That Thou would spare us, we beg Thee.
Ut Ecclésiám tuam sanctam régere, et conserváre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would govern and preserve Thy holy Church, we beg Thee.
Ut domnum Apostólicum, et omnes ecclesiásticos órdenes   in sancta re- ligióne conserváre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would preserve the Apostolic See, and all ecclesial ranks in holy religion, we beg Thee.
Ut inimícos sanctæ Ecclésiæ humiliáre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would humble the enemies of the holy Church, we beg Thee.
Ut régibus et princípibus christiánis, pacem et veram concórdiam donare dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would give peace and true concord to all Chris- tian kings and princes, we beg Thee.
Ut nos metípsos in tuo sancto servítio confortáre, et conserváre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would confirm and pre- serve us in Thy holy service, we beg Thee.
Ut ómnibus benefactóribus nostris sempitérna bona retríbuas, <i>te ro-gámus áudi nos.</i>	That Thou grant everlasting blessings to all our benefactors, we beg Thee.
Ut fructus terræ dare, et conserváre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou give and preserve the fruits of the earth, we beg Thee.
Ut ómnibus fidélibus defúntis ré- quiem ætérnam donáre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou grant eternal rest to all the faithful departed, we beg Thee.

*The bishop rises, holding the pastoral staff in his left hand. He turns toward the nave of the church and sings:*

Ut locum istum visitáre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would visit this place, we beg Thee.
Ut in eo Angelórum custódiám deputáre dignéris, <i>te ro-gámus áudi nos.</i>	That Thou would set a guard of angels around her, we beg Thee.

*The bishop, still standing but turning toward the altar, makes signs of the cross over the altar and the church while he sings the following invocations:*

Ut ecclésiám et altária hoc, ad honórem tuum, et nomen Immaculátæ Conceptionis consecránda, bene ✽ dícere dignéris,  
*te rogámus audi nos.*

That Thou would bless this church and this altar dedicated to Thy honor and the name of the Immaculate Conception,  
 we beg Thee.

Ut ecclésiám et altária hoc, ad honórem tuum, et nomen Immaculátæ Conceptionis consecránda, bene ✽ dícere, et sancti ✽ ficáre dignéris,  
*te rogámus audi nos.*

That Thou would bless and sanctify this church and this altar dedicated to Thy honor and the name of the Immaculate Conception,  
 we beg Thee.

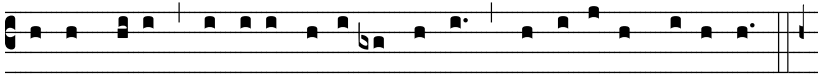
Ut ecclésiám et altária hoc, ad honórem tuum, et nomen Immaculátæ Conceptionis consecránda, bene ✽ dícere, sancti ✽ ficáre, et conse ✽ cráre dignéris,  
*te rogámus audi nos.*

That Thou would bless, sanctify and consecrate this church and this altar dedicated to Thy honor and the name of the Immaculate Conception,  
 we beg Thee.

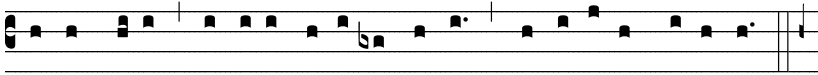
Ut nos exaudíre dignéris,  
*te rogámus audi nos.*

That Thou would graciously hear us,  
 we beg Thee.

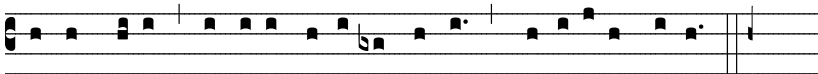
*Having knelt down again, the cantors continue the invocations.*



Agnus De-i, qui tol-lis peccá- ta mundi, *parce nobis, Dómine.*



Agnus De-i, qui tol-lis peccá- ta mundi, *exáudi nos, Dómine.*



Agnus De-i, qui tol-lis peccá- ta mundi, *mi-serére nobis.*



Christe au- di nos. *Christe ex-áu-di nos.* Kýri- e e-lé- i- son.



*Christe e-lé- i- son. Kýri- e e- lé- i- son.*

*All rise while the bishop, without mitre, turns toward the altar and sings:*

Orémus.

Oratio.

Let us pray.

Prayer.

**M**agnificáre, Dómine Deus  
noster, in Sanctis tuis, et hoc  
in templo tibi ædificáto appáre;  
ut, qui cuncta in filiis adoptiónis  
operáris, ipse semper in tua heredi-  
táte laudéris. Per Christum Dómi-  
num nostrum.

**B**e greatly praised through Thy  
Saints, O Lord, and enter into  
this temple built for Thee, that Thou,  
who works all things in the adop-  
tion of sons, may always be praised  
in Thine inheritance. Through Christ  
Our Lord.

R̄. Amen.

R̄. Amen.

### THE PURIFICATION OF THE INTERIOR OF THE CHURCH

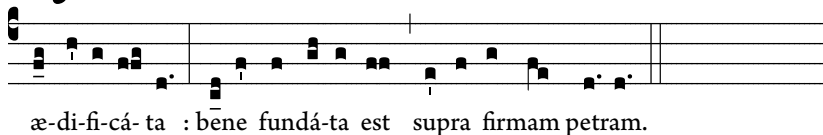
*The bishop circles the church interior, sprinkling it with Gregorian water, while all sing:*

ANT.  
I. f



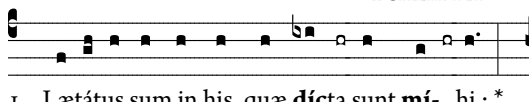
This is the house of the Lord,  
firmly built: well founded  
upon a firm rock.

**H**æc est domus Dómi-ni \* firmi-ter



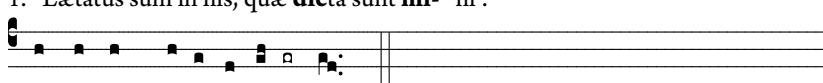
æ-di-fi-cá-ta : bène fundá-ta est supra firmam petram.

### PSALM 121



I rejoiced when I heard those  
words: We shall go into the  
house of the Lord.

1. Lætátus sum in his, quæ **d**ícta sunt **m**í- hi : \*



In domum Dó- mini í- bi-mus.

2. Stantes érant **p**édes **n**ostri: \* in átriis  
tuis **I**erúsalem.

2. Within thy gates, O Jerusalem, our  
feet at last stand.

*Et repetitur antiphona, si necesse fuerit.*

*The antiphon is repeated, if necessary.*

3. Ierúsalem, quæ ædificátur ut **c**ívitas:  
\* cúius participátio eius **i**n **i**dípsum.

3. Jerusalem, which is built as a city  
should be: one of fellowship.

4. Illuc enim ascendérunt tribus, **t**rí-  
bus **D**ómini: \* testimónium Israël ad  
confiténdum nómini **D**ómini.

4. There tribes meet, the Lord's own  
tribes, to give praise, as Israel is ever  
bound, to the Lord's name.

*Et repetitur antiphona, si necesse fuerit.*

*The antiphon is repeated, if necessary.*

5. Quia illic sedérunt sedes **i**n **i**udí-  
cio: \* sedes super **domum D**ávid.

5. There are thrones, set for judgments,  
thrones for the house of David.

6. Rógate quæ ad pacem **s**unt **I**erúsalem:  
\* et abundántia diligéntibus te.

6. Pray for all that brings Jerusalem peace:  
may all who love thee dwell at ease.

*Et repetitur antiphona, si necesse fuerit.*

7. Fiat pax in virtúte **túa**: \* et abundántia in túrribus **tuis**.

8. Propter fratres meos et **próximos méos**: \* loquébar **pacem de te**.

9. Propter domum Dómini **Déi nostri**: \* **quæsivi bona tibi**.

*The antiphon is repeated, if necessary.*

7. Let there be peace in thy ramparts: and ease in thy strongholds.

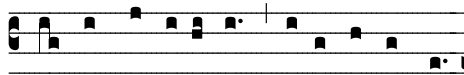
8. For love of my brethren and neighbor, peace is my prayer for thee.

9. Remembering the house of the Lord our God, for thy true happiness I plead.

*The Gloria Patri is not sung, but the antiphon repeated. The psalm is continued as long as the bishop is still sprinkling the walls of the church. As soon as he begins the sprinkling of the floor of the church, the psalm is stopped, the antiphon is repeated, and then the following antiphon and psalm are begun:*

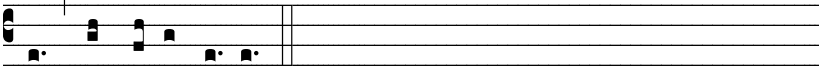
ANT.

7. c



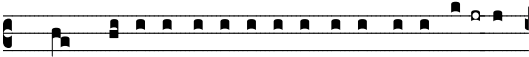
**N**ON est hic á-li-ud ni-si domus De-

This place is nothing other than the house of God and the gate of heaven.



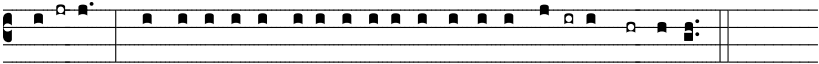
i et por-ta cæ-li.

PSALM 83



I. Quam di-lécta tabernácu-la tu-a, Dómi-ne vír-

O Lord of hosts, how I love Thy dwelling-place! My soul faints with longing for the courts of the Lord's house.



tú-tum! concupíscit et dé-fi-cit ánima me-a in átri-a Dómini.

2. Cor meum et **cáro méa** \* exsultavérunt in **Déum vívum**.

*Et repetitur antiphona, si necesse fuerit.*

3. Etenim passer invénit **síbi domum**: \* et turtur nidum sibi, ubi ponat **pullos suos**.

4. Altária tua, Dómine **virtútum**: \* Rex meus, et **Deus meus**.

*Et repetitur antiphona, si necesse fuerit.*

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

6. Beatus vir cuius est **auxílium abs te**: \* ascensiónes in corde suo dispósuit in valle lacrimárum, in loco **quem pósuit**.

*Et repetitur antiphona, si necesse fuerit.*

2. The living God! at His name my heart, my whole being thrills with joy.

*The antiphon is repeated, if necessary.*

3. Where else should the sparrow find a home, the swallow a nest where to place her brood.

4. But at Thy altar, Lord of hosts, my king and my God.

*The antiphon is repeated, if necessary.*

5. How blessed, Lord, are those who dwell in Thy house! They will be ever praising Thee.

6. Blessed the man whose help is from Thee! His heart, ready to ascend through the vale of tears in which he finds himself.

*The antiphon is repeated, if necessary.*



7. Etenim benedictiónem dabit legislátor, ibunt de virtúte **in virtútem**: \* vidébitur Deus deórum in **Sion**.

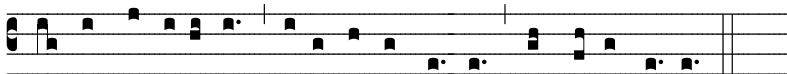
8. Dómine, Deus virtútum, exáudi oratióem **meam**: \* áuribus pèrcepe **Déus Iacob**.

*Et repetitur antiphona, si necesse fuerit.*

7. The lawgiver shall offer his blessing, and they will increase in strength, and will see the God above all gods in Sion.

8. O Lord God of hosts, give ear to my prayer; O God of Jacob, lend an attentive ear!

*The antiphon is repeated, if necessary.*



Non est hic á-li-ud ni-si domus De-i et por-ta cæ-li.

9. Protéctor noster **áspice**, **Déus**: \* et réspice in fáciem **Christi tui**.

10. Quia mélior est dies una in **átriis tuis**: \* **super míllia**.

*Et repetitur antiphona, si necesse fuerit.*

11. Elégi abiéctus esse in domo **Déi méi**: \* magis quam habitáre in tabernáculis **peccatórum**.

12. Quia misericórdiam et veritátem **díligit Deus**: \* grátiam et glóriam **dabit Dóminus**.

13. Non privábit bonis eos qui ámbulant in **innocéntia**: \* Dómine virtútum, béatus homo qui **spérat in te**.

9. Think of us, God, our protector, and look upon the face of Thy Christ.

10. Better one day in Thy court than a thousand outside.

*The antiphon is repeated, if necessary.*

11. I would rather be the lowest in the house of God, than dwell anymore among sinners.

12. For God loves mercy and truth: and the Lord will bestow grace and honor.

13. To the innocent He will never refuse His bounty; O Lord of hosts, blessed is he who hopes in Thee.

*The Gloria Patri is not sung, but the antiphon repeated. The psalm is continued as long as the bishop is still sprinkling the floor of the church. As soon as he finishes and stands again before the altar, the psalm is stopped and antiphon repeated. Then the bishop, without his mitre, sings the following prayer:*

☩. Dóminus vobíscum.

℞. Et cum spíritu túo.

☩. The Lord be with you.

℞. And with thy spirit.

Orémus.

Oratio.

Let us pray.

Prayer.

**O** Deus sanctificatiónum, omnipotens dominátor, cuius píetas sine fine sentítur; Deus, qui cæléstia simul et terréna complécteris, servans misericórdiam tuam pópulo tuo ambulánti ante conspéctum glóriæ tuæ: exáudi preces servórum tuórum; ut sint óculi tui apérti super domum istam die ac nocte: hanc quóque ecclésiám in honorem Beátæ

**O** God of holiness, almighty ruler, Whose goodness we know to be boundless; O God, who spans simultaneously both heaven and earth, mercifully preserving Thy own people, those who walk in the shadow of Thy glory; hear the prayers of Thy servants, that Thou would graciously watch over this house both day and night; and would, O most merciful God, also

Maríæ Immáculatæ sacris mystériis institútam clementíssimus dédica, miserátus illústra, próprio splendóre clarífica omnémque hómínem veniéntem adoráre in hoc loco placátus admítte, propítius dignáre respícere, et propter nomen tuum magnum, et manum fortem, et bráchium excélsu, in hoc habitáculo supplicántes libens prótege, dignánter exáudi, æténa defénsiõe consérva; ut, semper felíces, sempérque tua religiõe lætántes, constánter in sanctæ Trinitátis confessiõe, fide Cathólica perseverént. Per Christum Dominum nostrum.

R̄. Amen.

dedicate this church in honor of Mary Immaculate, which was built to house the Sacred Mysteries; shine upon it, O merciful God; make it fittingly resplendant; and be pleased to admit every man who comes to adore Thee here; deign to mercifully look upon us; and, through Thy great name, strong hand, and lofty arm, protect those who pray here; graciously hear them; and eternally preserve them by Thy aid: so that always happy and always rejoicing in Thy worship, in the constant profession of the Holy Trinity, they may preserve the Catholic Faith. Through Christ our Lord.

R̄. Amen.

#### THE PURIFICATION OF THE ALTAR

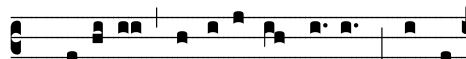
(Cf. page 119 for Commentary)

*The bishop, using the Gregorian water, makes five crosses upon the altar saying:*


**S**anctificétur hoc altáre in nómine Patris, et Fílii et Spíritus Sancti. Amen.

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

*The clerics spread out ashes or sand in the form of the cross of St. Andrew, about three yards wide. Meanwhile the cantors intone, and all sing the following antiphon and psalm:*

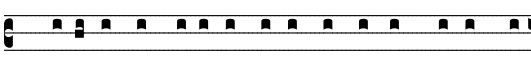
ANT.  
4. A  I will go unto the altar of God, to God who gives joy to my youth.

**I**-Ntro-í-bo \* ad altáre De- i; ad De-

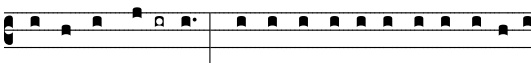


um qui læ-tí- fi-cat iuventú-tem me-am.

#### PSALM 42

 O God, sustain my cause against an impious race; save me from a wicked, cruel foe.

r. Iúdi-ca me, Deus, et discérne causam me-am de



gente non sancta: \* ab hómíne iníquo et do-lóso éru- e me.

2. Quia tu es, Deus, fortitúdo **mea**: \* quare me repulísti, et quare tristis incédo, dum affligit *me inimícus*?

*Et repetitur antiphona, si necesse fuerit.*

3. Emítte lucem tuam, et veritátem **túam**: \* ipsa me dedúxerunt et addúxerunt in montem sanctum tuum, et in tabernácula tua.

4. Et intróibo ad **altáre Dei**: \* ad Deum qui lætíficat iuventútem **meam**.

*Et repetitur antiphona, si necesse fuerit.*

5. Confitébor tibi in cíthara, Deus, **Deus meus**: \* quare trístis es anima mea et quare **contúrbas** me?

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

*The Gloria Patri is not sung, but the antiphon repeated. The psalm is continued as long as the clerics are spreading the ashes or sand. When they finish, the psalm is stopped and antiphon repeated. Then the bishop, without his mitre, sings the following prayer:*

∨. Dóminus vobíscum.

℞. Et cum spíritu túo.

Orémus.

Oratio.

**S**inguláre illud propitiatórium in altári Crucis pro nobis rediméndis oblátum, in cuius præfiguratióne Patriárcha Iacob lápidem eréxit in títulum, quo fieret sacrificium, et portæ cæli désuper aperirétur oráculum; súpplices tibi, Dómine preces fúndimus, ut lápidis huius expolítam matériam, supérnis sacrificiis imbuendam, ipse tuæ ditári sanctificatiónis ubertáte præcípias. Per Christum Dóminum nostrum.

℞. Amen.

2. Thou, O God, art my strength; why hast Thou cast me off? Must I go mourning, with enemies pressing me hard?

*The antiphon is repeated, if necessary.*

3. May Thy light and truth shine forth, let these be my escort, bringing me safe to Thy holy mountain, to the tabernacle where Thou dwellest.

4. And I will go unto the altar of God, to God Who gives joy to my youth.

*The antiphon is repeated, if necessary.*

5. Thou art my own God, with the harp I sing Thy praise: Soul, art thou still downcast? Wilt thou never be at peace?

6. Place trust in God; I will cease not to thankfully praise, my champion, my God.

∨. The Lord be with you.

℞. And with thy spirit.

Let us pray.

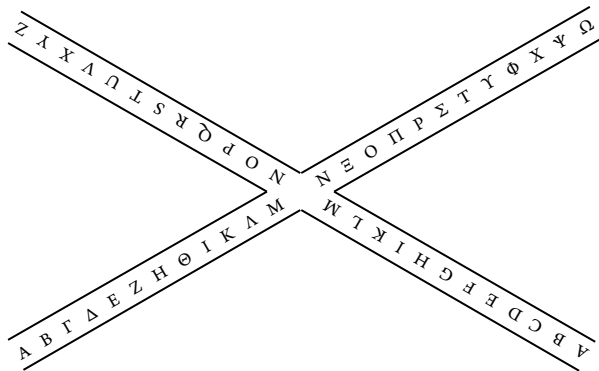
Prayer.

**W**e humbly beseech Thee, O Lord, that as that atonement, offered once on the Altar of the Cross to redeem us was prefigured by the Patriarch Jacob, erecting a stone, that sacrifice be made and a sign of the heaven opened above; so may this polished stone be permeated by the heavenly sacrifice, and would Thou command it be endowed with the fullness of Thy Holiness, Who once gave the law on tablets of stone. Through Christ our Lord.

℞. Amen.

#### TAKING POSSESSION OF THE CHURCH AND ITS DEDICATION

*The bishop, with mitre and crozier, goes to the place where the ashes or sand have been spread. Using the tip of the pastoral staff he writes the alphabets of the Greek and Latin languages, beginning with the Greek, as shown in the following figure (Cf. page 120 for Commentary).*



While the bishop does this, the cantors intone, then all sing the following antiphon and psalm:

ANT. 6. F

What a fearsome place! This can be nothing other than the house of God; this is the gate of heaven.

**O** quam me-tu-éndus est \* locus

i- ste! ve-re non est hic á-li- ud, ni-si domus De- i et

por- ta cæ- li.

## PSALM 47

The Lord is great, greatly to be praised, here in the city where He, our God, dwells.

1. Magnus Dóminus et laudá-bi-lis **ni-** mis : \* in

ci- vi- tá-te De- i nostri, in monte *sancto* é- ius.

2. Fundátur exsultatióne univéræ **ter-** ræ mons **Sion**, \* látera Aquilónis, cívi- tas *Regis magni*.

*Et repetitur antiphona, si necesse fuerit.*

3. Deus in dómibus eius **cognoscé-** tur, \* cum suscípiet eam.

4. Quóniam ecce reges terræ **congré-** gáti sunt: \* convenérunt in **unum**.

*Et repetitur antiphona, si necesse fuerit.*

5. Ipsi vidéntes sic admiráti sunt, con-

2. Fair rises the peak of mount Sion, pride of the whole world, true center of earth, city of the great King.

*The antiphon is repeated, if necessary.*

3. Within those walls, God has proved Himself a sure defense.

4. See, how earth's kings have made common cause, and met there together.

*The antiphon is repeated, if necessary.*

5. At the sight of her all was bewilder-

turbáti **sunt** commóti sunt: \* tremor apprehéndit eos.

6. Ibi dolóres ut parturiéntis: \* in spírítu veheménti cónteres **naves Tharsis**.

*Et repetitur antiphona, si necesse fuerit.*

O quam me-tu-éndus est locus i-ste! ve-re non est hic á-  
li-ud, ni-si domus De- i et por- ta cæ- li.

7. Sicut audívimus, sic vídimus in civitáte Dómini virtútum, in civitáte **Dei nostri**: \* Deus fundávit eam in **ætérnum**.

8. Suscépimus, Deus misericórdiam **tua**m, \* in médio **templi tui**.

*Et repetitur antiphona, si necesse fuerit.*

9. Secúndum nomen tuum, Deus, sic et laus tua in **fines terræ**: \* iústitia plena est **déxtera tua**.

10. Lætétur mons Sion, et exsúltent **filia**e **Iudæ**, \* propter iudícia **tua**, **Dómine**.

*Et repetitur antiphona, si necesse fuerit.*

11. Circúmdate Sion, et complectímini **eam**: \* narráte in **túrribus eius**.

12. Pónite corda vestra in **virtute eius**: \* et distribúite domos eius, ut enarrétis in **progénie áltera**.

13. Quóniam hic est Deus, Deus noster in **ætérnum**, et in **sæculum sæculi**: \* ipse reget **nos in sæcúla**.

ment, and confusion, and dismay; fear took hold of them.

6. There were pains as of a woman in labor; with a strong wind are the ships of Tharsis buffeted.

*The antiphon is repeated, if necessary.*

7. Here, in this city of the Lord of hosts, our own God, we have seen with eyes and heard with ears proof, that God upholds the city for all eternity.

8. Sheltered in Thy temple, we have received Thy mercy.

*The antiphon is repeated, if necessary.*

9. O God, wherever Thy name is known on earth, Thy praise is told, ever just in Thy dealings.

10. Let mount Sion, and the men of Juda rejoice at what Thou, Lord, hast decreed.

*The antiphon is repeated, if necessary.*

11. Walk about Sion, make the round of her towers, and count their number.

12. Mark well the defences that are hers, pass all her strongholds in review; then give word to the next generation.

13. For such is the God, who is our God for ever and ever; and He shall shepherd us eternally.

*The Gloria Patri is not sung, but the antiphon repeated. The psalm is continued as long as the bishop is still marking out the alphabet. When he finishes, the psalm is stopped and the antiphon repeated.*

*Then the bishop, without his pastoral staff, invites all present to offer prayer to God:*

**O**eum omnipótentem, fratres caríssimi súpplícés deprecémur, ut habitáculum istud benedícere et

**O**earest brethren, let us humbly entreat Almighty God that He would bless and guard this dwelling,

custodíre dignétur, ut ténebras ab eo repéllat et lumen infúndat, nullam sæviénti adversárió tribuat potestátem, sed própria sit domus Dei, et nullam in ea inimícus hábeat licéntiam nocéndi.

repel darkness far from it, pour light into it, and permit the raging adversary no power, but that rather this be God's own house so that the enemy should have no permission to do harm herein.

*The mitre being removed, he then sings:*

Oremus.

Let us pray.

*The deacon then sings:*

Flectámus génuá.

Let us kneel.

*All kneel for a short space of time in silent prayer, after which the deacon sings:*

Leváte.

Arise.

*The bishop then, facing the nave, sings the following prayer:*

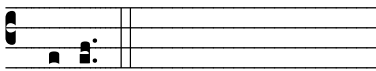
**O**eus, qui loca nómini tuo dicánda sanctíficas, effúnde super hanc oratiónis domum grátiam tuam; ut ab ómnibus hic nomen tuum invocántibus, auxiliúm tuæ misericórdiæ sentiátur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus,

**O**God, who sanctifies the places dedicated to Thy name, pour Thy grace upon this house of prayer, and let the assistance of Thy mercy be perceived by all here who call upon Thy name. Through our Lord Jesus Christ, Thy Son, Who with Thee lives and reigns in unity of the Holy Ghost, God,

*Then beginning the special preface for the dedication of the Church, the bishop sings:*

Per ómnia sæcula sæculórum.

For ever and ever.

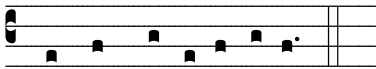


R. Amen.

R. Amen.

Ψ. Dóminus vobíscum.

Ψ. The Lord be with you.

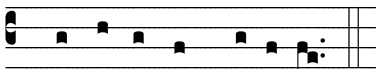


R. Et cum spí-ri-tu-tu-o.

R. And with your spirit.

Ψ. Sursum corda.

Ψ. Lift up your hearts.

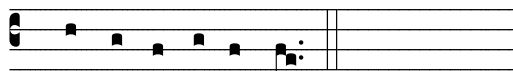


R. Ha-bémus ad Dómi-num.

R. We have lifted them up to the Lord.

Ψ. Grátias agámus Dómino Deo nostro.

Ψ. Let us give thanks to the Lord, our God.



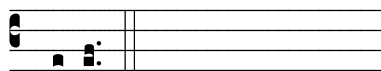
R. Such is fitting and right.

R. Dignum et iustum est.

*The bishop then continues the dedicatory preface:*

**V**ere dignum et iustum est, æquum et salutâre, nos tibi semper, et ubique grâtiâs âgere, Dômine sancte, Pater omnîpotens, ætérne Deus, Teque suppliciter exorâre: adêsto précibus nostris, adêsto sacramentis, adêsto etiâm piis famulôrum tuorum labôribus, nobisque misericórdiam tuam poscêntibus. Descêdat quoque in hanc ecclésiâ tuam, quam sub invocatiône sancti nôminis tui et in memoriâ Immaculatæ Conceptionis nos indigni consecramus, Spîritus Sanctus tuus, septiformis, grâtiæ ubertate redûndans; ut quotiescûmque in hac domo nomen sanctum tuum fûerit invocatum, eorum, qui te invocâverint, a te pio Dômino preces exaudiântur. Hic sacerdotes sacrificia tibi laudis ôfferant; hic fideles pópuli vota persolvant; hic peccatorum ônera solvantur, fidelésque lapsi reparéntur, omniûmque víncula peccatorum absolvântur; ut omnes, qui hoc templum beneficia iuste deprecaturî ingrediúntur, cuncta se impetrâsse læténtur; et concêssa misericórdia, quam precântur, perpétuo miseratiônis tuæ múnere gloriéntur. Per Dôminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitate Spîritus Sancti, Deus, per ômnia sæcula sæculórum.

**I**t is truly fitting and just, right and profitable, for us, always, and everywhere, to give Thee thanks, O Holy Lord, Father almighty, everlasting God, and to beg Thee: be present through our prayers; the sacraments; and also Thy servants' pious works, and our entreaties for Thy mercy. Upon this Thy church, which we, though unworthy, consecrate to Thy Holy Name and in memory of the Immaculate Conception, let Thy Holy Spirit descend, pouring out the fruits of His sevenfold gifts; so that, whenever Thy Holy Name is invoked in this house, Thou wouldst graciously hear the prayers of those who call upon Thee, O Holy Lord. Here may priests offer sacrifices of praise to Thee. Here may faithful folk pay their vows. Here may the yoke of sins be lightened, and the fallen man faithfully restored, and all the chains of all sins be absolved; so that all who enter this church righteously praying for benefits, may rejoice in everything they seek; so that, having been granted the mercy for which they pray, they may glory in the eternal gift of Thy compassion. Through our Lord Jesus Christ, Thy Son: Who with Thee lives and reigns in the unity of the Holy Ghost, for ever and ever.



R. Amen.

R. Amen.

## PART TWO

## THE TRANSFER OF THE RELICS

*The relics of the martyrs, Sts. Caesarius and Emerentiana, prepared last evening, will be brought to the new church, there to be sealed into the altar. The bishop removes his violet vestments and puts on white. The clergy process to where the relics were kept (Cf. page 121 for Commentary), singing as necessary:*

## ANTIPHON 1

6. **O** quam glo-ri-ó-sum est regnum, \*  
 in quo cum Chris-to gaudent omnes Sanc-ti! a- míc-ti sto-lis  
 al- bis, sequi úntur A- gnum quo- cúmque í- e- rit.

O how glorious the kingdom  
 where all the saints rejoice  
 with Christ; clad in white  
 robes, they follow the Lamb  
 wherever He goes.

## ANTIPHON 2

2. **M** O-vé- te, \* Sancti De- i, de man-  
 si- ó-ni- bus vestris : ad loca festi- ná- te, quæ vo- bis  
 præ- pa- rá- ta sunt.

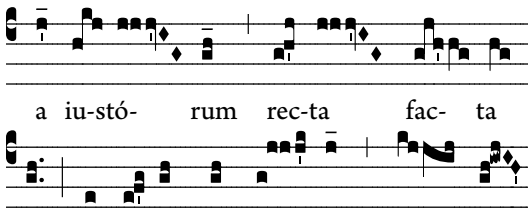
Arise, ye Saints of God, from  
 your abodes; hasten to the  
 places prepared for you.

## ANTIPHON 3

2. **E** C- ce pópu- lus \* custódi- ens iu-  
 dí- ci- um et fá- ci- ens ve- ri- tá- tem : in te spe-  
 ra- vé- runt, Dó- mi- ne, usque in æ- té- num. Vi-

Behold the nation ever abid-  
 ing in Thy decrees and in  
 doing good; in Thee do they  
 Trust, O Lord, forever.






The path of the Saints is  
made straight; the way of the  
Saints is prepared.

a iu-stó- rum rec-ta fac- ta

est, et i- ter Sanctó- rum præ- pá- rá-tum est.

## HYMN

8.



**C**HRISTO profú-sum sán- gui- nem, Et

Mártyrum vic- tó- ri- as, Dignámque cælo

láure- am Læ-tis sequá-mur vó- ci-

bus. 2. Ter-ró- re vic-to sáe- cu- li Pœ-

nisque spre-tis córporis, Mortis sacræ com-

pé-ndi- o Vi- tam be-á- tam pós- sid-

ent. 3. Trádún-tur igni Már- tyr- es Et besti- á- rum dén-ti- bus ;

Armá-ta sávit úngu- lis Tortó- ris in-sá- ni ma-nus. 4. Nudá-

ta pé-ndent vís- ce- ra, Sanguis sacrá- tus fúndi-tur : Sed pé-rmanent

1. Honor we in joyous hymns the martyrs' blood shed for Christ, their victories and their triumph which won for them heaven.

2. Defeating the terrors of the world, they despised all tortures they received, and by the shortcut of a holy death entered into the light of bliss.

3. To fire and to wild beasts they went, savage men, with hooks of steel, tortured them without mercy.

4. Their entrails were exposed, their holy blood profusely flowed, yet they persevered with constancy, and won eternal life.

5. We beseech Thee, O Redeemer, unite us, Thy servants, to the company of martyrs for all eternity. Amen.

immó-bi-les, Vitæ peren-nis gra-ti-a. 5. Te nunc Re-demp-  
tor, quæ-su-mus, Ut marty-rum con-sor-ti-o lungas pre-cântes  
sér-vu-los In sempi-tér-na sæ-cu-la. A-men.

*Other chants in honor of those Saints whose relics are to be transferred, or even popular songs in honor of the Saints may be added, if necessary, while the procession continues.*

*When the bishop arrives at the place of the relics, he stands before the relics, without mitre or crozier, and sings:*

Ψ. Dóminus vobíscum.  
℞. Et cum spírítu tuo.

Ψ. The Lord be with you.  
℞. And with thy spirit.

Orémus.

*Oratio.*

Let us pray.

*Prayer.*

**F**ac nos, Dómine, Sanctórum tuórum tibi speciáliter dicáta membra contíngere, quorum cúpi-mus patrocínia incessánter habére. Per Christum Dóminum nostrum.

**M**ake us worthy, O Lord, to handle these parts from the bodies of Thy Saints, especially devoted to Thee, whose patronage we always desire to have. Through Christ our Lord.

℞. Amen.

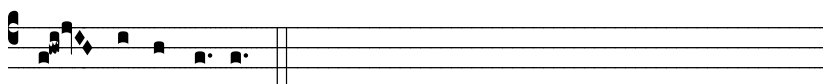
℞. Amen.

*The bishop, receiving again his mitre, places incense into the thurible and blesses it. He then incenses the relics of the Saints. The procession again forms, with deacons vested in red dalmatics carrying the relics on a bier. Meanwhile the clergy sing the following antiphons and psalms on the way to the church:*

ANT.  
8. G

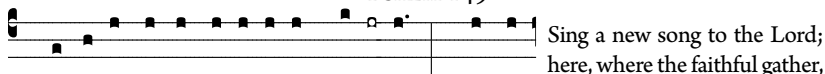
**I** - stórum est enim \* regnum cælórum,  
qui contempsé-runt vi-tam mundi, et per-  
vené-runt ad præmi-a regni, et la-vé-runt sto-las su-as in

Theirs is the kingdom of heaven who have despised a worldly life and attained the rewards of the kingdom; and have washed their robes in the Blood of the Lamb.



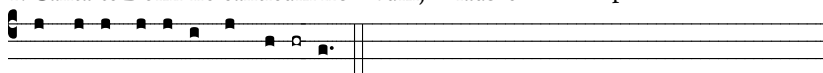
sán- gui-ne Agni.

## PSALM 149



Sing a new song to the Lord; here, where the faithful gather, let His praise be heard.

1. Cantá-te Dómi-no cánticum **no-**vum; \* laus e-



ius in ecclé-si-a **sánctó-**rum.

2. Lætétur Israël in eo, qui fecit eum: \* et filii Sion exsúltent in rege suo.

*Et repetitur antiphona, si necesse fuerit.*

3. Laudent nomen eius in **choro:** \* in týmphano, et psalterio *psallant ei.*

4. Qui beneplácitum est Dómino in pópulo **suo:** \* et exaltábit mansuétos in **salútem.**

*Et repetitur antiphona, si necesse fuerit.*

5. Exsultábunt sancti in **glória:** \* lætabuntur in cubílibus **suis.**

6. Exaltatiónes Dei in gúttère **eórum:** \* et gládii ancípites in **mánibus eórum.**

*Et repetitur antiphona, si necesse fuerit.*

7. Ad faciéndam vindíctam in natió-nibus: \* increpatiões in **pópulis.**

8. Ad alligándos reges eórum in **com-pédibus:** \* et nóbiles eórum in **mánicis férreis.**

9. Ut fáciant in eis iudícium **con-scríptum:** \* glória hæc est ómnibus **sanctis éius.**

2. Let Israel rejoice in Him who made her; sons of Sion rejoice in their King.

*The antiphon is repeated, if necessary.*

3. Praise His name in song, music of tambor and harp praise Him.

4. Still the Lord shews favor to His people; still He relieves the oppressed, and grants them victory.

*The antiphon is repeated, if necessary.*

5. In triumph let Thy faithful servants rejoice and take their rest.

6. Ever on their lips they bear the high praise of God, ever in their hands they carry two-edged swords.

*The antiphon is repeated, if necessary.*

7. Ready to take vengeance upon the heathen, to reprove the nations.

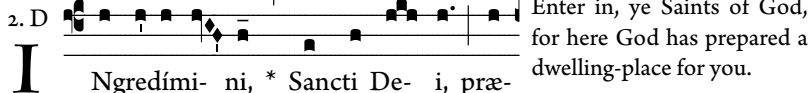
8. To chain their kings in shackles, and to bind the high-born among them in fetters of iron.

9. That they may execute the sentence decreed: this is the glory belonging to all His Saints.

*The Gloria Patri is not sung, but the antiphon repeated. If the procession reaches the door of the church, the psalm is stopped and the antiphon immediately repeated.*

*The procession entering the church (Cf. page 121 for Commentary), cantors intone and all may sing:*

ANT.




2. D

I

Ngredími-ni, \* Sancti Dei, præ-

Enter in, ye Saints of God, for here God has prepared a dwelling-place for you.



pa- rá- ta est e-nim a Dómino habi- tá-  
 ti- o se- dis vestrae : sed et pó- pu- lus fi- dé- lis cum gáu- di- o in-  
 séqui- tur i- ter vestrum ; ut o- ré- tis pro no- bis ma- ie- stá- tem  
 Dómi- ni.

## PSALM 150



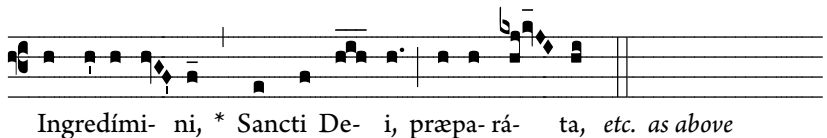
1. Laudáte Dóminum in sanctis e- ius ; \* laudá- te  
 e- um in firmaménto virtú- tis e- ius. *Flexa:* bene-sonánti- bus, †

2. Laudáte eum in virtútibus eius : \*  
 laudáte eum secúndum multitudínem  
 magnitúdinis eius.

*Et repetitur antiphona, si necesse fuerit.*

2. Praise Him for His noble deeds,  
 praise Him on account of His surpass-  
 ing greatness.

*The antiphon is repeated, if necessary.*



Ingedími- ni, \* Sancti De- i, præpa- rá- ta, etc. as above

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

4. Laudáte eum in týmphano, et cho-  
 ro : \* laudáte eum in chordis et órgano.

5. Laudáte eum in cýmbalis bene  
 sonántibus, † laudáte eum in cýmba-  
 lis iubilatíónis : \* omnis spíritus laudet  
 Dóminum.

3. Praise Him with the bray of the trum-  
 pet, praise Him with harp and zither.

4. Praise Him with tambour and song,  
 with the music of string and of reed.

5. Praise Him with the clang of the  
 cymbals, cymbals which ring merrily.  
 All creatures that have breath, praise  
 the Lord.

*The Gloria Patri is not sung. When the procession is finished and the relics placed on the table prepared for them, the psalm is stopped and the antiphon immediately repeated.*

The bishop places incense into the thurible, and incenses the relics. He then places them into the sepulcher (Cf. page 123 for Commentary). Meanwhile, the following antiphons are sung:

## ANTIPHON 1

6. **S** UB al-tá-re De-i se-des ac-ce-  
 O ye Saints, you have received a dwelling place beneath the altar of God: intercede for us with the Lord Jesus Christ.

pístis, Sancti De-i : intercédi-te pro no-bis ad Dómi-num  
 Ie-sum Chri-stum.

## ANTIPHON 2

7. **S** UB al-tá-re De-i audí-vi vo-  
 From beneath the altar of God, I heard the voices of those slain: "Why no vengeance for our blood?" And came the divine response: "Rest yet a little longer, 'til your number be filled by your brethren." Alleluia.

ces occí-so-rum, di-cén-ti-um : «Qua-re non  
 de-fé-ndis sán-gui-nem nostrum?» Et acce-pé-runt di-ví-num re-  
 spónsum : «Adhuc susti-né-te mó-di-cum tem-pus, donec im-  
 ple-á-tur nú-me-rus fratrum vestró-rum.» Al-le-lú-ia.

## ANTIPHON 3

1. **C** ÓRpo-ra Sanctó-rum\* in pa-ce se-  
 The bodies of the Saints have been buried in peace: their names will live on eternally.

púlta sunt : et vi-vent nó-mi-na e-ó-rum in æ-tér-num.

*Cement, made from mortar and the Gregorian water, is brought to the bishop, who in a low voice blesses it saying:*

℣. Dóminus vobíscum.

℞. Et cum spírítu túo.

Orémus.

*Oratio.*

**S**umme Deus, qui summa, et mé-  
dia ímaque custódis, qui omnem  
creatúram intrínsecus ambiéndo  
conclúdis, bene ✽ dic hanc creatúram  
cæménti. Per Christum Dóminum  
nostrum.

℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

*Prayer.*

**A**lmighty God, who guards the  
Heavens, earth, everything in be-  
tween, sealing in every creature with-  
in these bounds, bless this creature of  
cement. Through Christ our Lord.

℞. Amen.

*He seals the stone covering the sepulcher with the cement. Having done this he returns to the altar and sings:*

℣. Dóminus vobíscum.

℞. Et cum spírítu túo.

Orémus.

*Oratio.*

**O**eus, qui ex ómni coaptatióne  
Sanctórum ætérnum tibi condís  
habitáculum, da ædificatiónis tuæ  
increménta cæléstia: et quorum hic  
reliquias pio more compléctimur,  
eórum semper méritis adiuvémur.  
Per Christum Dóminum nostrum.

℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

*Prayer.*

**O**God, who has established a  
place for Thyself among the  
company of the Saints, grant the  
heavenly increase of Thy edifice: and  
may the merits of those whose relics  
we have piously buried here, ever aid  
us. Through Christ our Lord.

℞. Amen.

### PART THREE

## THE CONSECRATION OF THE CHURCH AND ALTAR

### The Consecration of the Church Building

*Starting on the Gospel side, the bishop proceeds around the building to each of the twelve crosses inscribed on the walls, anointing them with Holy Chrism (Cf. page 123 for Commentary), saying:*

**S**anctificétur et consecrétur hoc  
Stemplum, in nómine Patris, et  
Fílii, ✽ et Spírítus Sancti: in honórem  
Dei, et memóriam Immaculátæ Con-  
ceptiúnis.

℞. Amen.

**M**ay this temple be sanctified  
and consecrated in the name  
of the Father, the Son and the Holy  
Ghost, to the honor of God, and  
memory of the Immaculate Concep-  
tion.

*Each cross is then incensed three times, and the candle nearby is lighted. After the first six crosses are anointed, the bishop stops at the door.*

*He anoints the door saying:*

**I**n nómine Patris, et Filii, ✠ et Spíritus Sancti.

**I**n the name of the Father, the Son and the Holy Ghost.

*Then says:*

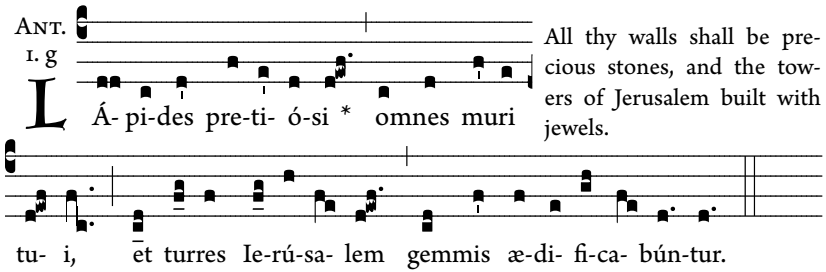
**P**orta, sis consecráta, et Dómino Deo commendáta; porta, sis óstium pacíficum, per Eum, Qui se óstium appellávit, Iesum Christum, Dominum nostrum, Qui cum Patre et Spíritu Sancto vivit et regnat, Deus in sǎcula sǎculórum.

**B**e thou, O gate, consecrated and commended to the Lord God; be thou a peaceful door, through Him Who called Himself the Door, Jesus Christ, our Lord, Who lives and reigns with the Father and the Holy Ghost, for ever and ever.

R̄. Amen.

R̄. Amen.

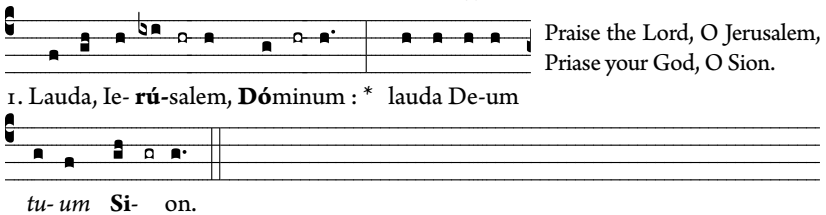
*The bishop then anoints the six crosses on the Epistle side. Throughout the anointings the following antiphon and psalm are sung, but are interrupted for the anointing of the door.*

ANT. 

**L** Á-pi-des pre-ti-ó-si \* omnes muri  
tu- i, et tures Ie-rú-sa-lem gemmis æ-di-fi-ca-bún-tur.

All thy walls shall be precious stones, and the towers of Jerusalem built with jewels.

PSALM 147



1. Lauda, Ie-rú-salem, Dóminum : \* lauda De-um  
tu-um Si-on.

Praise the Lord, O Jerusalem, Praise your God, O Zion.

2. Quoniam confortávit seras portárum tuárum \* benedíxit filiis tuis in te.

2. For He strengthens the bars of your gates, and He blesses your citizens.

*Et repetitur antiphona.*

*The antiphon is repeated.*

3. Qui pósuit fines tuos pacem, \* et ádipe fruménti sátiat te.

3. He makes peace within your borders, and fills you with the finest wheat.

4. Qui emíttit elóquium suum terræ: \* velóciter currit sermo eius.

4. He sends His commandments upon the earth; His word goes out swiftly.

*Et repetitur antiphona.*

*The antiphon is repeated.*

5. Qui dat nivem sicut lanam: \* nébulam sicut cinerem spargit.


5. He gives snow, white as wool, and sprinkles the frost like ash.

6. Mittit crystállum suam **sicut** buccéllas: \* ante fáciem frígoris eius quis **sustinébit**?

*Et repetitur antiphona.*

6. He casts forth His ice as morsels of food, and who is there that can endure to stand in His cold?

*The antiphon is repeated.*



Lá-pi-des pre-ti-ó-si \* omnes muri tu-i, et turres Ie-rú-sa-lem gemmis æ-di-fi-ca-bún-tur.

7. Emittet verbum suum, et liquefácieta: \* flabit spíritus eius, et **fluent** áquæ.

8. Qui annúnciat verbum **suum** Iacob: \* iustítias, et iudícia **sua** Israël.

9. Non fecit táliter omni **natióni**: \* et iudícia sua non manifestávit eis.

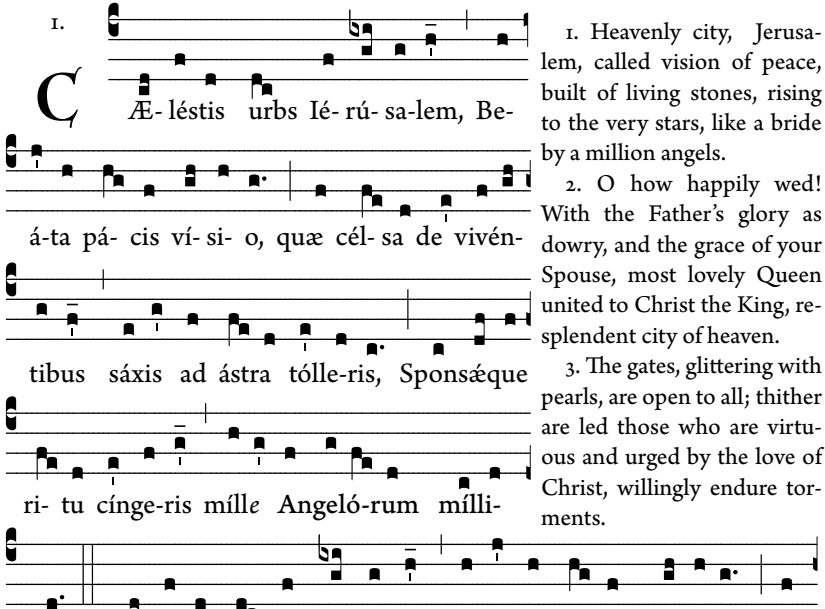
7. He but speaks and they are melted; He makes the wind blow, the waters flow.

8. He speaks His word to Jacob, and His commands and judgments to Israel.

9. Not so with any other nation: they have not known His judgments.

*The Gloria Patri is not sung, but the antiphon is repeated. Then the following hymns and responsories are sung as needed. If the bishop arrives at the door during the singing, it is immediately interrupted, and then resumed after the door is anointed.*

#### HYMN



1. **C** Æ-léstis urbs Ié-rú-sa-lem, Be-á-ta pá-cis ví-si-o, quæ cé-l-sa de vivén-tibus sáxis ad ástra tólle-ris, Sponsæque ri-tu cínge-ris mílle Angeló-rum míl-libus. 2. O sorte nup-ta próspe-ra, dotá-ta Pá-tris gló-ri-a, re-

1. Heavenly city, Jerusalem, called vision of peace, built of living stones, rising to the very stars, like a bride by a million angels.

2. O how happily wed! With the Father's glory as dowry, and the grace of your Spouse, most lovely Queen united to Christ the King, resplendent city of heaven.

3. The gates, glittering with pearls, are open to all; thither are led those who are virtuous and urged by the love of Christ, willingly endure torments.

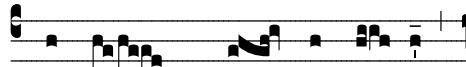


spér-sa Spónsi gráti-a, re-gí-na formo-síssi-ma, Christo iu-gá-  
 ta Prínci-pi, cæ-li co-rúsca cí-vi-tas. 3. Hic marga-rí-tis émi-  
 cant, pa-téntque cúnctis ósti-a : virtú-te namquam præ-vi-a  
 mortá-lis il-luc dú-ci-tur, amó-re Chrís-ti pérci-tus Torménta  
 quísqvis sústinet. 4. Scálpri sa-lúbris ícti-  
 bus et tuns-i-ó-ne plú-rima, fá-bri po-  
 lí-ta málle-o hanc sá-xa mó-lem con-  
 stru-unt aptísque iúncta nêx-i-bus locán-tur in fastí-gi-o.  
 5. Dé-cus Pa-rénti débitum sit usquequáque Altíssimo, Na-tó-que  
 Pátris úni-co, et íncl-y-to Pa-rá-clip-to, cui laus po-tés-tas, gló-  
 ri-a æter-na sit per sæcu-la. Amen.

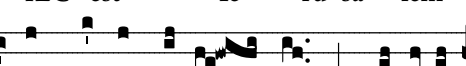
4. After strokes from a saving chisel and many blows, stones, polished by workman's hammer, make a noble pile, well-fitted, on high.

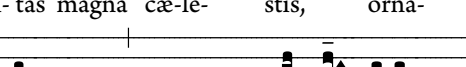
5. May everywhere due honor be paid to the Almighty Father, and His only Son, and the glorious Paraclete, to Whom be praise, power and glory forever. Amen.

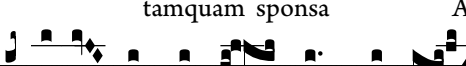
## RESPONSORY 1

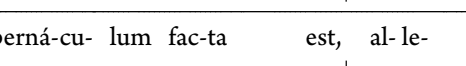
i.  This is Jerusalem, the great heavenly city, adorned as the bride of the Lamb. For she is made the true tabernacle. Alleluia.  $\Psi$ . All day her gates will never be shut, for there will be no night there.

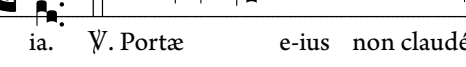
**H** ÆC est \* Ie- rú- sa- lem

 cí- vi- tas magna cæ- lé- stis, orná-


 ta tamquam sponsa A- gni: \* Quó- ni- am

 ta- berná- cu- lum fac- ta est, al- le-

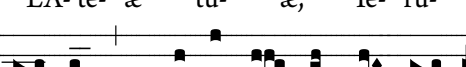
 lú- ia.  $\Psi$ . Portæ e- ius non claudéntur per di- em, nox

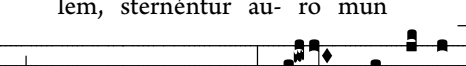
 e- nim non e- rit in e- a. \* Quó- niam.

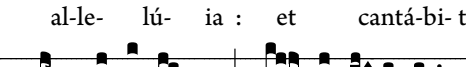
## RESPONSORY 2

i.  Thy streets, O Jerusalem, shall be paved with fine gold, alleluia; within thee, joyful song, alleluia; throughout the city all shall say, alleluia, alleluia.  $\Psi$ . Thou will shine with a glorious light, and the whole earth shall praise thee.

**P** LA- té- æ tu- æ, \* Ie- rú-

 sa- lem, sternéntur au- ro mun

 do, al- le- lú- ia : et cantá- bi- tur in te

 cánti- cum læ- tí- ti- æ, al- le- lú- ia : \* Et per omnes vi- cos

tu- os ab uni- vèrsis di- cé- tur, al- le- lú- ia, al-

le- lú- ia, *Ps.* Lu- ce splé- ndi- da fulgé- bis, et

omnes fi- nes terræ ad- o- rá- bunt te. \* Et per omnes

*Returning to the altar, the bishop, facing the nave of the church, sings:*

*Ps.* Dóminus vobíscum.

*R.* Et cum spírítu tuo.

*Ps.* The Lord be with you.

*R.* And with thy spirit.

Orémus.

*Oratio.*

Let us pray.

*Prayer.*

**O**eus, qui per in omni loco domi-  
natiónis tuæ clemens ac bení-  
gnus dedicátor assistis, exáudi nos,  
quæsumus, et concéde ut inviolábilis  
huius loci permáneat consecrátió; et  
beneficia tui múnèris, univèrsitas fi-  
délium, quæ tibi súpplicat, percípere  
mereátur. Per Christum Dóminum  
nostrum.

*R.* Amen.

**O**God, Who in every place Thou  
governs, does also watch as a  
merciful and benign consecrator, gra-  
ciously hear us, we beseech Thee, and  
grant this building's consecration re-  
main inviolable; and may the faith-  
ful, who pray to Thee, be deemed  
worthy to receive Thy gifts. Through  
Christ our Lord.

*R.* Amen.

### The Consecration of the Altar

(Cf. page 124 for Commentary)

*The bishop, in the form of five crosses in the middle and four corners of the altar, anoints the altar with Holy Chrism, saying at each cross:*

**S**ignétur, sanctificétur et consecrétur hoc altare, in nómine Patris, et Filii, ✠ et Spírítus Sancti: in honórem Dei, et memóriam Immaculátæ Conceptionis.

*R.* Amen.

*Then he anoints the front of the altar and the four corners where the supports meet the top, saying:*

**I**n nómine Patris, et Filii, ✠ et Spírítus Sancti.

*R.* Amen.

**M**ay this altar be signed, sanc-  
tified and consecrated in the  
name of the Father, the Son and the  
Holy Ghost, to the honor of God, and  
memory of the Immaculate Concep-  
tion.

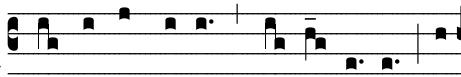
**I**n the name of the Father, the Son  
and the Holy Ghost.

*R.* Amen.

While the bishop is consecrating the altar, the following is sung:

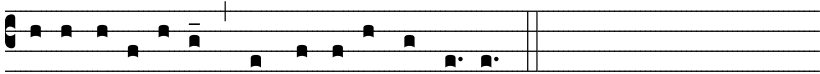
ANT.

7. c



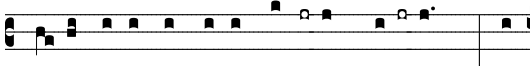
Thy own God, has anointed thee and set thee above all thy fellows.

**U**N- xit te De- us, \* De- us tu- us, ó-



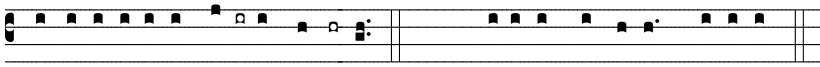
le- o læ- tí- ti- æ præ consórti- bus tu- is.

PSALM 44



Joyful the thoughts that well up from my heart, the King's honor is my theme.

1. E- ructá- vit cor meum **vér- bum bó- num** : \* di-



co e- go ópe- ra **me- a re- gi.** *Flexa* : fi- li- is hóminum †

2. Lingua mea cálamus **scríbæ**, \* **velóciter scríbentis.**

2. My tongue flows readily as the pen of a swift writer.

*Et repetitur antiphona, si necesse fuerit.*

*The antiphon is repeated, if necessary.*

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

3. Thine is more than mortal beauty, thy lips overflow with gracious words; the blessings God has granted thee can never fail.

4. Accíngere gládio tuo super **femur túum**: \* **potentíssime.**

4. Gird on thy sword at thy side, O great warrior.

*Et repetitur antiphona, si necesse fuerit.*

*The antiphon is repeated, if necessary.*

5. Spécie tua, et pulchritú<sup>d</sup>ine **tua**, \* intén<sup>d</sup>e, prospere procé<sup>d</sup>e, et **régna.**

5. Gird thyself with all thy majesty and beauty; ride on triumphantly; reign.

6. Propter veritátem, et mansuetú<sup>d</sup>inem, **et iustítiam**, \* et dedú<sup>c</sup>et te mirabiliter **déxtera tua.**

6. Reign in faithfulness, meekness and justice; let thy own might give thee to perform great deeds.

*Et repetitur antiphona, si necesse fuerit.*

*The antiphon is repeated, if necessary.*

7. Sagíttae tuæ acútæ, pó<sup>p</sup>uli **sub** te **ca-** dent, \* in corda inimicó<sup>r</sup>um **régis.**

7. Sharp thy arrows, subduing nations, daunting the hearts of the king's enemies.

8. Sedes tua, Deus, in **sæcú**lum **sæcúli**: \* virga directiónis, virga **régni tui.**

8. Thy throne, O God, endures forever, thy royal sceptre is a rod that rules true.

*Et repetitur antiphona, si necesse fuerit.*

*The antiphon is repeated, if necessary.*

9. Dilexísti iustítiam, et odísti iniquitátem: † proptérea unxit te Deus, **Deus tuus**, \* oléo lætítia<sup>e</sup> præ consórtibus **tuis.**

9. Thou hast been a friend to right, an enemy to wrong, and God, thy own God, has anointed thee and set thee above any of thy fellows.

10. Myrrha, et gutta, et cásia a vesti-  
méntis tuis, † a dómibus **ebúr**neis: \* ex  
quibus delectavérunt te filliæ regum in  
**honóre tuo**.

*Et repetitur antiphona, si necesse fuerit.*

11. Ástitit regina a dextris tuis in vesti-  
tu **deauráto**, \* circúmdata **varietáte**.

12. Audi filia, et vide, et inclína **aurem**  
**tuam**: \* et oblivíscere pópulum tuum,  
et domum **patris tui**.

*Et repetitur antiphona, si necesse fuerit.*

13. Et concupíscet rex **decórem**  
**tuum**: \* quóniam ipse est Dóminus  
Deus tuus, et adorábunt **eum**.

14. Et filiaé Tyri in munéribus † vultum  
tuum **deprecabúntur**: \* omnes **dívites**  
**plebis**.

*Et repetitur antiphona, si necesse fuerit.*

15. Omnis glória eius filiaé **régis** ab **in-**  
tus: \* in fimbriis áureis, circumamícta  
**varietátibus**.

16. Adducéntur regi vírgines post  
**eam**: \* próximæ eius **afferéntur tibi**.

*Et repetitur antiphona, si necesse fuerit.*

17. Afferéntur in lætítia et exsul-  
**tatióne**: \* adducéntur in **templum re-**  
**gis**.

18. Pro pátribus tuis nati sunt **tibi fi-**  
lii: \* constitúes eos príncipes super **om-**  
nem **terram**.

*Et repetitur antiphona, si necesse fuerit.*

19. Mémoires erunt **nóminis tui**: \* in  
omni generatióne et generatiónem.

20. Proptérea pópuli confítebúntur tibi  
**in ætérnum**: \* et in **sæculum sæculi**.

10. Thy garments are scented with  
myrrh, aloes, and cinnamon; from ivory  
palaces Kings' daughters come to meet  
thee and give thee honor.

*The antiphon is repeated, if necessary.*

11. At thy right hand stands the queen,  
in Ophir gold arrayed.

12. Listen, daughter, consider my words  
attentively; forget, henceforward, thy  
own nation, and the house of thy father.

*The antiphon is repeated, if necessary.*

13. Thy beauty, now, is all for the king's  
delight; he is thy Lord, and worship  
belongs to him.

14. The people of Tyre, too, will bring  
gifts; the noblest of its citizens will court  
thy favor.

*The antiphon is repeated, if necessary.*

15. She comes, the princess, all fair to  
see, her robe of golden cloth, a robe of  
rich embroidery.

16. The maidens of her court follow her,  
her friends will be brought to thee.

*The antiphon is repeated, if necessary.*

17. They shall be all rejoicing and all  
triumphant, as they enter the king's  
palace.

18. Thou shalt have sons worthy of  
thy own fathers, and divide the world  
amongst them for them to rule.

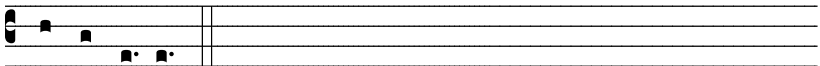
*The antiphon is repeated, if necessary.*

19. The remembrance of thy name will  
be kept from generation to generation.

20. Age after age, nations will do thee  
honor, now and forever.



Un-xit te De- us, De- us tu- us, ó-le- o læ-tí- ti- æ præ consor-



ti- bus tu- is.

*The Gloria Patri is not sung, but the antiphon repeated. The psalm may be repeated if necessary, but is ended as soon as the anointing of the altar is finished.*

*The bishop places incense into the thurible and blesses it. He incenses the altar as at Mass, going around the whole altar (Cf. page 125 for Commentary). The following antiphons are sung while the bishop incenses the consecrated altar:*

## ANTIPHON 1

4.

**S**

TE-tit Ange-lus \* iuxta a-ram temp-

An angel stood near the altar of the temple, having a golden censer in his hand.



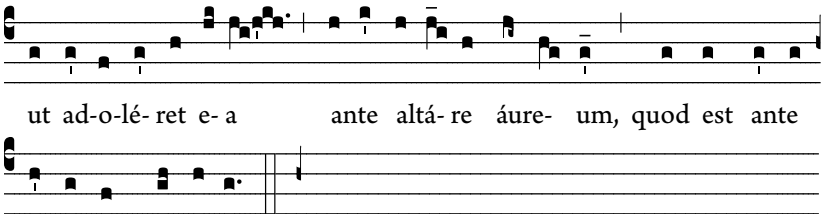
## ANTIPHON 2

8.

**O**

A-ta sunt e-i \* incénsa mul-ta,

Incense was given him in plenty to make an offering on the golden altar which is before the eyes of the Lord.



ó-cu-los Dómi-ni.

## ANTIPHON 3

4.

**A**

SC-éndit fumus \* a-ró-ma-tum in

From the angel's hand, the aromatic smoke went up before the face of God.



*The bishop then sings:*

℣. Dóminus vobíscum.

℞. Et cum spírítu túo.

℣. The Lord be with you.

℞. And with thy spirit.

Orémus.

*Oratio.*

Let us pray.

*Prayer.*

**O**irigátur orátio nostra, quæsumus, Dómine, sicut incensum in conspéctu tuo, et copiósá benefícia cristiánus populus assequátur; ut quicumque tibi in hoc altári sacránda libámina devótus obtúlerit, vel sacráta suscéperit; et vitæ subsídía præsentis accípiat, et remissionem ómnium peccatórum páriter consequátur, et grátiam sempitérnæ redemptionis percípiat. Per Christum Dóminum nostrum.

℞. Amen.

**M**ay our prayer, we beseech Thee, O Lord, go up as incense before Thee, and may the Christian people obtain plentiful blessings; that whosoever devoutly lay on this altar gifts to be consecrated, or partake of them once consecrated, may both obtain all needed for this present life together with the pardon of his sins, and the grace of everlasting redemption. Through Christ our Lord.

℞. Amen.

#### INVOCATION OF THE HOLY GHOST AND PREFACE OF CONSECRATION

*The bishop blesses grains of incense (according to the form given on p. 130), if this has not already been done before the ceremony.*

*The bishop lays, upon the places he anointed, five grains of incense in the form of a cross. Then placing a wax candle, also in the form of a cross, upon the incense, acolytes light the candles.*

*The bishop kneels and intones the versicle from Pentecost, invoking the Holy Ghost:*

2. **V**eni, \* Sancte Spí-ri  
Come, Holy Ghost, fill the hearts of Thy faithful, and enkindle in them the fire of Thy Love.

tus, reple tu-ó-rum corda fi-dé-li-um: et tu- i a-  
mó- ris in e- is ignem ac-  
cénde.

*All rise. Then the bishop invites the faithful to prayer:*

**O**ei Patris omnipoténtis misericórdiam, dilectissimi fratres, deprecémur, ut hoc altáre sacrificiis spirituálibus consecrándum, vocis nostræ exorándus officio, præsénti benedictióne santificet; ut in eo semper oblatiões famulórum suórum stúdio suæ devotiõnis impósitas benedícere et sanctificáre dignétur, et spirituáli placátus incénso, præcánti famíliæ suæ promptus exaudítor assistat.

*He then sings :*

Oremus.

*The deacon then sings :*

Flectámus génuá.

*All kneel for a short space of time in silent prayer, after which the deacon sings:*

Leváte.

*The bishop then, facing the nave, sings the following prayer:*

**O**eus omnipotens, in cuius honóre altária hæc sub invocátione tui nóminis consecrámus, clemens et propítius preces nostræ humilitátis exáudi, et præsta, ut in hac mensa sint tibi libámina accépta, sint grata, sint píngua, et Spíritus Sancti tui semper rore perfúsa; ut omni témpore in hoc loco supplicántis tibi famíliæ tuæ anxietátes réleves, ægritúdines cures, preces exáudias, vota suscípias, desideráta confirmes, postuláta concédas. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti, Deus,

**O**earnest brethren, let us beg the mercy of God, the Father Almighty, that hearing the cry of our prayer, He may bless and sanctify this altar which will be consecrated by heavenly sacrifices; that He may ever bless and sanctify upon it the sacrifices of His servants, which are offered out of devotion; and being pleased by the wafting incense, may He readily hearken to those servants who pray to Him.

Let us pray.

Let us kneel.

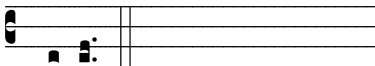
Arise.

**A**lmighty God, in Whose honor, calling upon Thy holy Name, we consecrate this altar; graciously and mercifully hear our prayers, and grant that offerings made at this altar be acceptable, pleasing, well received, and filled with the dew of Thy Holy Ghost; that always in this place, Thou would relieve the anxieties of Thy people who call upon Thee, heal their ills, hear their prayers, accept their vows, strengthen their desires, grant all they ask. Through Our Lord Jesus Christ Thy Son: Who with Thee lives and reigns in the unity of the same Holy Ghost, God,

*Then beginning the special preface for the dedication of the altar, the bishop sings:*

Per ómnia sæcula sæculórum.

For ever and ever.

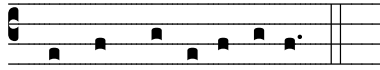


R. Amen.

R. Amen.

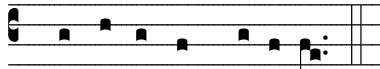


℣. Dóminus vobíscum.



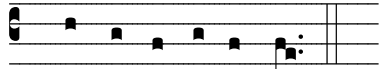
℞. Et cum spí-ri-tu-tu-o.

℣. Sursum corda.



℞. Ha-bémus ad Dómi-num.

℣. Grátias agámus Dómino Deo nostro.



℞. Dígnum et iustum est.

℣. The Lord be with you.

℞. And with your spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

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

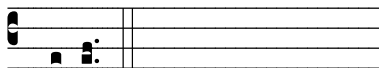
℞. Such is fitting and right.

*The bishop then continues the consecratory preface:*

**V**ere dignum et iustum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus: Et, ut propensióri cura, et attentióri famulátu tibi servitútis officia deferámus, templum istud, in quo Immáculatæ Conceptionis, méntio habétur, benedícere et sanctificáre dignéris, per cuius sacram reveréntiam et honórem, sacratíssimo nómini tuo hoc altáre dedicámus. Huius ígitur, Dómine, efflagitatus precibus, dignare hoc altare cælésti sanctificatióne perfúndere, et benedícere. Assístant Angeli claritátis, et Sancti Spíritus illustratióne perfúlgeant. Sit illius quóque apud te grátia, cuius fuit illud quod Ábraham, pater fidei, in nostræ figúram redemptionis, filium immolatúrus exstrúxit; quod Isaac in conspéctu tuæ maiestátis instítuit; quod Iacob Dóminum magna videns visióne eréxit; ut hic orántes exáudias; hic obláta sanctífices; hicque superpósita benedícas; hic quoque benedícta dístríbuas. Sit ergo Ecclésiæ tuæ título sempitérnus, sit

**I**t is truly fitting and just, right and profitable, for us, always, and everywhere, to give Thee thanks, O Holy Lord, Father almighty, everlasting God; and, that we more readily, diligently and devotedly present the tribute of our service especially now; do Thou bless and sanctify this temple, wherein is kept the memory of the Immaculate Conception, in whose honor we dedicate this altar to Thy most sacred name. Moved by their prayers, O Lord, pour forth upon this altar Thy blessing and heavenly sanctification. May Angels of light stand near, and may it shine by the light of the Holy Ghost. May it enjoy the same favor as that altar which Abraham, our Patriarch, built to immolate his son, as a figure of our redemption; as that which Isaac built in the sight of Thy majesty; as that which Jacob raised up seeing the Lord in a great vision; that here Thou would hear all who pray, sanctify their offerings, bless what is laid here, and distribute what Thou has blessed. May it be the everlast-

mensa cælesti spiritualique convívio præparáta. Tu ergo, Domine, próprio ore tuo hóstias super eam impositas benedícito, et benedíctas suscípito, ac nobis ómnibus tríbue, ut participatióne eárum vitam acquirámus sempitérnam. Per Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.



R. Amen.

*Then, the bishop sings:*

∇. Dóminus vobíscum.

R. Et cum spírítu tuo.

*The deacon sings :*

∇. Benedicámus Dómino.

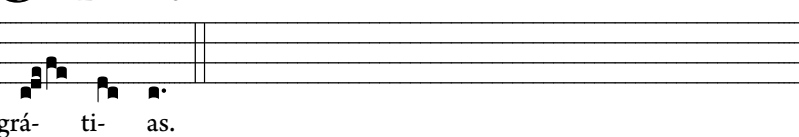
ing glory of Thy Church; the table prepared for Thy heavenly and spiritual banquet. O Lord, with Thy own mouth, bless the victims laid upon it, and receive them, and grant everlasting life to those who partake thereof. Through our Lord Jesus Christ, Thy Son: Who with Thee lives and reigns in the unity of the Holy Ghost, for ever and ever.

R. Amen.

∇. The Lord be with you.

R. And with thy spirit.

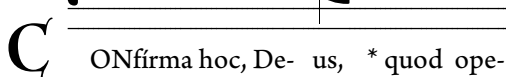
∇. Let us bless the Lord.



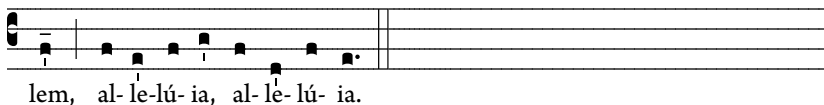
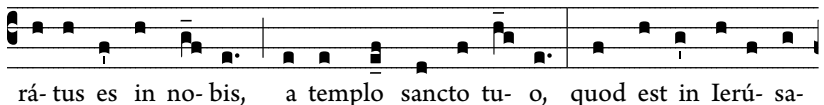
*The bishop and ministers recess to the sacristy to prepare for Mass. Sacristans arrange the altar and sanctuary for the Mass. The cantors intone and the faithful sing the following antiphon and psalm while the altar is prepared and the ministers vest.*

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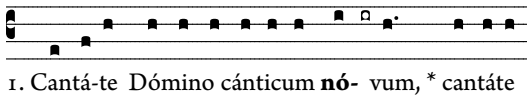
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Perfect, O God, Thy own achievement for us; to honor Thy temple at Jerusalem, alleluia, alleluia.

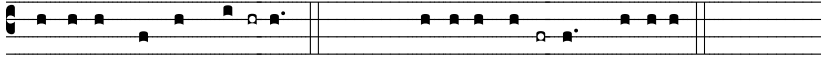


## PSALM 95



Sing the Lord a new song;  
in the Lord's honor, let the  
whole earth make melody!

I. Cantá-te Dómino cánticum **nó-**vum, \* cantáte



Dómino, *omnis* **ter-**ra. *Flexa* : pá-tri-æ géntium †

2. Cantáte Dómino, et benedicite  
nómini eius: \* annuntiáte de die in  
diem salutáre eius.

*Et repetitur antiphona.*

3. Annuntiáte inter gentes glóriam  
eius: \* in ómnibus pópulis mirabília  
eius.

4. Quóniam magnus Dóminus, et  
laudábilis **nimis**: \* terríbilis est super  
*omnes* **deos**.

*Et repetitur antiphona.*

5. Quóniam omnes dii géntium **dæmó-**  
**nia**: \* Dóminus autem *cælos* **fecit**.

6. Conféssio et pulchritúdo in conspéc-  
tu eius: \* sanctimónia et magnificéntia  
in sanctificatióne eius.

*Et repetitur antiphona.*

7. Afférte Dómino, pátriæ géntium, †  
afférte Dómino glóriam et honórem \*  
afférte Dómino glóriam nómini eius.

8. Tóllite hóstias, et introíte in átria  
eius: \* adoráte Dóminum in átrio *sán-*  
*cto* eius.

*Et repetitur antiphona.*

9. Commoveátur a fácie eius univérsa  
**terra**: \* dícite in géntibus quia Dómi-  
nus **regnávit**.

10. Etenim corréxit orbem terræ, qui  
non commovébitur: \* iudicábit pópulo  
in *æquitáte*.

*Et repetitur antiphona.*

11. Læténtur cæli, et exúltet terra: †  
commoveátur mare, et plenitúdo  
eius: \* gaudébunt campi, et ómnia *quæ*

2. Sing to the Lord, and bless His  
name; never cease to bear record of His  
power to save.

*The antiphon is repeated.*

3. Publish His glory among the hea-  
then; His wonderful acts for all the  
world to hear.

4. How great is the Lord, how worthy of  
honor! What other god is to be feared  
as He?

*The antiphon is repeated.*

5. For all the gods of the heathen are dev-  
ils; the Lord, not they, made the heavens.

6. Honor and beauty are His escort;  
worship and magnificence the atten-  
dants of His shrine.

*The antiphon is repeated.*

7. Ye nations, make your offering to the  
Lord, offering and homage to the Lord  
of glory, to the Lord's Name.

8. Bring sacrifice, come into His courts,  
worship the Lord in His holy sanctur-  
ary.

*The antiphon is repeated.*

9. Before the Lord's presence let the  
whole earth bow in reverence; tell the  
heathen, the Lord is King now.

10. He has put the world in order, never  
to be thrown into confusion any more;  
He will judge the people with justice.

*The antiphon is repeated.*

11. Let the heavens rejoice, and let the  
earth be glad; let the sea, and every-  
thing in it, give thunderous applause.

*in eis sunt.*

12. Tunc exsulábunt ómnia ligna silvárum a fácie Dómini, quia **v**énit: \* quóniam venit iudicáre **t**érram.

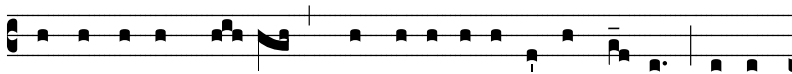
13. Iudicábit orbem terræ in æquitáte: \* et póculos in veritáte sua.

The fields, and all the burden they bear, full of expectancy.

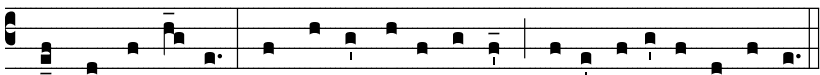
12. No tree in the forest but will rejoice to greet its Lord's coming. He comes to rule the earth.

13. He brings the world justice, to every race of men its promised award.

*The Gloria Patri is not sung, but the antiphon is repeated.*



Confirma hoc, De- us, \* quod ope-rá-tus es in no-bis, a tem-



plo sancto tu- o, quod est in Ierú- sa lem, al- le- lú- ia, al- le- lú- ia.



## PART FOUR

## THE PONTIFICAL MASS OF THE DEDICATION

The ministers and servers process with the bishop to the main altar. When they reach it, they omit the preparatory prayers at the foot of the altar, since the Mass is part of the consecration rite which serves as preparation. The bishop incenses the altar while the choir sings the Introit antiphon.

## Introit Antiphon (Genesis 28. 17)

**T**erribilis est locus iste: hic domus Dei est, et porta cæli: et vocabitur aula Dei. Alleluia, alleluia. (Ps. 83: 2–3) Quam dilécta tabernácula tua, Dómine virtútum! Concupiscit et déficit ánima mea in átria Dómini. Gloria Patri, et Filio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

**H**ow fearsome is this place: it is the house of God and gate of heaven: called the court of God. Alleluia, alleluia. (Ps.) O Lord, how I love Thy dwelling-place! For the Lord's courts, my soul faints with longing. Glory be to the Father, the Son and the Holy Ghost, as it was in the beginning is now and shall be forever and ever. Amen.

The choir begins the Kyrie, which is sung alternately between the choir and the faithful.

**The Kyrie**

3. **K** Y-ri- e e-lé- Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.

i-son. *ij.* Christe e-lé- ison. *ij.*

Ky-ri- e e-lé- ison. *ij.* Ky-ri- e \*

e-lé- ison.

After the incensation, the bishop goes to the throne and recites the Introit and Kyrie quietly with the ministers. Then he intones the Gloria:

**The Gloria**

1. **G** LO-ri- a in excélsis De- o. Glory to God in the Highest.

*The choir then takes up the hymn, alternating with the clergy and faithful, while the bishop and ministers recite it quietly. All sit when the bishop sits.*

**E**T in ter-ra pax ho-mín- i- bus  
 bonæ vo- luntá- tis. **Laudámus te.** Be-  
 ne-dí-ci-mus te. **Adorámus te.** Gló-  
 ri- fi- cá- mus te. **Grá- ti- as á- gimus**  
 ti- bí propter magnam gló- ri- am tu-  
 am. **Dómi- ne De- us, Rex cæ- lé- stis, De-**  
 us Pater omní- po- tens. **Dó- mine Fi- lí uni- gé- ni- te**  
**Ie- su Christe.** **Dómi- ne De- us, Agnus De- i, Fí- li- us Pa-**  
 tris. **Qui tol- lis peccata mundi, mise- ré- re nobis. Qui**  
 tol- lis pec- cata mundi, súsci- pe depre- ca- ti- ó- nem nostram

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.  
 Lord God, heavenly King, O God, Almighty Father.  
 Lord Jesus Christ, only Begotten Son.  
 Lord God, Lamb of God, Son of the Father.  
 Thou Who takes away the sins of the world, have mercy on us.  
 Thou Who takes away the sins of the world, receive our prayer.  
 Thou Who are seated at the right hand of the Father, have mercy on us.  
 For Thou alone are the Holy; Thou alone, the Lord; Thou alone, Most High, Jesus Christ; with the Holy Ghost, ✠ in the glory of God the Father. Amen.



Qui sedes ad dexter-am Pa- tris, mise- ré- re no- bis. Quóni- am  
 tu so- lus sanctus. Tu so- lus Dómi- nus. Tu solus Al- tís- si-  
 mus, Ie- su Chris- te. Cum Sancto Spí- ri- tu in gló- ri-  
 a De- i Pa- tris. A- men.

*The bishop rises and invites the faithful to prayer, singing:*

℣. Pax vobis.

℣. Peace be with you.

℞. Et cum spíritu túo.

℞. And with thy spirit.

*He then sings the collect of the Mass.*

#### The Collect

Orémus.

Oratio.

Let us pray.

Prayer.

**O**eus, qui invisibíliter ómnia  
 cóntines, et tamen pro salúte  
 géneris humáni signa tuæ poténtiæ  
 visibíliter osténdis: † templum hoc  
 poténtia tuæ inhabitatiónis illústra,  
 et concéde; ut omnes, qui huc dep-  
 recatúri convéniunt, \* ex quacúmque  
 tribulatióne ad te clamáverint, conso-  
 latiónis tuæ benefícia consequántur.

**O**God, Who invisibly contains all  
 things, and yet for the salvation  
 of mankind, visibly show signs of  
 Thy power, light up this temple with  
 the power of Thy indwelling, and  
 grant that all who assemble here to  
 pray, may obtain the blessing of Thy  
 consolation no matter what in tribu-  
 lation they call upon Thee.

*Then adding a prayer in honor of Our Lady's Immaculate Conception, in whose honor the church was dedicated, he sings:*

**O**eus, qui per immaculátam Ví-  
 rginis Conceptionem dignum  
 Fílio tuo habitáculum præparásti: †  
 quæsumus; ut, qui ex morte eíusdem  
 Filii tui prævísa eam ab omni labe  
 præservásti, nos quoque mundos eius  
 intercessióne ad te pervenire concé-

**O**God, Who by the Immacu-  
 late Conception of the Virgin,  
 prepared a worthy dwelling for Thy  
 Son, and Who, by Thy Son's death,  
 foreseen by Thee, preserved her from  
 all taint, grant, we beseech Thee,  
 through her intercession, that we

das. Per eúndem Dóminum nostrum  
Jesum Christum Fílium tuum, qui  
tecum vivit et regnat in unitáte Spíri-  
tus Sancti Deus, per ómnia sǎcula  
sǎculórum.

R̄. Amen.

too may come to Thee unstained by  
sin. Through Jesus Christ, Thy Son  
our Lord, Who lives and reigns with  
Thee, in the unity of the Holy Ghost,  
God, world without end.

R̄. Amen.

### The Epistle

*The subdeacon takes the book of the Epistles and goes to the place assigned to sing the Epistle of the Mass:*

Léctio libri Apocalýpsis  
Beáti Ioánnis Apóstoli

Apoc. xxi, 2–5

**I**n diébus illis: Vidi sanctam civi-  
tátem Ierúsalem novam descen-  
déntem de cælo a Deo, parátam sicut  
sponsam ornátam viro suo. Et audívi  
vocem magnam de throno dicén-  
tem: «Ecce tabernáculum Dei cum  
homínibus, et habitábit cum eis. Et  
ipsi pópulus eius erunt, et ipse Deus  
cum eis erit eórum Deus: et abstér-  
get Deus omnem lácrimam ab óculis  
eórum: et mors ultra non erit, neque  
luctus neque clamor neque dolor erit  
ultra, quia prima abiérunt.» Et dixit,  
qui sedébat in throno: «Ecce, nova  
fácio ómnia.»

A Reading from the Apocalypse  
of Saint John the Apostle

Apoc. xxi, 2–5

**I**n those days, I saw the holy city,  
the new Jerusalem, sent down by  
God from heaven, adorned like a  
bride for her husband. And I heard a  
voice crying aloud from the throne,  
“Here is God’s tabernacle among  
men; He will dwell with them, they  
will be His people, He will be among  
them, their God. He will wipe away  
every tear from their eyes, there will  
be no more death, mourning, dis-  
tress, nor sorrow; those old things  
have passed away.” And He who sat  
on the throne said, “Behold, I make  
all things new.”

*The subdeacon goes to the bishop to receive a blessing. Meanwhile the choir sings the Paschal Alleluia.*

### The Paschal Alleluia (Ps. 137: 2)

**A**lleluia, alleluia. V̄. Adorábo ad  
templum sanctum tuum: et con-  
fitébor nómini tuo. Alleluia. V̄. Bene  
fundáta est domus Dómini supra fir-  
mam petram. Alleluia.

**A**lleluia, alleluia. V̄. I will wor-  
ship in Thy holy temple: and I  
will give glory to Thy Name. Allelu-  
ia. V̄. The house of the Lord is well  
founded upon a firm rock. Alleluia.

*The deacon, subdeacon, and servers form up for procession. The deacon asks for a blessing from the bishop, and having received it, they process to the place for the Gospel to be sung.*



### The Gospel

*When the singing finishes, and the deacon has arrived in his place, he sings:*

℣. Dóminus vobiscum.

℟. Et cum spíritu túo.

Sequéntia Sancti Evangéllii  
Secundum Lucam

℟. Glória tibi, Dómine.

Luc. xix, 1–10

**I**n illo témpore: Ingréssus Iesus perambulábat Iérico. Et ecce, vir nómine Zacháeus: et hic princeps erat publicanórum, et ipse dives: et quærébat vidére Iesum, quis esset: et non póterat præ turba, quia statúra pusíllus erat. Et præcúrens ascéndit in arborem sycomórum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspiciens Iesus vidit illum, et dixit ad eum: «Zachæe, festínans descénde; quia hódie in domo tua opórtet me manére.» Et festínans descéndit, et excépit illum gaudens. Et cum vidérent omnes, murmurábant, dicéntes, quod ad hóminem peccatórem divertísset. Stans autem Zacháeus, dixit ad Dóminum: «Ecce, dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum.» Ait Iesus ad eum: «Quia hódie salus dómui huic facta est: eo quod et ipse filius sit Abrahæ. Venit enim Fílius hóminis quærerere et salvum fácere, quod perierat.»

℣. The Lord be with you.

℟. And with thy spirit.

A Continuation of the Gospel  
according to Saint Luke

℟. Glory to Thee, O Lord.

Luke. xix, 1–10

**A**t that time: Jesus was passing through Jericho; here a rich man named Zacchæus, the chief publican, was trying to see Jesus, but could not do so because of the crowd, being a man of small stature. So he ran ahead, climbing into a sycamore tree, to catch sight of Him, as He had to pass that way. Jesus, reaching the place, looked up and saw him; “Zacchæus,” He said, “make haste and come down; I am to lodge today at thy house.” And he came down with all haste, and gladly made Him welcome. When they saw it, all murmured: He has gone to stay, they said, with a sinner. But Zacchæus stood upright and said to the Lord, “Lord, I give half of what I have to the poor; and if I have wronged anyone in any way, I make restitution of it fourfold.” Jesus turned to him and said, “Today, salvation has been brought to this house; he too is a son of Abraham. That is what the Son of Man has come for, to search out and to save what was lost.”

### The Sermon

*The Mass is interrupted here for the sermon, unless the bishop already preached earlier in the ceremony.*

### The Creed

*The bishop intones the Nicene Creed:*

5.  I believe in one God.

**C** REdo in un-um De- um.

The choir then takes up the Creed, alternating with the clergy and faithful, while the bishop and ministers recite it quietly. All kneel at the sung verse *Et incarnatus est*, then sit afterward when the bishop is seated.

**P** *ATrem omni-po-téntem, factórem* The Father Almighty, Creator of heaven and earth, 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 from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and for our salvation He came down from heaven, and by the Holy Ghost was incarnate of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate, He suffered, died and was buried, and rose again on the third day in accordance

*caeli et terræ, vi-si-bí-li-um óm-ni-um*

*et in-vi-sibí-li-um Et in unum Dó-*

*minum Iesum Christum, Fí-li-um De-i*

*uni-gé-ni-tum. Et ex Patre na-tum an-*

*te ómni-a sæ-cu-la. De-um de De-o, lumen de lúmine,*

*De-um verum de De-o ve-ro. Gé-ni-tum non fac-tum consub-*

*stanti-á-lem Patri : per quem ómni-a fac-ta sunt. Qui propter*

*nos hómines, et propter nostram sa-lú-tem descéndit de cælis.*

*Et incarná-tus est de Spí-ri-tu Sancto ex Ma-rí-a Vírgi-ne Et*

homo factus est. **Cru-ci-fi-xus é-ti-am**

**pro nobis sub Ponti-o Pi-lá-to passus,**

**et sepúl-tus est. Et re-surréx-it térti-**

**a di-e secúndum Scriptú-ras. Et ascén-**

**dit in cæ-lum sedet ad déxte-ram Pa-**

**tris. Et í-te-rum ventú-rus est cum gló-ri-a, iudi-cá-re vivos et**

**mórtuos : cuius regni non é-rit fi-nis. Et in Spí-ritum Sanctum,**

**Dóminum, et vi-vi-ficántem : qui ex Patre Fi-li-óque procé-dit**

**Qui cum Patre et Fí-li-o simul ado-rá-tur et conglo-ri-ficá-tur: qui**

**locú-tus est per prophé-tas. Et unam sanctam cathó-licam et**

**apostó-li-cam Ecclé-si-am. Confi-té-or unum baptísma in re-**

with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. And in the Holy Ghost, the Lord, the giver of life, Who proceeds from the Father and the Son, Who with the Father and the Son is adored and glorified, Who has spoken through the prophets. And in One, Holy, Catholic and Apostolic Church. I profess one baptism for the forgiveness of sins and await the resurrection of the dead and ✠ the life of the world to come. Amen.

missi- ónem pecca-tó-rum. Et exspécto re-surrecti- ónem mortu-  
 órum. Et ví-tam ventúri sæ-cu-li. A- men.

*All rise with the bishop who then invites all to prayer:*

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with thy spirit.

℣. Orémus.

℣. Let us pray.

*He recites, in a low voice, the Offertory versicle, then goes to the altar. Meanwhile the choir sings the same Offertory versicle:*

#### The Offertory Versicle (1 Paral. 29. 17–18)

**O**mine Deus, in simplicitate cordis mei lætus obtuli universa; et populum tuum, qui repertus est, vidi cum ingenti gaudio: Deus Israël, custodi hanc voluntatem, alleluia

**W**ith purity of intent I have gladly made all these offerings, seeing with great joy Thy people come bring gifts to Thee; O God of Jacob, keep this will of theirs, alleluia.

#### The Offering of the Bread and Wine

*The subdeacon brings the empty chalice and the paten with the host on it to the altar. There the deacon uncovers it. He kisses the paten, then kisses the bishop's ring, and hands the paten with the host to the bishop who offers it to God, saying:*

**S**uscipe, sancte Pater, omnipotens æternæ Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam æternam. Amen.

**R**eceive, 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.

*He places the host on the linen cloth on the altar, while the deacon pours a little wine into the chalice. The subdeacon holds out the cruet of water, which the bishop blesses:*

**D**eus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabiliter reformasti: da

**O** God, ✽ who established the nature of man in wondrous dignity, and still more admirably re-

nobis per huius aquæ et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Iesus Christus, Filius tuus, Dóminus noster: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum. Amen.

stored it, grant that by the mystery of this water and wine, may we come to share in His Divinity, Who humbled Himself to share in our humanity, Jesus Christ, Thy Son, our Lord: Who lives and reigns with Thee in the unity of the Holy Ghost, one God, forever and ever. Amen.

*The subdeacon pours into the chalice a small drop of water once it is blessed. The deacon takes the chalice, passes it to the bishop, kissing the chalice then the bishop's ring. Helping the bishop to support it, the deacon and bishop both offer it together, saying:*

**O**fferimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maiestátis tuæ, pro nostra et totíus mundi salute, cum odóre suavitátis ascéndat. Amen.

**W**e offer Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy that it arise before Thy divine Majesty, with a pleasing fragrance, for our salvation and for that of the whole world. Amen.

*The deacon hands the paten to the subdeacon, who covers it with the veil he is wearing. The subdeacon descends to the foot of the altar and raises the covered paten before his face. Meanwhile the bishop, bowing low, prays:*

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

**I**n a humble spirit and with a contrite heart, may we be found acceptable to Thee, O Lord, and our sacrifice be offered in Thy sight this day so as to please Thee, O Lord God.

*Standing upright, raising his eyes and hands upwards, then rejoining them, he calls down the Holy Spirit upon the offerings and blesses them, saying:*

**V**eni, sanctificátor omnípotens ætérne Deus: et bene ✽ dic hoc sacrificium, tuo sancto nómini præparátum.

**C**ome, O Sanctifier, Almighty and Eternal God, and bless, ✽ this sacrifice prepared for the glory of Thy Holy Name.

*Servers bring the thurible and incense to the bishop, who puts incense into the thurible and blesses it, saying:*

**P**er 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.

**T**hrough 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 bless this incense and to receive it in the odor of sweetness. Through Christ our Lord. Amen.

*The bishop then incenses the host and chalice upon the altar saying:*

**I**ncensum istud a te benedictum  
ascendat ad te, Dómine: et descé-  
ndat super nos misericórdia tua.

**M**ay this incense, blessed by  
Thee, arise before You, O  
Lord, and may Your mercy descend  
upon us.

*He incenses the altar crucifix, and then the altar reciting verses from Psalm 140:*

**O**irigátur, Dómine, orátio mea, si-  
cut incensum, in conspéctu tuo:  
elevátio mánuum meárum sacrifici-  
cium vespertinum. Pone, Dómine,  
custódiam ori meo, et óstium cir-  
cumstántiæ lábiis meis: ut non de-  
clínet cor meum in verba malítiæ, ad  
excusándas excusatiónes in peccátis.

**D**irect my prayer, O Lord, like  
incense before Thy face; the lift-  
ing up of my hands, like the evening  
sacrifice. O Lord, set a protecting  
guard near my mouth, a soldier at the  
door of my lips. Let not my heart in-  
cline to the evil of engaging in deeds  
of wickedness.

*He hands the thurible to the deacon saying:*

**A**ccéndat in nobis Dóminus ig-  
nem sui amóris, et flammam  
æternæ caritátis. Amen.

**M**ay the Lord enkindle in us the  
fire of His love and the flame  
of everlasting charity. Amen

*The deacon, bowing to him, incenses the bishop, then the ministers, clergy, and sub-deacon. He gives the censer to a server, who incenses him, the other servers, and finally the faithful. Each make a bow of the head before and after being incensed.*

*Meanwhile the bishop washes his hands reciting verses from Psalm 25:*

**L**avábo inter innocéntes ma-  
nus meas: et circúmdabo altáre  
tuum, Dómine:

**I** will wash my hands in innocence,  
and I will go around Your altar, O  
Lord:

Ut áudiam vocem laudis, et enár-  
rem univérsa mirabília tua.

Giving voice to my thanks, and re-  
counting all Your wondrous deeds.

Dómine, diléxi decórem domus-  
tuæ, et locum habitatiónis glóriæ tuæ.

O Lord, I love the house where  
Thou dwells, the place of Thy glory.

Ne perdas cum ímpiis, Deus, áni-  
mam meam, et cum viris sánguinum  
vitam meam:

Let my soul not be gathered with  
those of sinners, nor hand my life  
over to men of blood.

In quorum mánibus iniquitátes  
sunt: dexterá eórum repléta est  
munéribus.

Upon the hands of those men are  
crimes, their right hands are full of  
bribes.

Ego autem in innocéntia mea in-  
gréssus sum: rédime me et miserére  
mei.

I, however, have entered in here in  
my integrity; redeem me, and have  
pity on me.

Pes meus stetit in dirécto: in ecclé-  
siis benedícam te, Dómine.

My foot stands on level ground; in  
assemblies I will bless Thee, O Lord.

Glória Patri, et Fílio, et Spíritui

Glory be to the Father, the Son

Sancto.

Sicut erat in principio, et nunc,  
et semper: et in sæcula sæculorum.  
Amen.

*Returning to the center of the altar, the bishop, bowing low, says:*

**S**uscipe, sancta Trinitas, hanc  
oblatiõnem, quam tibi offerimus  
ob memoriã passiónis, resurrec-  
tiõnis, et ascensionis Iesu Christi,  
Dõmini nostri: et in honorem beãtæ  
Mariæ semper Virginis, et beãti Io-  
annis Baptistæ, et sanctõrum Apos-  
tolõrum Petri et Pauli, et istõrum et  
õmnium Sanctõrum: ut illis proficiat  
ad honorem, nobis autem ad salutem:  
et illi pro nobis intercedere dignen-  
tur in coelis, quorum memoriã ági-  
mus in terris. Per eundem Christum,  
Dõminum nostrum. Amen.

*He kisses the altar, then turns toward the faithful and says:*

**O**rãte, fratres: ut meum ac vestrum  
sacrificium acceptabile fiat apud  
Deum Patrem omnipotentem.

*The ministers present at the altar reply:*

**S**uscipiat Dõminus sacrificium de  
mãnibus tuis ad laudem et glõri-  
am nominis sui, ad utilitãtem quo-  
que nostram, totiùsque Ecclésiæ suæ  
sanctæ.

*He reads then the prayers over the offerings which are assigned for the Mass:*

### The Secret

**D**eus, qui sacrandõrum tibi Auc-  
tor es mûnerum, effunde super  
hanc oratiõnis domum benedictiõ-  
nem tuam: ut ab õmnibus, in ea in-  
vocãntibus nomen tuum, defensionis  
tuæ auxiliũ sentiãtur.

*Then he adds a prayer commemorating the Immaculate Conception:*

**S**alutãrem hõstiam, quam in sol-  
lemnitate immaculatæ Concep-  
tiõnis beãtæ Virginis Mariæ tibi,

and the Holy Ghost.

As it was in the beginning is now  
and ever shall be, forever and ever.  
Amen.

**A**cept, most Holy Trinity, this  
offering which we are making  
to Thee recalling the Passion, Res-  
urrection, and Ascension of Jesus  
Christ, Our Lord; and in honor of  
blessed Mary, ever Virgin, Blessed  
John the Baptist, the Holy Apostles  
Peter and Paul, and of these and of  
all the Saints; that it may add to their  
honor and aid our salvation; and may  
they intercede in heaven for us who  
honor their memory here on earth.  
Through the same Christ our Lord.  
Amen.

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

**M**ay the Lord receive the Sac-  
rifice from your hands to the  
praise and glory of His Name, for  
our good, and that of all His holy  
Church.

**O** God, Who art the Author of the  
gifts that are to be consecrated  
to Thee, pour forth Thy blessing  
upon this house of prayer, that the  
help of Thy defence may be felt by all  
who here invoke Thy name.

**A**cept, O Lord, the sacrifice of  
salvation which we offer You on  
the feast of the Immaculate Concep-

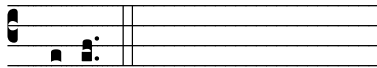
Dómine, offérimus, súscipe et præsta: ut, sicut illam tua grátia præveniénte ab omni labe immúnem profitémur; ita eius intercessióne a culpis ómnibus liberémur. Per Dóminum nostrum Iesum Christum, Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

tion of the Blessed Virgin Mary; and grant that as we profess that she was kept from all taint of evil, by Your anticipating grace, so, through her intercession, may we be freed from all sin. Through Jesus Christ, Thy Son our Lord, Who lives and reigns with Thee, in the unity of the Holy Ghost, God,

*Then he sings the conclusion of the prayers aloud:*

Per ómnia sæcula sæculórum.

For ever and ever.

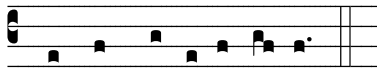


℞. Amen.

℞. Amen.

∨. Dóminus vobíscum.

∨. The Lord be with you.

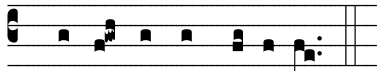


℞. Et cum spí- ri- tu- o.

℞. And with your spirit.

∨. Sursum corda.

∨. Lift up your hearts.

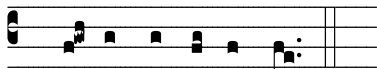


℞. Ha-bémus ad Dómi-num.

℞. We have lifted them up to the Lord.

∨. Grátias agámus Dómino Deo nostro.

∨. Let us give thanks to the Lord, our God.



℞. Dígnum et iustum est.

℞. Such is fitting and right.

*The bishop then sings the Preface of the Canon of the Mass:*

**V**ere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque gratias ágere: Dómine, sancte Pater, omnipotens ætérne Deus : qui hanc oratiónis domum, quam ædificávimus, bonórum ómnium largítor inhábitas, et Ecclé-siam, quam ipse fundásti, incessábili operatióne sanctíficas. Hæc est enim vere domus oratiónis, visibílibus

**I**t is truly fitting and just, right and profitable, for us, always, and everywhere, to give Thee thanks, O Holy Lord, Father Almighty, everlasting God, Who, giver of all good things, dwells in this house of prayer, which we have built, and sanctifies the Church Thou has founded by unceasing work. Indeed, this is a house of prayer, seen in visible buildings, a temple for the



ædificiis adumbrata, templum habitationis gloriæ tuæ, sedes incommutabilis veritatis, sanctuarium æternæ caritatis. Hæc est arca, quæ nos mundi erptos dilúvio, in portum salutis indúcit. Hæc est dilécta et única sponsa, quam acquisívit Christus ságuine suo, quam vivíficat Spíritu suo, cuius in sinu renáti per grátiam tuam, lacte verbi páscimur, pane vitæ roborámur, misericórdiæ tuæ subsidiis confóvemur. Hæc fidéliter in terris, Sponso adiuvánte, militat, et perénniter in cælis, ipso coronánte, triúmphant. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cælestis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

indwelling of Thy glory, the constant seat of truth, the sanctuary of eternal charity. This is the ark leading us, saved from the flood of the world, into the harbor of salvation. This is the beloved and only spouse, whom Christ bought by His own blood, whom He makes live by His Spirit: in whose bosom we are reborn through Thy grace, nursed with the milk of Thy Word, strengthened with the Bread of Life; warmed by the aid of Thy mercy. Fighting faithfully on earth, assisted by her Spouse, and crowned by Him, she has an everlasting victory in heaven. Therefore with the Angels and Archangels, with Thrones and Dominions, and all the hosts of the heavenly army, we sing an unceasing hymn to Thy glory:

*The choir intones, and the faithful then sing the Sanctus, while the bishop and ministers recite it.*

### The Sanctus

I.

**S** ANC- tus,\* Sanc- tus Sanc- tus Dómi-nus De- us Sá-ba- oth

Pleni sunt cæ-li et ter- ra gló- ri- a tu-a. Hosánna in ex- cél- sis. Be-ne- díctus qui vé- nit in nó- mine Dó-mini

Hosánna ex- cél- sis.

Holy, holy, holy! Lord, God of hosts. Heaven and earth are filled with Thy glory: Hosanna in the highest. \* Blessed is He who comes in the name of the Lord. Hosanna in the Highest!

*After the bishop finishes reciting the Sanctus, even while the faithful are still singing, he begins the Canon of the Mass.*

## THE CANON OF THE MASS

*Raising his eyes and hands, then joining his hands and bowing, the bishop kisses the altar and says in a low voice:*

**T**e igitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplíces rogámus, ac pétimus, uti accepta habeas et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offérimus pro Ecclesiá tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro Francíscó et me indígnó servo tuo, et ómnibus orthodoxis, atque cathólicæ et apostólicæ fidei cultóribus.

*Recalling to mind the names of the living faithful for whom he wishes to pray, he continues:*

**M**emento, Dómine, famulórum famularúmque tuarum *N.* et *N.* et ómnium circumstántium, quorum tibi fides cógnota est et nota devótio, pro quibus tibi offérimus: vel qui tibi offérunť hoc sacrificium laudis, pro se suisque ómnibus: pro redemptione animárum suárum, pro spe salutis et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

**C**ommunicántes, et memóriam venerántes, in primis glorióssæ semper Vírginis Maríæ, Genetrícis-Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph eiusdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni:

**T**o Thee, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, Thy Son, our Lord: to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which we offer Thee firstly for Thy holy Catholic Church. Be pleased to grant her peace; guard, unite and govern her throughout the whole world, together with Thy servant Francis our Pope, and me, Thy unworthy servant, and all those who, holding to the truth, hand on the Catholic and Apostolic Faith.

**R**emember, O Lord, Thy servants and handmaids, *N.* and *N.*, and all here present, whose faith and devotion are known to Thee, for whom we, or they themselves, offer to Thee this sacrifice of praise for themselves, their families and friends, for the good of their souls, for the hope of salvation and deliverance from all harm, and who offer their homage to Thee, the eternal, living and true God.

**I**n communion with those whose memory we venerate, firstly the glorious Mary, ever Virgin, Mother of our God and Lord, Jesus Christ, and blessed Joseph, spouse of the same Virgin, the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all of Thy

et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniamur auxilió. Per eúndem Christum, Dóminum nostrum. Amen.

*Extending his hands over the host and chalice, a bell sounds as the bishop says:*

**H**anc igitur oblatiónem servitutis nostræ, sed et cunctae familiæ tuæ, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. Per Christum, Dóminum nostrum. Amen.

*Making the signs of the cross as indicated, he then says:*

**Q**uam oblatiónem tu, Deus, in ómnibus, quæsumus, bene \* díctam, adscríp \* tam, ra \* tam, ratióabilem, acceptabilémque fácere dignéris: ut nobis Cor \* pus, et San \* guis fiat dilectíssimi Filii tui, Iungit manus, Dómini nostri Iesu Christi.

*Taking the host into his hands he raises his eyes upward, then down again, and blesses the host saying:*

**Q**ui pridie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, bene \* dixit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes:

**H**oc est enim Corpus meum.

*The bishop genuflects to the Body of Christ, now present. Then standing again he raises the consecrated host. Replacing the host upon the altar, he again genuflects.*

*Taking the chalice he blesses it, and says:*

**S**ímili modo postquam cœnátum est, accípiens et hunc præclárum Cálicem in sanctas ac venerábiles manus suas: tibi grátias agens, bene \* dixit

Saints; through whose merits and prayers we ask that in all things we may be defended by Thy protecting help. Through Christ our Lord. Amen.

**T**herefore, O Lord, graciously accept this oblation Thy servants make to Thee, and with us Thy whole family; order our days in Thy peace, and command that we be delivered from eternal damnation and counted among the flock of those whom Thou has chosen. Through Christ our Lord. Amen.

**B**e Thou pleased in all respects, we pray Thee, O God, to bless, \* acknowledge, \* and approve, \* this oblation, to perfect it and make it to be acceptable to Thee, so that it may become for us the Body \* and Blood \* of Thy most beloved Son, our Lord Jesus Christ.

**W**ho, on the day before He was to suffer, took bread in His holy and venerable hands, and with eyes raised to heaven, to Thee, O God, His almighty Father, giving Thee thanks, He blessed it, \* broke the bread and gave it to His disciples, saying: Take this all of you and eat of it:

**F**or this is My Body.

**I**n a similar way, when supper was ended, He took this precious chalice in His holy and venerable hands, and giving Thee thanks, He blessed

it, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes :

**H**ic est enim Calix Sanguinis Mei, novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

*And then adds:*

Hæc quotiescúmque feceritis, in mei memóriam faciétis.

*He genuflects as before, elevates the chalice, then returning it to the altar, genuflects again. The bishop continues the Canon, making the signs of the cross as indicated:*

**U**nde et memores, Dómine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab ínferis resurrectionis, sed et in cælos gloriósæ ascensionis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis, hóstiam ✽ puram, hóstiam ✽ sanctam, hóstiam ✽ immaculátam, Panem ✽ sanctum vitæ æternæ, et Calicem ✽ salútis perpétuæ.

**S**upra quæ propítio ac seréno vultu respicere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

*Bowing low, kissing the altar, then making the sign of the cross, he says:*

**S**úppliques te rogámus, omnipotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ: ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui, Cor ✽ pus, et Sán ✽ guinem sumpsérimus, omni benedictióne cælésti et

✽ it and gave the chalice to His disciples, saying: Take and drink all of you:

For this is the chalice of My Blood, of the new and eternal covenant: the mystery of faith: which will be shed for you and for many for the forgiveness of sins.

As often as you do these things, you shall do them in memory of Me.

**T**herefore, O Lord, as we call to mind Thy blessed Passion, the Resurrection from the dead, and glorious Ascension into heaven of Christ, Thy Son, our Lord, we, Thy servants and holy people, offer to Thy glorious majesty from the gifts that Thou has given us, this pure ✽ victim, this holy ✽ victim, this spotless ✽ victim, the holy ✽ Bread of eternal life and the Chalice ✽ of everlasting salvation.

**B**e pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once Thou were pleased to accept the gifts of Thy just servant Abel, the sacrifice of the Patriarch Abraham, and the offering of Thy high priest Melchisedech, a holy sacrifice, a spotless victim.

**I**n humble prayer we ask Thee, Almighty God: command these gifts be borne by the hands of Thy holy Angel to Thy altar on high in the sight of Thy divine majesty, that all of us, who through this participation at the altar receive the most holy Body ✽ and Blood ✽ of Thy Son, may be

grátia repleámur. Per eúndem Christum, Dóminum nostrum. Amen.

filled with every grace and heavenly blessing. Through Christ our Lord. Amen.

*Calling to mind the names of the dead for whom he wishes to pray, he says:*

**M**emento étiam, Dómine, famulórum famularúmque tuárum *N. et N.* qui nos præcessérunt cum signo fidei, et dórmunt in somno pacis. Ispis, Dómine, et ómnibus in Christo quiescéntibus locum refrigérii, lucis pacis ut indúlgeas, deprecámur. Per eúndem Christum, Dóminum nostrum. Amen.

**R**emember also, Lord, Thy servants *N. and N.*, who have gone before us with the sign of faith and rest in the sleep of peace. Grant to them, O Lord, we humbly pray, and to all who sleep in Christ, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

*Gently striking his breast, he says the first three words aloud, then continues quietly:*

**N**obis quoque peccatóribus famúlis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stéphano, 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.

**T**o us, also, Thy servants, who, though sinners, hope in Thy abundant mercies, graciously grant some share and fellowship with Thy holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia and all Thy Saints; admit us, we beseech Thee, into their company, not weighing our merits, but granting us Thy pardon. Through Christ our Lord.

*Again making the sign of the cross over the Body and Blood of Christ, he says:*

**P**er quem hæc ómnia, Dómine, semper bona creas, sancti ✱ ficas, vivi ✱ ficas, bene ✱ dícis et præstas nobis.

**T**hrough Whom, O Lord, Thou continues always to make all these good things, sanctify, ✱ enliven, ✱ bless, ✱ and bestow them upon us.

*Genuflecting, he uncovers the chalice, takes the host, makes with it the sign of the cross, and then elevates the chalice and host together, saying:*

**P**er ip ✱ sum, et cum ip ✱ so, et in ip ✱ so, est tibi Deo Patri ✱ omnipotenti, in unitáte Spíritus ✱ Sancti, omnis honor, et glória,

**T**hrough Him, ✱ with Him, ✱ and in Him, ✱ O God, Almighty Father, ✱ in the unity of the Holy ✱ Ghost, all glory and honor is Thine,

*He covers the chalice, genuflects again, and then finishes the Canon aloud, singing:*

Per ómnia sæcula sæculórum.

For ever and ever.

R̄. Amen.

R̄. Amen.

### The Lord's Prayer

Orémus.

**P**ræcèptis salutáribus móniti, et divina institutióne formáti, audémus dícere:

**P**ater 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 dimitte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem,

*Then all reply, singing:*

℞. Sed líbera nos a malo.

*The bishop in a low voice responds Amen. The subdeacon having brought the paten back to the altar, the deacon takes it, wipes it and gives it to the bishop. During the following prayer, the bishop kisses the paten, places the host upon the paten, uncovers the chalice, genuflects, divides the host in half, and then breaks off a small piece, holding it over the chalice.*

**L**íbera nos, quæsumus, Dómine, ab ómnibus malis, prætéritis, præsentibus et futúris: et intercedénte beáta et gloriósa semper Vírgine Dei Genetríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius pacem in diébus nostris: ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri. Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus,

*He then finishes the prayer aloud, singing:*

Per ómnia sæcula sæculórum.

℞. Amen.

*Making three signs of the cross over the chalice with the particle, he sings:*

℣. Pax Dómini sit semper vobíscum.

℞. Et cum spíritu tuo.

Let us pray.

**A**dmonished by Thy saving precepts and following Thy divine instruction, we boldly say:

**O**ur 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.

**D**eliver us, Lord, we pray, from every evil, past, present and those to come, and through the intercession of the Blessed and Glorious Ever-Virgin Mary, Mother of God, with Thy Blessed Apostles Peter and Paul, Andrew and all the Saints, graciously grant peace in our days, that, by the help of Thy mercy, we may be always free from sin and safe from all distress. Through our Lord Jesus Christ, Thy Son, Who with Thee lives and reigns in the unity of the Holy Ghost, God,

For ever and ever.

℞. Amen.

℣. The Lord's peace be always with you.

℞. And with thy spirit.

*Dropping the particle in the chalice, he says:*

**H**æc commixtio, et consecratio  
Cõrporis et Sanguinis Dõmini  
nostri Iesu Christi, fiat accipientibus  
nobis in vitam æternam. Amen.

**M**ay this mingling and hallow-  
ing of the Body and Blood  
of our Lord Jesus Christ be for us  
who receive it a source of eternal life.  
Amen.

*The chalice is covered, and the ministers genuflect and recite the Agnus Dei, while the choir and faithful sing:*

### The Agnus Dei

I.

**A**gnus De- i, qui tol- lis  
pec- cá- ta mun- di : mi- se- ré- re  
no- bis. Agnus De- i, qui tol- lis pec- cá- ta mu-  
di : mi- se- ré- re no- bis. Agnus De- i, qui tol-  
lis pec- cá- ta mun- di : dona no- bis pa- cem.

Lamb of God, Who takes away the sins of the world, have mercy on us. Lamb of God, Who takes away the sins of the world, have mercy on us. Lamb of God, Who takes away the sins of the world, grant us peace.

*After they finish the recitation of the Agnus Dei, the bishop continues with the prayers, even though the faithful and choir are still singing. The bishop prays:*

**O**m̃ine Iesu Christe, qui dixisti  
Apõstolis tuis: Pacem relinquo  
vobis, pacem meam do vobis: ne res-  
picias peccata mea, sed fidem Ec-  
cl̃esiæ tuæ; eamque secũdum volun-  
tatem tuam pacificare et coadunare  
digneris: Qui vivis et regnas Deus per  
õmnia sæcula sæculõrum. Amen.

**O** Lord Jesus Christ, who said to  
Thy Apostles: Peace I leave you,  
my peace I give you, look not on our  
sins, but on the faith of Thy Church,  
and graciously grant her peace and  
unity in accordance with Thy will.  
Who lives and reigns for ever and  
ever. Amen.

*The bishop kisses the altar and gives the kiss of peace to the ministers, who then give it to all of the clergy, each saying:*

∨. Pax tecum.

℞. Et cum spiritu tuo.

∨. Peace be with you.

℞. And with thy spirit.

*While the clergy exchange the kiss of peace, the bishop continues the prayers before communion, saying in a low voice:*

**O**mine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

**P**ercéptio Corporis tui, Dómine Iesu Christe, quod ego indignus sumere præsumo, non mihi provéniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

*The bishop genuflects, takes the two parts of the host in his hand and says:*

**P**anem coelstem accipiam, et nomen Dómini invocábo.

**O** Lord Jesus Christ, Son of the living God, Who, by the Father's will and cooperation of the Holy Ghost, by Thy death gave life to the world: may this, Thy most sacred Body and Blood, deliver me from all my sins and every evil; that I may cleave always to Thy law, and 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.

**L**et not the partaking of Thy Body, Lord Jesus Christ, which I, though unworthy, presume to receive, be to my judgment and condemnation; but through Thy goodness, may it become a safeguard and an effective remedy, Who lives and reigns with God the Father in the unity of the Holy Ghost, God, forever and ever. Amen.

*The bishop genuflects, takes the two parts of the host in his hand and says:*

**I** will take the Bread of heaven, and I call upon the Name of the Lord.

*Then three times, while bells ring, he strikes his breast, saying:*

**O**mine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

**O** Lord, I am not worthy that Thou should come under my roof. But say the word and my soul will be healed.

*He then makes the sign of the cross with the host in front of him, saying:*

**C**orpus Dómini nostri Iesu Christi custódiat animam meam in vitam ætérnam. Amen.

**M**ay the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

*Bowing low, he consumes the host. Then after a few moments of reflection, he uncovers the chalice, genuflects, purifies the paten, and says:*

**Q**uid retribuam Dómino pro omnibus, quæ retribuit mihi? Cálícem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo

**W**hat return shall I make to the Lord for all He has given me? I will take the chalice of salvation, and I will call upon the Name of the Lord.



Dóminum, et ab inimícis meis salvus  
ero.

Praising will I call upon the Lord and  
I shall be saved from my enemies.

*He then makes the sign of the cross with the chalice in front of him, saying:*

**S**anguis Dómini nostri Iesu Christi  
custódiat ánimam meam in vitam  
ætérrnam. Amen.

**M**ay the Blood of our Lord Je-  
sus Christ preserve my soul  
to life everlasting. Amen.

*He then drinks from the chalice, which is afterward covered by the deacon. Then the deacon and subdeacon go to the outside corners of the altar and the deacon sings the Confiteor on behalf of the faithful who will receive Communion:*

**C**onfíteor Deo omnipoténti,  
beátæ Mariæ semper Virgini,  
beáto Michaéli Archángelo, beáto  
Ioánni Baptístæ, sanctis Apóstolis  
Petro et Paulo, ómnibus Sanctis, et  
tibi, pater: quia peccávi nimis cogi-  
tatióne, verbo et opere: mea culpa,  
mea culpa, mea máxima culpa. Ideo  
precor beátam Mariam semper Virginem,  
beátum Michaélem Archángelum,  
beátum Ioánnem Baptístam,  
sanctos Apóstolos Petrum et Pau-  
lum, omnes Sanctos, et te, pater,  
orare pro me ad Dóminum, Deum  
nostrum.

**I** confess to Almighty God, to  
Blessed Mary ever Virgin, Blessed  
Michael the Archangel, Blessed John  
the Baptist, the Holy Apostles Peter  
and Paul, all the angels and saints,  
and you father, that I have sinned  
exceedingly in thought, word, deed:  
through my fault, through my fault,  
through my most grievous fault, and I  
ask Blessed Mary ever Virgin, Blessed  
Michael the Archangel, Blessed John  
the Baptist, the Holy Apostles Peter  
and Paul, all the Angels and Saints,  
and you father, to pray for me to the  
Lord our God.

*Turning toward the faithful, the bishop says:*

**M**isereátur vestri omnipotens  
Deus, et, dimíssis peccátis  
vestris, perdúcat vos ad vitam ætérr-  
nam.

**M**ay Almighty God have mercy  
on you, forgive you your sins,  
and bring you to everlasting life.

R̄. Amen.

R̄. Amen.

**I**ndulgéntiam, absolutionem et re-  
missiónem peccatórum vestrórum  
tribuat vobis omnipotens et miséri-  
cors Dóminus.

**M**ay the Almighty and Merciful  
Lord grant to you the pardon,  
absolution, and remission of your  
sins.

R̄. Amen

R̄. Amen

*The bishop turns toward the altar, takes the ciborium and turning toward the faithful, raises a single host for adoration. He says aloud:*

**E**cce Agnus Dei, ecce qui tollit  
peccáta mundi.

**B**ehold the Lamb of God, He  
who takes away the sins of the  
world.

*He then says three times the prayer Domine, non sum dignus, from the previous page.*

*Communion is then distributed: first to servers, then clergy, then the faithful. For those unfamiliar with the traditional Communion practices, please see the notes in the Appendix on page 139.*

*During the distribution of Communion, the choir sings the Communion antiphon, and may also add other psalms, hymns and songs in the Latin language.*

*When Communion is finished, the bishop returns to the altar, deposits the ciborium of hosts into the tabernacle and closes it. He purifies the paten and communion plates, and then the subdeacon pours wine into the chalice to cleanse it, while the bishop says:*

**Q**uod ore sumpsimus, Dómine, pura mente capiámus: et de munere temporáli fiat nobis remédium sempitérnium.

**W**hat has passed our lips as food, Lord, may we possess in purity of heart, that what is given to us in time, be our healing for eternity.

*The bishop consumes the wine. The subdeacon then pours a small amount of wine and then water over the bishop's fingers into the chalice to purify his fingers. The bishop says:*

**C**orpus tuum, Dómine, quod sumpsi, et Sanguis, quem portávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

**O** Lord, May Thy Body I have eaten, and Thy Blood I have drunk, cleave to my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed. Who lives and reigns, world without end. Amen.

*The subdeacon purifies the chalice, then placing the linens on the chalice he covers it with the veil and removes it to a side table.*

*The bishop goes to the Epistle side of the altar, and there quietly reads the Communion Antiphon.*

### The Communion Antiphon (Mt. 21. 13, 7. 8)

**D**omus mea domus oratiónis vocábitur, dicit Dóminus: in ea omnis, qui petit, áccipit; et qui quærit, invenit; et pulsánti aperiétur, alleluía.

**M**y house shall be called a house of prayer, says the Lord: in it he who asks, will receive; who seek, will find; who knock, will have the door opened to him, alleluia.

*Returning to the center of the altar, he kisses it and turns to the faithful, singing:*

☩. Dóminus vobiscum.

☩. The Lord be with you.

℞. Et cum spírítu túo.

℞. And with thy spirit.

*He then sings the prayer after Communion assigned for the Mass.*

### The Postcommunion

Orémus.

Oratio.

Let us pray.

Prayer.

**Q**uæsumus, omnípotens Deus: Quot in hoc loco, quem nómini

**W**e pray Thee, Almighty God, in this place, which we, though

tuo indígni dedicávimus, cunctis  
peténtibus aures tuæ pietátis ac-  
cómmodes.

unworthy, have dedicated to Thy  
name, Thou would hear all who make  
their petitions known to Thee.

*Then adding a prayer in honor of the Immaculate Conception, in whose honor the church was dedicated, he sings:*

**S**acraménta quæ súmpsimus,  
Dómine, Deus noster: illíus in  
nobis culpæ vúlnera réparent; a qua  
immaculátam beátæ Mariæ Concep-  
tiónem singularíter præservásti. Per  
Dóminum nostrum Iesum Christum,  
Fílium tuum: qui tecum vivit et reg-  
nat in unitáte Spíritus Sancti Deus,  
per ómnia sæcula sæculórum.

R̄. Amen.

**M**ay the sacrament we have re-  
ceived, O Lord our God, heal  
in us the wounds of that sin from  
which by a singular privilege, You kept  
immaculate the conception of blessed  
Mary. Through Jesus Christ, Thy Son  
our Lord, Who lives and reigns with  
Thee, in the unity of the Holy Ghost,  
God, for ever and ever.

R̄. Amen.

*Returning to the center of the altar, the bishop kisses it, turns to the faithful and sings:*

Ψ. Dóminus vobiscum.

R̄. Et cum spíritu túo.


Ψ. The Lord be with you.

R̄. And with thy spirit.

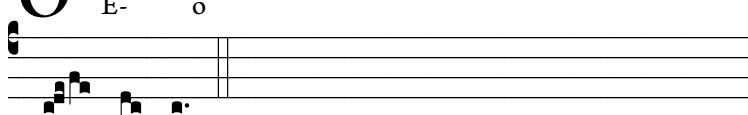
*Then the deacon turns toward the faithful and sings:*

Ψ. Ite, missa est.

Ψ. Go, you are sent forth.

R̄.  R̄. Thanks be to God.

**O** E- o



grá- ti- as.

*The bishop, turning again toward the altar, thanks God, saying:*

**P**láceat tibi, sancta Trínitas,  
obséquium servitútis meæ: et  
præsta; ut sacrificium, quod óculis  
tuæ maiestátis indígnus óbtuli, tibi  
sit acceptábile, mihíque et ómni-  
bus, pro quibus illud óbtuli, sit, te  
miseránte, propitiábile. Per Chris-  
tum Dóminum nostrum. Amen.

**M**ay this act I have performed be  
pleasing to Thee, most Holy  
Trinity, and grant this sacrifice which  
I, though unworthy, have offered in  
the sight of Thy Majesty, may be ac-  
ceptable, and in Thy mercy obtain  
forgiveness for me and all for whom  
I have offered it. Through Christ our  
Lord. Amen.

*The bishop then receives his mitre and crozier and gives his blessing to the faithful:*

℣. Sit nomen Dómini benedíctum.  
℞. Ex hoc nunc et usque in sæculum.

℣. May the Lord's name be blessed.  
℞. Now and forever.

℣. Adiutorium nostrum in nómine Dómini.

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

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

℣. Benedícat vos, omnipóten's Deus, Pater, \* et Fílius, \* et Spiritus \* Sanctus.

℣. May the Almighty God bless you, Father, \* Son \* and Holy \* Ghost.

℞. Amen.

℞. Amen.

*The Assistant Priest then publishes the Indulgence granted to the faithful for attending this ceremony.*

**R**euerendíssimus in Christo Pater et Dóminus, Dóminus Bernardus Fellay, Dei et Apostólicæ Sedis grátia episcopus auxiliáris Fraternalitátis Sacerdotális Sancti Pii Décimi dat et concédit ómnibus ecclésiám hanc et altária hæc visitántibus hódie indulgéntiam plenáriam in forma Ecclésiæ consuéta. Rogáte Deum pro felíci statu Sanctíssimi Dómini nostri Francisci divína Providéntia Papæ, Dominationis suæ Reuerendíssimæ, et sanctæ Matris Ecclésiæ.

**T**he Most Reverend in Christ, His Lordship Bernard Fellay, by the grace of God and favor of the Holy See, auxiliary bishop of the Priestly Society of Saint Pius the Tenth, grants to all the faithful who today visit this church and these altars a plenary indulgence according to the usual norms of the Church. You will, therefore pray to God for the welfare of our most Holy Father Francis, by Divine Providence the Pope, for His Excellency the Most Reverend Bishop, and for our holy Mother, the Church.

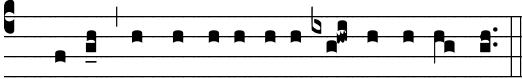
*The hymn Te Deum, on p. 40, is then sung as a hymn of Thanksgiving for the consecration of the Church. The ministers and clergy then recess out of the Church.*

*The faithful are encouraged to stay for a few minutes after the end of Mass, if possible, to make prayers of thanksgiving for Communion and for this ceremony.*

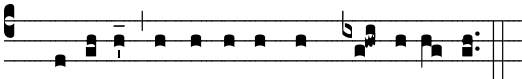
**Recessional:** *The Immaculata Hymn*, page 140.

## FIRST VESPERS FOR THE DEDICATION OF A CHURCH

The bishop, ministers and clergy process into the church. The bishop and ministers stop at the altar and kneel for a short time, before going to the throne. The bishop, signing himself with the sign of the cross in the usual way, sings:



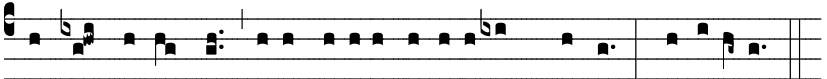
Ψ. De-us in adiu-tó-rium meum inténde.



℞. Dómine, ad adiu-vándum me festí- na.



Glóri-a Patri, et Fíli-o, et Spi-ri- tu-i Sancto. Sicut érat in príncipi-o,

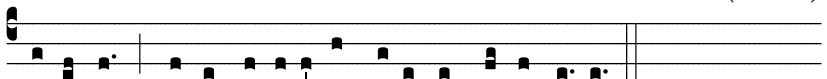


et nunc, et semper, et in sácula sæcu-lórum. Amen. Alle-lu- ia.

The bishop intones the first antiphon, then all sing it to the end.



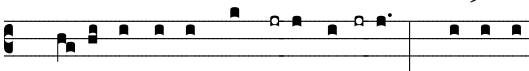
Holy is Thy house, O Lord, and must needs be holy un- til the end of time, alleluia. (Ps. 92. 5)



ti-túdo, in longi- túdinem di- é-rum, al-le- lú- ia.

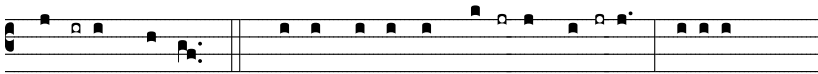
Cantors intone the first half of the first verse, which is continued by the bishop's side of the church, and the rest of the verses are alternated between the sides.

### PSALM 109



The Lord said to my Lord: "Sit Thou at my right hand.

I. Di- xit Dóminus Dómino me- o : \* "Se- de a



**dex- tris me-** is. 2. Donec ponam ini- **mí-** cos **tu-** os : etc.

2. Donec ponam inimicos tuos : \* scabellum pedum tuorum."

2. While I make Thy enemies a footstool under Thy feet."

3. Virgam virtutis tuæ emittet Dominus ex Sion: \* dominare in medio inimicorum tuorum.

3. The Lord will make Thy empire spring up like a branch out of Sion; Thou art to bear rule in the midst of Thy enemies.

4. Tecum principium in die virtutis tuæ in splendore sanctorum: \* ex utero ante luciferum genui te.

4. From birth, a princely state shall be Thine, holy, glorious; Thou art my Son, born as dew before the day-star rises.

5. Iuravit Dominus, et non penitebit eum: \* Tu es sacerdos in æternum secundum ordinem Melchisedech.

5. The Lord has sworn an oath there is no retracting; Thou art a priest forever in the line of Melchisedech.

6. Dominus a dextris tuis, \* confrégit in die iræ suæ reges.

6. At thy right hand, the Lord will beat down kings in the day of his vengeance.

7. Iudicabit in nationibus, implebit ruinas: \* conquassabit capita in terra multorum.

7. He will pass sentence on the nations: heap high the bodies, scatter far and wide the heads of the slain.

8. De torrente in via bibet: \* propterea exaltabit caput.

8. Let him but drink of the brook by the wayside; he will lift up his head in victory.

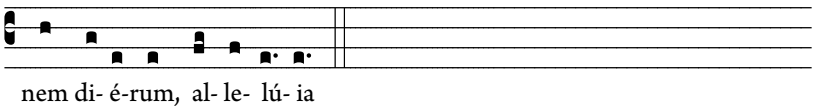
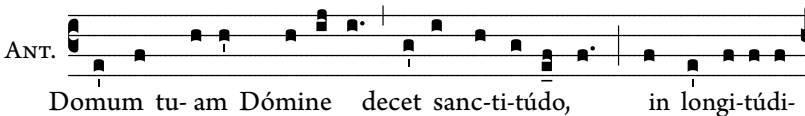
9. Glória Patri et Fílio: \* et Spirítui Sancto.

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

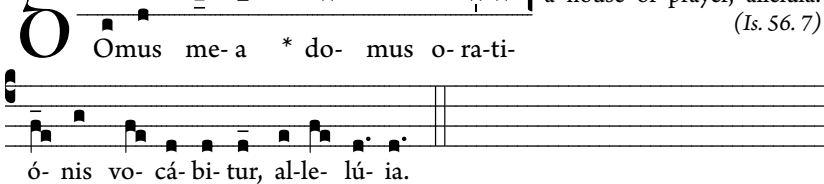
10. Sicut erat in principio et nunc et semper: \* et in sæcula sæculorum. Amen.

10. As it was in the beginning, is now and shall always be, forever and ever. Amen.

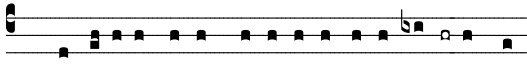
*The antiphon is then repeated by all. This pattern is continued for all of the psalms.*



ANT. 2  
I. D<sup>2</sup>  My house shall be called a house of prayer, alleluia. (Is. 56. 7)

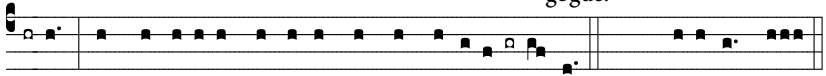


## PSALM 110



I will praise Thee, O Lord,  
with my whole heart; among  
just men: and in the syna-  
gogue.

1. Confitebor ti-bi Dómine in toto cor- de me-



o: \* in consí-li- o iustórum et congrega-ti- ó-ne. *Flexa:* su-órum †

2. Magna ópera Dómini: \* exquisíta in  
omnes voluntátes eius.

2. Great are the works of the Lord,  
studied by all who delight in them.

3. Confessio et magnificentia opus  
eius: \* et iustitia eius manet in sǽculum  
sǽculi.

3. Splendid and majestic is His work,  
and His righteousness endures forever  
and ever.

4. Memóriam fecit mirábilium suo-  
rum, † miséricors et miserátor Dómi-  
nus: \* escam dedit timentibus se.

4. He makes His wonders to be remem-  
bered; the Lord is merciful and compas-  
sionate; He feeds them who fear Him.

5. Memor erit in sǽculum testaménti  
sui: \* virtútem óperum suórum an-  
nuntiábit populo suo.

5. He will always remember His cov-  
enant. He has made known to His  
people the power of His works.

6. Ut det illis hæreditátem géntium: \*  
ópera mánuum véritas et iudícium.

6. To give them as inheritance the na-  
tions; His handiwork is truth and justice.

7. Fidélia ómnia mandáta eius: † con-  
firmáta in sǽculum sǽculi: \* facta in  
veritáte et æquitáte.

7. Faithful His precepts: confirmed  
forever and ever; made in truth and  
equity.

8. Redemptiónem misit populo suo: \*  
mandávit in ætérnum testaméntum tuum.

8. He has sent redemption to His people,  
and ordained His covenant to last forever.

9. Sanctum et terríbile nómen eius: \*  
ínítium sapiéntiæ timor Dómini.

9. Holy and fearsome His name: The fear  
of the Lord is the beginning of wisdom.

10. Intelléctus bonus ómnibus facién-  
tibus eum: \* laudátio eius manet in  
sǽculum sǽculi.

10. A true understanding for those who  
follow and do such things; His praise en-  
dures forever and ever.

11. Glória Patri et Fílio: \* et Spíritui  
Sancto.

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

12. Sicut erat in princípío et nunc et  
semper: \* et in sǽcula sǽculórum.  
Amen.

12. As it was in the beginning, is now  
and shall always be, forever and ever.  
Amen.

ANT. 3

*I. f*

**H** Æc est domus Dómi-ni \* firmi-ter

This is the house of the Lord,  
firmly built: well founded  
upon a firm rock, alleluia.



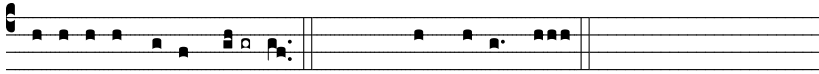
æ-di-fi-cá-ta : bene fundá-ta est supra firmam petram, al-le-lú-ia.

## PSALM III



Blessed is the man that fears the Lord: he will greatly delight in His commandments.

1. Be-átus vir qui **ti-** met **Dó-**minum: \* in man-



dá-tis e-ius *vo-let-* **ni-** mis. *Flexa:* cómmodat †

2. Potens in terra erit **semen eius:** \* generatio rectorum **benedicétur.**

2. His descendants will be mighty on earth; the upright generation, blessed.

3. Glória et divitiæ in **domo eius:** \* et iustitia eius manet in **sæculum sæculi.**

3. Wealth and riches are in his house, and his righteousness endures forever.

4. Exórtum est in ténebris **lumen rectis:** \* miséricors, et miserátor et iustus.

4. Light arises in the darkness for the upright; he is gracious and compassionate and righteous.

5. Iucúndus homo qui miserétur et cómmodat, † dispónet sermónes in iudício: \* quia in ætérnum non *com-movébitur.*

5. Acceptable is the man who is gracious and lends; he will justly measure his words: for he will not be shaken forever.

6. In memória ætérna erit **iustus:** \* ab auditióne mala *non timébit.*

6. The just will always be remembered: he will not fear evil tidings.

7. Parátum cor eius speráre in Dómino: † confirmátum **est** cor eius: \* non commovébitur donec despiciat inimícos suos.

7. His heart is ready: trusting in the Lord: His heart is upheld, he will not fear, until he looks down upon his enemies.

8. Dispérsit, dedit paupéribus: † iustítia eius manet in **sæculum sæculi:** \* cornu eius *exaltábitur in glória.*

8. He has given freely to the poor, his righteousness endures forever; his horn will be exalted in honor.

9. Peccátor vidébit, et irascétur: † déntibus suis fremet **et tabéscet:** \* desidérium peccatórum *períbit.*

9. The wicked will see it and be vexed, he will gnash his teeth and melt away; the desire of the wicked will perish.

10. Glória **Patri** et **Fílio:** \* et **Spirítui Sancto.**

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

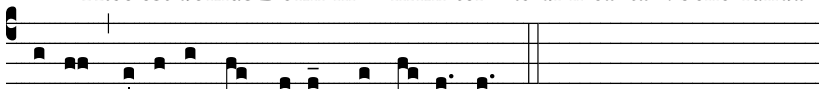
11. Sicut erat in princípío et **nunc** et **semper:** \* et in **sæcula sæculórum.** Amen.

11. As it was in the beginning, is now and shall always be, forever and ever. Amen.



ANT.

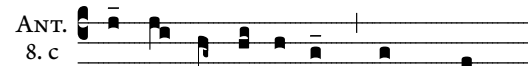
Hæc est domus Dómi-ni firmi-ter æ-di-fi-cá-ta : bene fundá-



ta est supra firmam petram, al-le-lú-ia.



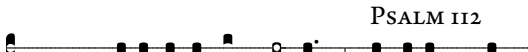
ANT. 8. c



The house of the Lord has been well founded upon a firm rock, alleluia.

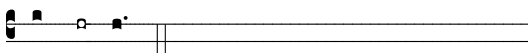
**B** E-ne fundá-ta est \* domus Dómi-  
ni supra firmam pé-tram, al-le-lú-ia.

PSALM II 2



Praise the Lord, ye children, praise the Name of the Lord.

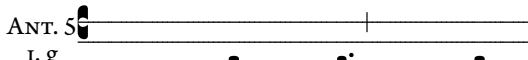
1. Laudáte pu-éri **Dó**-minum: \* laudáte *nomen*



**Dó**-mi-ni.

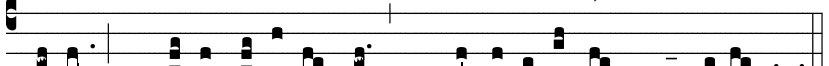
- |  |  |
|--|--|
| 2. Sit nomen Dómini benedíctum: * ex hoc nunc, et usque in <i>sæculum</i> .  | 2. Blessed be the Name of the Lord: now and forever.   |
| 3. A solis ortu usque ad occásum: * laudábile <i>nomen</i> Dómini.   | 3. From the rising to the setting of the sun, the Lord's Name is worthy of praise.                           |
| 4. Excélsus super omnes gentes Dóminus: * et super cælos <i>glória eius</i> .                                      | 4. The Lord is high over all the nations: and His glory is above the heavens.                                |
| 5. Quis sicut Dóminus Deus noster qui in altis <i>hábitat</i> : * et humília réspicit in cælo et in <i>terra</i> . | 5. Who is like the Lord our God, who dwells on high, and looks down upon the low things of heaven and earth. |
| 6. Suscitans a terra <i>ínopem</i> : * et de stercore <i>érigens páuperem</i> :                                    | 6. Raising up the needy from the earth, the poor from the dunghill:  |
| 7. Ut cóllocet eum cum princípibus, * cum princípibus <i>pópuli sui</i> .  | 7. To place them among princes, yea, among the rulers of His people.   |
| 8. Qui habitáre facit stérilem in <i>dómo</i> : * matrem <i>filiórum lætántem</i> .                                | 8. Who makes the barren to dwell in a house; joyful as a mother of children.                                 |
| 9. Glória Patri et Fílio: * et Spíritui Sancto.  | 9. Glory be to the Father and the Son, and the Holy Ghost.   |
| 10. Sicut erat in principio et <b>nunc</b> et <b>semper</b> : * et in <i>sæcula sæculórum</i> . Amen.              | 10. As it was in the beginning, is now and shall always be, forever and ever. Amen.                          |

ANT. 5. g

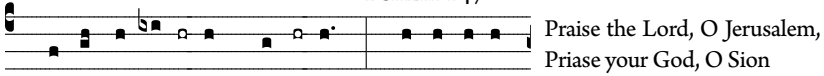


All thy walls shall be precious stones, and the towers of Jerusalem shall be built with jewels, alleluia.

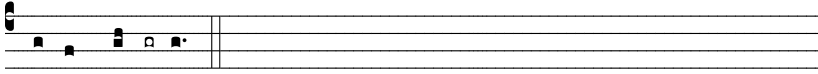
**L** Á-pi-des pre-ti-ó-si \* omnes muri  
tu- i, et tures Ie-rú-sa-lem gemmis æ-di-fi-ca-búntur, alle-lú-ia.



## PSALM 147



1. Lauda, Ie-**rú**-salem, **Dó**minum : \* lauda De-um



tu-um **Si**-on.

2. Quoniam confortávit seras portárum tuárum \* benedíxit filiis tuis in te.

3. Qui pósuit fines tuos pacem, \* et ádipe fruménti sátiat te.

4. Qui emíttit elóquium suum terræ: \* velóciter currit sermo eius.

5. Qui dat nivem sicut lanam: \* nébulam sicut cinerem spargit.

6. Mittit crýstallum suam sicut buccéllas: \* ante fáciem frígoris eius quis sustinébit?

7. Emíttet verbum suum, et liquefáciat ea: \* flabit spíritus eius, et fluent áquæ.

8. Qui annúnciat verbum suum Iacob: \* iustítias, et iudícia sua Israël.

9. Non fecit táliter omni natióni: \* et iudícia sua non manifestávit eis.

10. Glória Patri et Fílio: \* et Spíritui Sancto.

11. Sicut erat in princípío et nunc et semper: \* et in sæcula sæculórum. Amen.

2. For He strengthens the bars of your gates, and He blesses your citizens.

3. He makes peace within your borders, and fills you with the finest wheat.

4. He sends His commandments upon the earth; His word goes out swiftly.

5. He gives snow, white as wool, and sprinkles the frost like ash.

6. He casts for His ice as morsels of food, and who can endure to stand in His cold?

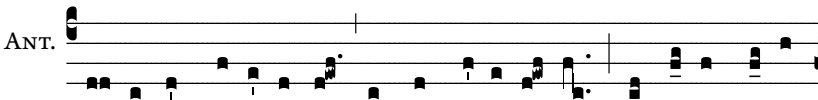
7. He but speaks and they are melted; He makes the wind blow, the waters flow.

8. He speaks His word to Jacob, and His commands and judgments to Israel.

9. Not so with any other nation: they have not known His judgments.

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

11. As it was in the beginning, is now and shall always be, for ever and ever. Amen.



Lá-pi-des pre-ti-ó-si \* omnes muri tu-i, et turres Ie-rú-



sa-lem gemmis æ-di-fi-ca-bún-tur.

*All rise. The Subdeacon sings the short chapter.*

### The Short Chapter (Apoc. 21. 2)

**V**idi civitátem sanctam Ierúsalem novam, † descendéntem de

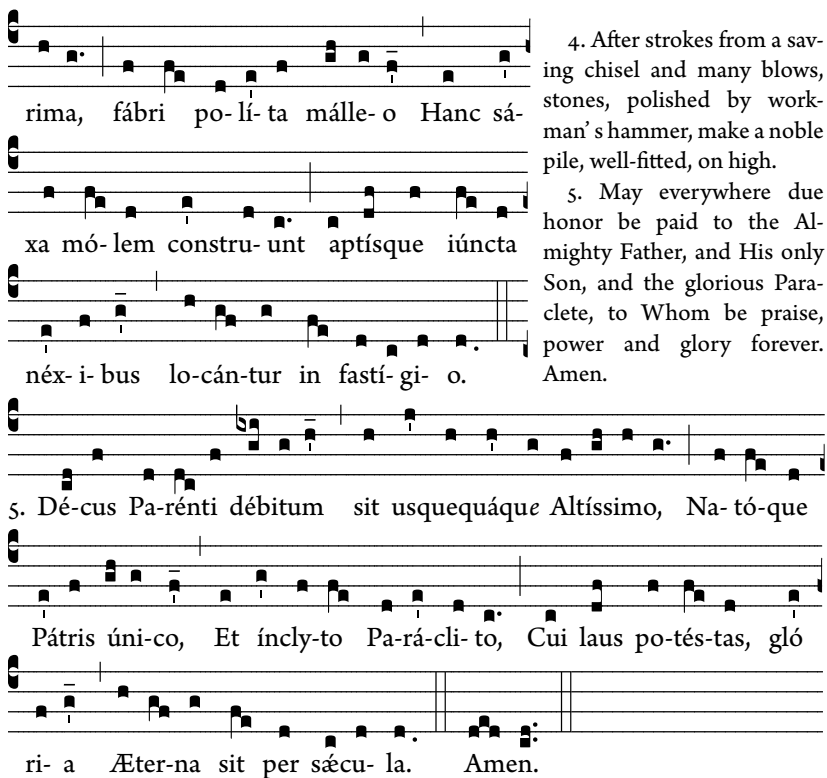
**I**saw the holy city, the new Jerusalem, sent down by God from heav-

cælo a Deo, \* parátam sicut sponsam en, clothed in readiness, like a bride  
ornátam viro suo. adorned to meet her husband.

## HYMN

I. **C** **Æ**-léstis urbs Ié-rú-sa-lem, Be-  
 á-ta pá-cis ví-si-o, quæ cé-l-sa de vivén-  
 tibus sáxis ad ástra tólle-ris, Sponsæque  
 ri-tu cínge-ris mílle Angeló-rum mílli-  
 bus. 2. O sorte nup-ta próspe-ra, Dotá-ta Pá-tris gló-ri-a, re-  
 spér-a Spónsi gráti-a, re-gí-na formo-síssi-ma, Christo iu-gá-  
 ta Prínci-pi, Cæ-li co-rúsca cí-vi-tas. 3. Hic margá-ri-tis émi-  
 cant, pa-téntque cúntis ósti-a : virtú-te namquam præ-ví-a  
 Mortá-lis il-luc dú-ci-tur, amó-re Chris-ti pérci-tus torménta  
 quísqvis sústinet. 4. Scálpri sa-lúbris ícti-bus Et tunsí-ó-ne plu-

1. Heavenly city, Jerusa-  
 lem, called vision of peace,  
 built of living stones, rising  
 to the very stars, like a bride  
 by a million angels.  
 2. O how happily wed!  
 With the Father's glory as  
 dowry, and the grace of your  
 Spouse, most lovely Queen  
 united to Christ the King, re-  
 splendent city of heaven.  
 3. The gates, glittering with  
 pearls, are open to all; thither  
 are led those who are virtu-  
 ous, and urged by the love of  
 Christ, willingly endure tor-  
 ments.



4. After strokes from a saving chisel and many blows, stones, polished by workman's hammer, make a noble pile, well-fitted, on high.

5. May everywhere due honor be paid to the Almighty Father, and His only Son, and the glorious Paraclete, to Whom be praise, power and glory forever. Amen.

rima, fábrī po-lí-ta málle-o Hanc sá-  
xa mó-lem constru-unt aptisque iúncta  
néc-i-bus lo-cán-tur in fastí-gi-o.

5. Dé-cus Pa-rénti débitum sit usquequáque Altíssimo, Na-tó-que  
Pátris úni-co, Et ínclý-to Pa-rá-cli-to, Cui laus po-tés-tas, gló-  
ri-a Æter-na sit per sá-cu-la. Amen.

Ψ. Hæc est domus Dómini fírmiter  
ædificáta, allelúia.

℞. Bene fundáta est supra fírmam pe-  
tram, allelúia.

Ψ. This is the house of the Lord,  
firmly established, alleluia.

℞. It is well-grounded upon a solid  
rock, alleluia.

### Magnificat Antiphon



1. g

**S** ANCTI-fi-cá-vit\* Dóminus ta-  
berná-cu-lum su-um: qui-a hæc est do-  
mus De-i, in qua invo-cá-tur nomen e-ius de quo scríptum

The Lord has hallowed His dwelling; for this is the house of God; there they call on His Name, of which it is written: And My Name shall be there, saith the Lord, alleluia.

(2 Chron. 7. 16)

est: Et e-rit nomen me-um i-bi, di-cit Dómi-nus, al-le-  
lú-ia.

## CANTICLE OF THE BLESSED VIRGIN

1. Magni-ficat \* a- 2. Et exsultá-vit spi-ri-tus me-us: \* in De-o ior.  
nima me-a DÓ-mi-num. salu-tá-ri me-o.

3. Quia respéxit humilitátem *ancillæ suæ*: \* ecce enim ex hoc beátam me dicent omnes generatiónes.

4. Quia fecit mihi *magna qui potens* est: \* et sanctum *nomen eius*.

5. Et misericórdia eius a progénie *in progénies*: \* timéntibus eum.

6. Fecit poténtiam in *bráchio suo*: \* dispérsit supérbos mente *cordis sui*.

7. Depósuit *poténtes de sede*: \* et exaltávit *húmiles*

8. Esuriéntes *implévit bonis*: \* et dívites dimísit *inánes*.

9. Sucépit Israël *puérum suum*: \* recordátus misericórdiæ *suæ*.

10. Sicut locútus est *ad patres nostros*: \* Abraham et sémini eius *in sæcula*.

3. For He has looked upon the lowliness of His handmaid: behold, from this day all generations will call me blessed.

4. For He who is mighty, Whose name is holy, has wrought for me His wonders.

5. He has mercy upon those who fear Him, from generation to generation.

6. Valiant is He in the arm's strength; the proud cast astray in the heart's conceit.

7. He has put down the mighty from their seat, and exalted the lowly.

8. He has filled the hungry, and sent the rich away empty-handed

9. He has protected His servant Israel, remembering His merciful design.

10. As He promised our fathers, Abraham and his posterity for evermore.

*The Magnificat is here interrupted until the end of the incensation. Then the cantors intone the Gloria Patri, and the antiphon is repeated.*

11. Glória Patri et *Fílio*: \* et Spiritui *Sancto*.

12. Sicut erat in *príncipio et nunc et semper*: \* et in *sæcula sæculórum*. Amen.

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

12. As it was in the beginning, is now and shall always be, forever and ever. Amen.

Ψ. Dóminus vobíscum.  
 R̄. Et cum spírítu túo.

Ψ. The Lord be with you.  
 R̄. And with thy spirit.

### The Prayer

Orémus.  
**O**eus, qui invisíbiliter ómnia cónfines, et tamen pro salúte géneris humáni signa tuæ poténtiæ visíbiliter osténdis: † templum hoc poténtia tuæ inhabitatiónis illústra, et concéde; ut omnes, qui huc deprecáturi convéniunt, \* ex quacúmque tribulatióne ad te clamáverint, consolatiónis tuæ beneficia consequántur. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia sǎcula sǎculórum.


R̄. Amen.


Ψ. Dóminus vobíscum.  
 R̄. Et cum spírítu túo.

*The cantors sing :*

Ψ. Benedicámus Dómino.

Ψ. Let us bless the Lord.

R̄.  
 2.  R̄. Thanks be to God.

**O** E- o grá-  
  
 ti- as.

*The bishop then receives his mitre and crozier and gives his blessing to the faithful:*

Ψ. Sit nomen Dómini benedíctum.  
 R̄. Ex hoc nunc et usque in sǎculum.

Ψ. May the Lord's name be blessed.  
 R̄. Now and forever.

Ψ. Adiutorium nostrum in nómine Dómini.

Ψ. Our help is in the Name of the Lord.

R̄. Qui fecit cælum et terram.

R̄. Who made heaven and earth.

Ψ. Benedícat vos, omnipótens Deus, Pater, \* et Fílius, \* et Spírítus \* Sanctus.

Ψ. May the Almighty God bless you, Father, Son and Holy Ghost.

R̄. Amen.

R̄. Amen.

## APPENDIX

*Including a commentary of a church consecration, some blessings, a brief history of St. Mary's, and a short description of the Society of Saint Pius X.*

### COMMENTARY ON CHURCH CONSECRATIONS

#### Exterior Purification of the Church

Before the dedication begins, the church is emptied of people (except for a solitary deacon) and its doors are closed. In this state it represents the condition of the human race after the Fall, empty of God's presence, and barred from returning to its former felicity. The atmosphere, therefore, is one of penitence and humble expectation of the redeemer to come. Those involved in the dedication exhibit this spirit of penance by fasting and keeping watch the day before the consecration.<sup>1</sup>

If we consider the church as the terrestrial paradise (and state of innocence) from which Adam and Eve were expelled, the deacon guarding the church reminds us of the cherubim and fiery sword stationed at the entrance of the garden of Eden (Gen 3:24).

The bishop comes to the church as Our Lord Jesus Christ came to the desolate human race. As the bishop puts on his vestments, the Word invested Himself with our human nature, coming in the likeness of sinful flesh, in order to restore to us our lost innocence and open to us the gates of heaven.

The bishop does not enter the church immediately; first he must purify the exterior. Here the closed church represents the soul that shuts herself off from Christ, and the sprinkling of the exterior represents the abundance of actual graces which God showers on the soul to dispose it for conversion.

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1 In the older (pre-'62) rite, the bishop and his ministers would pray the penitential psalms as they vested; and, before the bishop would purify the church, he first sprinkled himself and the people around him with holy water, while the schola sang the verse *Asperges me*. Inasmuch as the closed church represents heaven, we are reminded that nothing defiled can enter therein (Apoc 21:27). We must have pure hearts if we want to see God (Mt 5:8) – and to attain this interior purity, we must wash away our sins with tears and acts of expiation.

Throughout the dedication ceremony, the bishop uses a special type of water, which is called Gregorian water, because it was prescribed by Pope Gregory the Great for the purification of churches and altars (PL 78:152ff). This water, in which ashes and salt, water,<sup>2</sup> and wine are mixed together, is reminiscent of the lustral water used for purifications in the Old Testament (Num 19:9), wine being substituted for the blood used in the Jewish rituals. The mixture has an additional signification: for the water and wine represent the humanity and divinity of Our Lord; the ashes and salt, His death and resurrection. It is by uniting these apparently discordant elements that Christ accomplished the work of our redemption.

### Entrance into the Church

Having encircled the church once, the bishop stops at its entrance and strikes the door with his staff. Formerly, he had to attempt an entrance three times, repeating the sprinkling of the walls before each attempt. This repetition reminds us of the energetic perseverance that is necessary for salvation. *Strive to enter by the narrow gate* (Lk 13:24). *The kingdom of heaven suffers violence, and the violent bear it away* (Mt 11:12). It also reminds us never to despair of the conversion of a soul, since the soul's conversion may depend on our perseverance in praying for it.<sup>3</sup>

The bishop tells the deacon within: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in" (Psalm 23). This is an excerpt from the psalm that King David composed when he brought the Arc of the Covenant into Jerusalem and placed it on Mount Sion. The bishop is about to enter into the church, and Jesus Christ is about to enter into the human soul.

The bishop traces a cross on the threshold, ordering the devil to flee, and wishing peace to the house, *Pax huic domui*, as the Apostles were instructed to say whenever they entered a house of the faithful during their missionary

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2 The prayer for the exorcism of the water is particularly beautiful: *I exorcize thee, creature of water, in the name of God the Father, and of the Son, and of the Holy Ghost, that thou mayest repel the devil from the bounds of the just, lest he be in the shadows of this church and altar. And Thou, Lord Jesus Christ, pour the Holy Ghost upon this Thy church and altar; that it may be beneficial unto the health of the bodies and souls of those who adore Thee and magnify Thy name among the nations: and that the incredulous of heart may be converted unto Thee, and have no other God besides Thee, the only Lord, Who wilt come to judge the living and the dead, and the world by fire. Amen.*

3 "Behold I stand at the door and knock. If anyone hears my voice, and opens to me, I will come in to him and dine with him, and he with me" (Apoc 3:20). This is how Christ represents Himself, knocking at the door of the sinner's conscience.



rounds (Mt 10:12). Jesus Christ has been struggling with Satan for possession of the soul, and now, through the power of the Cross, He achieves it. Satan was “the strong man armed,” but Jesus is “the stronger one” who comes and, shattering the false peace of Satan’s hitherto uncontested regime, strips the devil of the arms in which he confided, and distributes his spoils (Lk 11:21-22).

### Interior Purification of the Church

Immediately upon entering the church, all kneel down for the Litany of the Saints, which liturgically denotes penitential supplication. The magnitude of the work ahead of us calls for the special intercession of our heavenly patrons.

After the litany, the bishop purifies the interior of the church – first the walls, then the pavement. Whereas the exterior aspersion was like the work of actual grace on a soul which is in a state of sin, this interior aspersion is like the sacrament of baptism, purifying and transforming the soul from within.<sup>4</sup> In the older rite, the bishop would sprinkle the walls three times, in imitation of the triple immersion of baptism.<sup>5</sup>

### Purification of the Altar

After sprinkling the walls and the pavement of the Church, the bishop proceeds to purify the altar. Before the 1962 revision of the Pontifical, the purification of the altar immediately *preceded* the purification of the church’s interior, even as Our Lord first underwent baptism in the Jordan before imposing the precept upon us. – Likewise, the consecration of the altar with holy oils preceded the anointing of the church, since Christ is the fount of all sanctity, and *of His fullness we have all received*.<sup>6</sup> Unfortunately, this order

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4 Formerly, the bishop used ordinary holy water to sprinkle the outside of the church, reserving the Gregorian water for the interior. The difference in waters reflected the difference between actual and sanctifying grace.

5 One can also find reasons to see the sacrament of baptism expressed in the exterior aspersions, for they were likewise performed three times; and, unlike the interior aspersions, they were accompanied by the words, *In the name of the Father, and of the Son, and of the Holy Ghost* – which constitute the latter part of the sacramental form of baptism.

6 This is the symbolic reason why, although an altar may be consecrated without the consecration of a church, a church is never consecrated without the consecration of an altar (*Summa Theologica* IIIa q.83 a.3 ad 2). The sanctity of the Church is inconceivable apart from the sanctity of her Head, Jesus Christ.

has been reversed.<sup>7</sup>

The bishop encircles the altar once, sprinkling it without saying anything. Then, dipping his right thumb into the Gregorian water, he traces the sign of the cross on the five crosses engraven on the surface of the mensa, one of which is in the middle, and the other four at the corners. These five crosses represent, of course, the five Wounds of Our Lord. The signing of the four crosses at the corners is reminiscent of the ceremony prescribed for the consecration of Aaron as high priest, in which Moses expiated the altar of holocaust by dipping his finger in the blood of a calf immolated for sin and touching with that finger the four horns that were at the corners of the altar (Lev 8:15).<sup>8</sup>

### Dedication of the Church

What follows is perhaps the most peculiar part of the whole rite. The bishop proceeds to a place in the church where ashes have been strewn on the floor in the shape of two intersecting lines, forming a St. Andrew's cross (X). With the end of his crosier, he traces the entire Greek alphabet in one line, and the Latin alphabet in the other.

The traditional explanation for this ceremony is that, in regard to the whole Church, it represents the union of the Jews and the gentiles in one Faith (the Greek letters, which are put down first, representing the Jews, and the Latin the gentiles), and likewise signifies that the temple being dedicated belongs to the Catholic Church, whose liturgies are celebrated principally in Latin and Greek. In regard to the individual soul, the ceremony represents catechetical instruction, and therefore was fittingly placed before the interior purification of the church prior to the 1962 changes, because catechesis precedes baptism. The fact that the letters are traced with the pastoral staff, on a cross made of ashes, intimates that sacred doctrine comes to us from those having ecclesiastical authority, and that it is understood only by the

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7 I can only conjecture that, looking at the ceremony apart from its accepted symbolism, one might find it appropriate to purify and consecrate the church first, as that which is lesser, in order to prepare for, and build up to, the consecration of the altar, which is greater.

8 In the older rite, the bishop, in order to purify the altar, went around it and sprinkled it not once, but seven times, for Moses sprinkled the altar seven times (Lev 8:11); also, after the Gregorian water had been used for the last time (to mix the cement for sealing the relics in the altar), the bishop would pour out the rest of it at the base of the altar, in imitation of this Old Testament ceremony; for Moses, after anointing the horns of the altar with blood, poured out the rest of the blood at its base (*ibid.*).

humble, and that it is all summed up in Jesus Crucified.

A relatively more recent interpretation (M. de Rossi, 1881) proposes that the ceremony originates in a custom of the land surveyors of ancient Rome, who would trace two transverse lines within the territory that they wished to mark off and write down numerical signs indicating the perimeter. This custom was adopted by the Church for the dedication of churches and endowed with new symbolism. The transverse lines form the Greek letter *chi*, the first letter in the name of Christ, *Χριστός*. Instead of the numerical signs, the alphabets are written out, as expansions of the mysterious contraction *AΩ* (*alpha omega*), indicating that Christ is the beginning and end of all things. In this case, it is a sign of ownership: He, though He is King of all the earth, is taking possession of this particular territory as something peculiarly His own, dedicated henceforth exclusively to Him. The '62 rite seems to favor this interpretation by placing the ceremony after the purification of the church and immediately before the Preface that completes the initial part of the dedication.

### **Procession to the Relics**

Now that the initial, expiatory aspect of the dedication is completed, the bishop removes his purple vestments and puts on white. He processes out to the altar of the relics. Until this point, the relics have remained outside the church walls, to represent how the saints lived as strangers and pilgrims upon this earth (1 Pet 2:11), longing for their admittance into heaven.

The bishop and his ministers show the greatest reverence in handling the relics. Upon entering the place where they are kept, the bishop prays<sup>9</sup> for the grace to handle the relics worthily, and then honors them with incense. Deacons<sup>10</sup> take up the relics and carry them with great solemnity, being escorted by lighted torches and preceded by a thurifer with smoking thurible.<sup>11</sup>

### **Transfer of the Relics into the Church**

“Walk, ye saints of God,” the procession sings, “and enter into the city of the Lord; for a new church has been built for you, where the people are to adore the majesty of the Lord.”<sup>12</sup>

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9 He used to say a prayer resembling that which is found in the Mass: “Take away from us, Lord, all our iniquities, that we may merit to enter with pure minds into the holy of holies.”

10 Formerly priests.

11 The pre-'62 specifies that the thurifer continually incenses the relics.

12 This antiphon, *Ambulate*, was excised from the '62 version.

In the translation of the relics, we anticipate the great joy of the elect when Christ conducts them, at the end of the world, into their heavenly fatherland: “Come, ye blessed of My Father, possess the kingdom which has been prepared for you from the foundation of the world” (Mt 25:34). We ourselves long for a happy death, so that we might hear the inexpressibly consoling words of our Savior and Judge: “Well done, good and faithful servant, enter into the joy of your Lord” (Mt 25:21). If we abide in Christ and imitate Him, we will have confidence and not be confounded by Him at His coming (1 Jn 2:28, 2:6); but the wicked will be terrified and exclaim,

These are they whom we held for a while in derision and reproach! Though we ourselves were fools, we considered *their* way of life to be insane, and their death without honor: behold how they are reckoned among the sons of God, and their lot is among the saints! (Wis 5:3-5).

For,

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the eyes of the unwise, they seemed to die; and their going out from us was deemed an affliction, and their leaving us, annihilation; but they are in peace; and if they suffered torments in the sight of men, their hope is full of immortality (Wis 3:1-4).

On that day the eight beatitudes, which so astonished the world, will stand fully vindicated, and all will see that the truly blessed ones are those who suffered persecution in this life for Christ’s sake. Holy Mother Church expresses this in her antiphons.<sup>13</sup>

For theirs is the kingdom of heaven, who have despised the life of this world. – O how glorious is the kingdom in which all the saints rejoice with Christ! – The souls of the saints who have followed the footsteps of Christ rejoice in heaven; and because they have shed their blood out of love for Him, therefore they exult with Christ without end.

In the current rite, the procession enters the church without delay. It used to be, however, that the procession would encircle the church, everyone crying out, *Kyrie eleison* – for, even as we rejoice over the happiness of the saints, we cannot entirely forget our own state of probation: we are still on trial,

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<sup>13</sup> Antiphons *Istorum est, O quam gloriosum*, and *Gaudent* (the last of these does not appear in the ’62 Pontifical).

we are still in the midst of our spiritual warfare, we have not yet triumphed definitively, and we must recognize and confess our misery, which is like a great abyss calling upon the even greater abyss of God's mercy (Ps 41:8).

The bishop also used to deliver an exhortation to the faithful, before entering the church with the relics, reminding them of their duty to maintain the good condition of the church they had built and support the clergy stationed there, and threatening with ecclesiastical penalties anyone who would dare to usurp the income of the church for his personal profit. This admonition contained a lengthy excerpt from St. Augustine, in which the saint expounds upon the Providential law according to which those who are generous in tithing and almsgiving receive, not only an eternal reward, but also great temporal prosperity; and he warns that those who refuse to tithe a tenth of their income often find their income reduced to a tenth of what it was.<sup>14</sup> After the exhortation, the schola used to sing an antiphon recalling how the Patriarch Jacob, after erecting an altar to God in Bethel, promised to offer up on that altar a tenth of whatever God would give him.

### **Deposition of the Relics in the Altar**

Last of all, after entering the church, the relics are incensed again, and then inserted into the altar, and the stone which encloses them is sealed in place with cement (which was mixed there on the spot with Gregorian water). We can say of these saints, now buried in the altar, "You are dead, and your life is hidden with Christ in God" (Col 3:3). There are three grains of incense in the vessel that contains the relics, both to represent that the martyrs' lives were consumed as incense in the fire of divine love, and in memory of the spices with which Christ Himself was anointed for burial. There was also a custom, up to the thirteenth century, of enclosing a consecrated Host in the altar, together with the relics, to show the closeness of the union between these souls and their divine Spouse.

### **Consecration of the Church**

Then follows the consecration of the Church with sacred chrism. The bishop anoints the twelve crosses that are on the walls of the church. If the aspersion of the walls represented the soul's baptism, this is, of course, its confirmation, effected by the application of the chrism.

After each cross is anointed, it is incensed, and a burning candle is placed

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<sup>14</sup> "Haec est enim Dei iustissima consuetudo, ut si tu illi decimam non dederis, tu ad decimam revoceris."

underneath it. The crosses represent the twelve apostles,<sup>15</sup> and the candles, their sacred doctrine which enlightens the Church of God.<sup>16</sup> If we adhere to the precepts of the Apostolic Church, we will be children of the light, and the light of our good works will be as a candle, put upon a stand, which shines before all who are in the house (Mt 5:15).<sup>17</sup>

Half-way through the anointing of the crosses, the bishop stops at the main entrance of the church, where there are two crosses, one on each doorpost. He anoints these crosses and proclaims the dignity of the church door, since Jesus Christ deigned to call Himself “the door” through which, if any man enter in, he shall be saved (Jn 10:9).<sup>18</sup>

### Consecration of the Altar

After the consecration of the church, the bishop proceeds to consecrate the altar. With Chrism he anoints the five crosses on the surface of the *mensa*, and then the front of the altar, and finally he traces crosses in the four angles of the altar where the *mensa* meets the base, sealing the two parts together as one whole.<sup>19</sup> This anointing commemorates the spiritual unction of the Holy Ghost by which Christ was anointed Priest, Prophet, and King at the

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15 Formerly the crosses were supposed to be divided up evenly among the four walls (*duodecim cruces... tres pro quolibet ex quatuor parietibus*) to conform to the vision of St. John, who saw the new Jerusalem, “the wall of the city having twelve foundations, and in those twelve, the names of the twelve Apostles of the Lamb” (Apoc 21:14).

16 S. Petrus Damianus, Sermo 72.4 *In dedicatione ecclesiae*.

17 St. Bernard points out that, if we are to shine in this way, we must first, like the church, be purified with the mixture of water and salt, which is the fear of the Lord made savory with hope; then the Lord writes His law on the fleshly tablets of our heart (2 Cor 3:3), which we see in the inscription of the two alphabets; and, to be able to bear the crosses imposed on us by this law, we must anoint them with devotion, so that, by the grace of the Holy Ghost, we can find even great penances to be sweet and desirable. Then our light will cause men to glorify our Father Who is in heaven. *In dedicatione ecclesiae*, Sermo 1: *De quinque sacramentis dedicationis*.

18 The consecration of the church door used to take place when the relics of the martyrs were being carried in procession into the church. The fittingness of this cannot escape us, since the entrance of the relics through the doorway of the Church represents the entrance of the martyrs, through the grace of Christ, into eternal salvation.

19 Before 1962, these latter anointings (of the front of the altar and the four angles where the *mensa* and base meet) were done separately, at the very end of the ceremony.

moment of His conception. This concept of anointing altars with oil, however, is very ancient; Jacob poured oil over the altar that he erected in Bethel (Gen 28:18), and Moses likewise anointed the altar of holocaust (Lev 8:11).

Once the altar has been consecrated, the bishop incenses it,<sup>20</sup> both to testify to its holiness, and to recall the vision of St. John in the Apocalypse (Apoc 8:3-4), wherein the Apostle saw an angel offering, as incense, the prayers of all the saints upon the golden altar which is before the throne of God. This golden altar is Jesus Christ, through Whom alone our offerings are made acceptable to God, and upon Whose infinite merits the intercessory power of the saints depends.

At last, the bishop takes grains of incense, blessed with a special formula, and forms five crosses of incense over the five crosses on the altar *mensa*. Over each of these crosses of incense, he places a cross made of two thin, intersecting candles, the heads of which are lit, so that the incense burns. Then, all kneel before the altar as the schola sings the verse *Veni, Sancte Spiritus*. These burning crosses of incense, and the fragrant smoke wafting heavenward, represent the offerings of the faithful, which must proceed from hearts enlightened by faith and inflamed with charity. Meanwhile, the Holy Ghost is invoked, for He comes down upon the altar as an invisible fire at the moment of the Consecration at Mass, to transform bread and wine by the divine Power into the Body and Blood of Christ. Hence the bishop used to pray, during the burning of these crosses of incense:

Holy Lord, Father almighty, eternal God, in Thy clemency listen favorably to our humble prayers, and look upon the holocaust of this Thine altar, which we do not ask to be approved by a visible fire; rather, we petition that, being infused with the grace of Thy Holy Ghost, it may ascend as an odor of sweetness, and become the Eucharist, having power to heal those who receive it legitimately; may it profit them

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20 In the older rite, the bishop first anointed the altar *mensa* with the Oil of the Catechumens, and incensed the altar; then he repeated the same actions; the third time, he used holy Chrism; then, after incensing the altar for the third time, he took both holy oils simultaneously and scattered them across the whole *mensa*, rubbing the oils in with his right hand; meanwhile, the schola sang an antiphon which quotes the words of the blessing of the first-born son, which Jacob received in place of Esau: "Behold the odor of my son is as the odor of a full field which the Lord hath blessed" (Gen 27:27). The altar is redolent with the "good odor of Christ" (2 Cor 2:15), Who "delivered Himself up for us as an oblation and victim unto God in an odor of sweetness" (Eph 5:2).

unto eternal life.

For God was accustomed to approve the sacrifices of His people by sending fire down from heaven; He did this for Aaron (Lev 9:24), David (1 Par 21:26), Solomon (2 Par 7:1), and the prophet Elias (3 Kings 19:38).<sup>21</sup> The burning of incense on the altar both recalls the visible fire of holocaust which consumed the bloody sacrifices of the Old Law, and simultaneously represents the invisible fire of the Holy Ghost which consumes the clean, unbloody sacrifice of the New Law.

The Dedication concludes with two prayers, a preface, and the vesting of the altar. The Mass that follows initiates the church and altar into the Sacred Mysteries to which they are dedicated.

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21 Also with Nehemias, when he returned to Jerusalem after the Babylonian captivity; although it was accomplished differently, for the fire of holocaust, which the Jews had hidden when they were captured by the Babylonians, had turned into a mysterious water, which, being sprinkled on the altar and victims, caused a fire to suddenly kindle at the emergence of the sun from behind clouds (2 Mach 1:19-22).

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## BLESSINGS ATTACHED TO THE CONSECRATION CEREMONY

### THE BLESSING OF GREGORIAN WATER

Ψ. Adiutórium nostrum in nómine  
Dómini.

℞. Qui fecit cælum et terram.

Ψ. Our help is in the Name of the  
Lord.

℞. Who made heaven and earth.

### Exorcism and Blessing of the Salt

**E**xorcízo te, creatúra salis, in nómine Dómini nostri Iesu Christi, qui Apóstolis suis ait: «Vos estis sal terræ», et per Apóstolum dicit: «Sermo vester semper in grátia sale sit condítus»; ut sancti \* ficéris ad consecratióem huius ecclésiæ et altáris, ad expelléndas omnes dáemonum tentatióes; et ómnibus, qui ex te sumpserint, sis ánimæ et córporis tutaméntum, sánitas, protéctio et confirmátio salutis. Per eúndem Dóminum nostrum Iesum Christum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

℞. Amen.

**I**exorcise thee, creature of salt, in the name of our Lord Jesus Christ, who said to His Apostles, “You are the salt of the earth,” and through the Apostle, “Let your speech be always in grace seasoned with salt;” so that thou may be sanctified for the consecration of this church and altar, and for expelling all diabolical temptations; and to all who taste thee, be the defense of body and soul, health, protection, and confirmation of their salvation. Through the same our Lord Jesus Christ, Who shall come to judge the living and the dead, and the world by fire.

℞. Amen.

### Exorcism and Blessing of the Water

**E**xorcízo te, creatúra aquæ, in nómine Dei Patris, et Fílii, \* et Spíritus Sancti, ut repéllas diábolum a término iustórum, ne sit in umbráculis huius ecclésiæ et altáris. Et tu, Dómine Iesu Christe, infúnde Spíritum Sanctum in hanc ecclésiám tuam et altáre, ut proficiat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, præter te Dómi-

**I**exorcise thee, creature of water, in the name of God: Father, Son, and Holy Ghost; that thou may drive the devil from the confines of the just, that he may not lurk in the shadows of this church and altar. And Thou, O Lord Jesus Christ, pour forth the Holy Ghost upon this Thy church and altar, that it may serve to the health of each body and soul who adores Thee, and that Thy name proclaimed among the nations; that the unbelieving heart be converted to Thee, and have no other

num solum, Qui ventúrus es iudicáre vivos et mórtuos, et sæculum per ignem.

R̄. Amen.

Orémus.

*Oratio.*

**O**mine Deus, Pater omnipotens, statútor ómnium eleméntorum, qui per Iesum Christum Fílium tuum Dóminum nostrum, eleméntum hoc aquæ in salútem humáni géneris esse voluísti, te súpplices deprecámur, ut exaudítis oratióibus nostris, eam tuæ pietátis aspéctu sanctí \* fices; atque ita ómnium spirítuum im-mundórum ab ea recédát incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuæ benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúndem Christum Dóminum nostrum.

R̄. Amen.

God beside Thee, Who art the only Lord, and shall come to judge the living and the dead, and the world by fire.

R̄. Amen.

Let us pray.

*Prayer.*

**L**ord God, Almighty Father, Who established all the elements, who through Jesus Christ Thy Son, our Lord, willed that this element of water should serve for the salvation of the human race; we humbly entreat Thee, that hearing our prayers, Thou may sanctify it by Thy merciful countenance; and so may the incursion of all unclean spirits depart from it; so that wherever it be sprinkled in Thy name, the grace of Thy blessing may come, and all evils, through Thy favor, long depart. Through the same Christ our Lord.

R̄. Amen.

### Blessing of the Ashes

Orémus.

*Oratio.*

**O**mnipotens sempitérne Deus, parce poeniténtibus, propitiáre supplicántibus, et mittere dignéris sanctum Angelum tuum de cælis, qui bene \* dícat hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínæ cleméntiæ tuæ facínora sua deplorántibus, vel sereníssimam pietátem tuam sup-plicíter obnixéque flagitántibus; et præsta, per invocatióem sanctíssimi nominis tui, ut quicúmque eos super se aspérserint, pro redemptiône

Let us pray.

*Prayer.*

**A**lmighty and everlasting God, spare the penitent, be favorable to the suppliant, and deign Thou to send Thy holy Angel from Heaven, to bless and sanctify these ashes, that they may be a wholesome remedy to all who humbly implore Thy name, and, who, in knowledge of their offenses, accuse themselves, lamenting their wrongdoing in the sight of Thy divine clemency, and asking for Thy most serene mercy in earnest and steadfast supplication. And grant that, through the invocation of Thy most holy Name, all who shall sprinkle them upon themselves for the remis-

peccatórum suórum, córporis sanitátem et ánimæ tutelám percípiant  
Per Christum Dóminum nostrum.

R̄. Amen.

*He then mixes the salt with the ashes in the form of a cross, then the salt and ash mixture with the water, saying:*

**C**ommíxtio salis et cínerum páriter fiat, in nómine Patris, et Fílii, ✽ et Spíritus Sancti.

R̄. Amen.

**C**ommíxtio salis et cínerum et aquæ páriter fiat, in nómine Patris, et Fílii, ✽ et Spíritus Sancti.

R̄. Amen.

sion of their sins, may gain health of body and protection of the soul. Through Christ, our Lord.

R̄. Amen.

**M**ay this salt and ash be mixed together, in the name of the Father, Son, and Holy Ghost.

R̄. Amen.

**M**ay this salt, ash, and water be mixed together, in the name of Father, Son, and Holy Ghost.

R̄. Amen.

#### Blessing of the Wine

Orémus.

Oratio.

Let us pray.

Prayer.

**O**dómine Iesu Christe, qui in Cana Galilææ ex aqua vinum fecísti, quique es vitis vera; multiplicá super nos misericórdiam tuam; et bene ✽ dícere dignéris hanc creatúram vini, ut ubicúmque fustum fúerit vel aspérum, divínæ id benedictiónis tuæ opuléntia repleátur, et sanctificétur: Qui vivis et regnas, in sæcula sæculórum.

R̄. Amen.

**O** Lord Jesus Christ, who at Cana of Galilee didst make wine from water, Thou, Who art the true vine; multiply Thy mercy upon us, and deign to bless this creature of wine, so that wherever it shall be poured or sprinkled, such a place may be filled with the richness of Thy divine blessing and may be sanctified: Who lives and reigns forever and ever.

R̄. Amen.

*He then mixes the wine into the water mixture in the form of a cross, saying:*

**C**ommíxtio vini, salis, cínerum et aquæ páriter fiat, in nómine Patris, et Fílii, ✽ et Spíritus Sancti.

R̄. Amen.

**M**ay this wine, salt, ash and water be mixed together, in the name of Father, Son, and Holy Ghost.

R̄. Amen.

#### Final Prayer

Orémus.

Oratio.

Let us pray.

Prayer.

**O**mnípotens sempitérne Deus, creátor et conservátor humáni géneris, et dator grátiaæ spirtuális,

**A**lmighty, everlasting God, creator and preserver of the human race, giver of spiritual gifts, and bestower of

ac largítor ætérnæ salútis, emítte Spíritum Sanctum tuum super hanc aquam cum vino, sale, et cínere mixtam; ut armáta cæléstis defénsiône virtútis, ad consecratióem huius ecclésiæ et altáris proficiat. Per Christum Dóminum nostrum.

R̄. Amen.

eternal salvation, send forth Thy Holy Spirit upon this water, mixed with wine, salt and ash; that, armed with the mighty heavenly defense of heavenly might, it may serve for the consecration of this Thy church and altar. Through Christ Our Lord.

R̄. Amen.

#### THE BLESSING OF INCENSE FOR BURNING UPON THE ALTAR

Ÿ. Adiutorium nostrum in nómine Dómini.

R̄. Qui fecit cælum et terram.

Ÿ. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus.

*Oratio.*

**O**míne Deus omnípotens, cui assistit exércitus Angelórum cum tremóre, quorum servítium spirituále et ígneum esse cognóscitur; dignáre respícere et bene dícere hanc creatúram incénsi, ut omnes languóres, omnésque infirmitátes, atque insídiæ inimíci odórem eius sentiéntes effúgiant, et separéntur a plásmate tuo, quod pretiósó Fílii tui Sanguine redemísti, ut numquam lædátur a morsu iníqui serpéntis. Per eúndem Christum Dóminum nostrum.

R̄. Amen.

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

R̄. Who made heaven and earth.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

*Prayer.*

**L**ord God Almighty, in Whose presence the angelic hosts stand trembling, who, as in Thy holy Word, serve Thee as spirits and a flaming fire, look down upon and bless this incense, Thy creature, that wherever its odor be smelt, all sickness and ailments, and every wile of the enemy may flee, and be driven away from the creatures Thou hast redeemed with the Precious Blood of Thy Son; and that the sting of the infernal serpent may be powerless to harm them. Through the same Christ our Lord.

R̄. Amen.

## FERTILE GROUND: SAINT MARYS AND THE IMMACULATA

A brief history by Dr. Daniel T. Gresham

“I can assure you that I agreed to the purchase in St. Mary’s because of its magnificent church dedicated to the Immaculate Heart of Mary. It seemed to me to be a symbol, raised up in the heart of America, and destined to favor the Catholic Renaissance of that great country.”

- Archbishop Marcel Lefebvre, founder of the SSPX, September 8, 1989

The “magnificent church” to which the archbishop referred was the original Immaculata, consecrated in 1909.<sup>1</sup> With an exterior of native limestone, a south facing stained glass rose window filtered the sun’s rays into a kaleidoscope of color before the shining white Carrara marble altar, crowned by Our Lady with outstretched arms. In the first sermon preached there, the Jesuit priest described the Immaculata as a “testimonial of that affection and devotion to the Immaculate mother of God that has characterized St. Mary’s College from its very beginning.” In other words, it was a symbol. The old Immaculata grew from fertile ground that had been plied as a place for Our Lady by the faithful for sixty years. Funded and built by grateful alumni, it served the famed college before maturing into a chapel for Jesuit seminarians. Tragically, it burned shortly after its final transformation into a symbol of tradition for the SSPX and was finally rebuilt, in spirit, as the new Immaculata in 2023.

St. Marys was founded as a refuge for the long-suffering Potawatomi Indians who originally lived along the southern part of the Great Lakes. In the seventeenth and eighteenth centuries, many people of this tribe converted thanks to the efforts of French missionaries. However, beginning in the 1760s the Potawatomi lost contact with the missionaries due to the papal suppression of the Jesuits, a string

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1 The Jesuits were allowed to say Mass on a special day in October 1908 in the Church before it was consecrated. “First Mass in the Immaculata,” St. Marys Star, October 22, 1908.

of wars, and many migrations. Not until 1828 did they receive another black robe. Two years later, Congress passed the Indian Removal Act, which, along with subsequent laws and treaties, forced Indians in the eastern US to relocate to lands much farther west. Many Indians resisted, including the Catholic Potawatomi, who lived near the southern part of Lake Michigan. Much to the chagrin of the Indiana governor, the Jesuit missionary to the Potawatomi encouraged their resistance. In 1838, the governor forced the Potawatomi out, under armed guard, to their newly allotted land in present day northeastern Kansas. Over 40 people died on this 660-mile trek now known as the Trail of Death. At their new site in present day Linn County, Kansas, the Jesuits established St. Mary's Mission at Sugar Creek. The Sisters of the Sacred Heart, a missionary order from France, joined them along with an elderly St. Philippine Duchesne. The Potawatomi suffered from disease and unscrupulous whites until another treaty forced them north, to the current site of St. Marys, Kansas.

A small scouting party that included Jesuits and Sisters of the Sacred Heart set out from Sugar Creek in search of a suitable mission site on the new reservation. The head of the party, Fr. Felix Verreydt, asked for Our Lady's aid in finding a good location and, in exchange, he promised to name it in her honor. With her help, he chose this place—on the banks of the Kaw River with hills to the north and a valley opening up to the south. By November 1849, the mission completed its first church, named in honor of the Immaculate Conception. No longer in existence, this church served as the first pro-Cathedral west of the Missouri River and east of the Rockies.

Soon, the mission became a beacon on the Oregon Trail, with hundreds of thousands of migrants passing through from about 1846 to 1869. Explorer and later Republican presidential nominee John C. Fremont, en route to California in 1853, recalled the “pretty little Catholic Mission of Saint Mary's.” Many travelers probably viewed the place much as he did when he described how the “well-built, whitewashed houses, with the cross on the spire showing out above them was already a very grateful sight.”<sup>2</sup> Some would-be pioneers de-

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2 John C. Fremont, *Memoirs of my Life* (Chicago: Belford & Clarke, 1887), 27–8.

cided to stay, giving rise to the city of St. Marys, which quickly became a center for Catholic life and commerce.

In response to dwindling Indian numbers and growing white settlement, the Jesuits established a liberal arts college in 1869. The campus also housed a boy's high school and a girl's school run by the sisters of the Sacred Heart until it closed in 1879. Within a short time, the college acquired a reputation for academic, physical, and spiritual formation. A number of parents in America's fast-growing cities, attracted by the Faith and the agrarian ideal, wanted their boys to attend the rural college with its fully functioning farm.

The young men of St. Mary's College developed a life-long affection for their alma mater, from which grew the old Immaculata. SMC's alumni association claimed members throughout the nation, with chapters in big cities like St. Louis, Missouri, and Chicago, Illinois. In the early twentieth century, these alumni collected funds from across the country to build a beautiful church on campus. Construction began on this expression of love in 1907.

Charles Francis Buddy was a college student when construction began and witnessed the consecration of the Immaculata before he graduated. In many ways, he embodied the spirit of SMC. Buddy entered the priesthood and became the first bishop of San Diego, California, serving in that role from 1936 until he died in 1966. While there, he worked tirelessly for his flock. He wrote against communism and materialism, established 150 new parishes and 75 elementary schools, and co-founded the University of San Diego (USD). One can only wonder if he drew inspiration from his college days when he called for a campus church at USD, consecrated as "The Immaculata" in 1959.

In 1931, the beloved and renowned St. Mary's College closed its doors as a liberal arts school but re-opened in the fall as a Jesuit theologate where seminarians from throughout the country and across the world came to St. Mary's to finish the final two years of their fourteen-year course of study. The town adapted to the change and maintained as close a relationship with the newcomers as it had with the previous group, still referring to the grounds as "the college." The old Immacu-

lata now served as the Jesuit chapel and witnessed the ordination of 1,000 priests.

Vocations flagged after the Second Vatican Council. Consequently, the Jesuits transferred the theologate back to St. Louis, Missouri, in 1967. Before departure, the Jesuits auctioned the contents of the buildings and put “the college” on the market, leaving behind one brother as a caretaker. Developers meanwhile tried to drum up interest in the property. Some of the proposed uses for the old buildings included an Indian cultural and educational center, a business park, and a police training center, but these all fell through. To the dismay of locals, none of the potential buyers would have a use for the church. The Immaculata was almost purchased by a fast-growing religious cult nicknamed the Moonies, whose leader considered himself the second coming of Christ and claimed that his followers would usher in a sinless humanity. With knowledge of local opposition, the Moonie buyers hid their identity. Fortunately, the sellers discovered the ruse and prevented the transaction, much to the community’s relief. For roughly a decade, the Immaculata remained idle, its future uncertain, as nature gradually reclaimed its fossil-laden bricks and gleaming white marble.

Ironically, the revolution in the Church that closed the Immaculata also led to its rebirth as a place of Catholic tradition. The Second Vatican Council (1962–1965) inaugurated changes with devastating effects. Innovations such as the replacement of Latin with vernacular languages and Communion in the hand rather than on the tongue challenged fundamental aspects of the Faith such as the universality of the Church and the presence of Our Lord in the Eucharist. The corresponding laxity and even loss of faith reached all levels from laymen to bishops. Shocked at the impiety in the seminaries, a group of young men asked an aging archbishop who had held many positions of authority in the Church including papal representative of French Africa, to train them in the traditional Roman Rite. Seeing the crisis in the Church deepen, Archbishop Marcel Lefebvre agreed. From these humble beginnings grew the Society of Saint Pius X, an order of priests dedicated to tradition and epitomized by the Latin Mass.



Catholics all over the world petitioned this new religious order for priests. Despite Vatican attempts to silence them and a chronic lack of funds, the SSPX steadily grew.

Spread thin across the globe, the SSPX had difficulty fulfilling requests to establish mission chapels. In northeastern Kansas, local lay Catholics initially failed to interest the SSPX in the St. Marys campus until they gave Fr. Hector Bolduc, on a visit to Topeka, a tour. Impressed, he began a novena—a special prayer said on nine consecutive days—for the SSPX to obtain it. At the time, in 1978, a land company called KATO managed and held an option on the property. Incredibly, this company donated its rights and ownership to the SSPX, while another donor graciously put up the funds to purchase the remainder from the Jesuits.

Archbishop Lefebvre, as stated earlier, agreed to acquire “the college” solely because of the “magnificent church.” Within months of the purchase—to the shock of all—the Immaculata, almost fully restored, caught fire due to an electrical short. The blaze gutted the interior, leaving only a limestone shell and a partial bell tower. SSPX faithful worked for decades to restore the “symbol,” but to no avail. Archbishop Lefebvre later recalled that he “would never have accepted the purchase of St. Mary’s without this magnificent sanctuary. The fire was a true catastrophe, a stroke of the devil.” Yet, the rebuilding of the Immaculata itself became a symbol, a crusade, as the archbishop put it, “for the honor of St. Mary’s, for the good of the Society, and for the salvation of America.”<sup>3</sup>

As the St. Marys parish steadily grew, the SSPX realized that the old Immaculata could not accommodate the needs of the community. Not only was the venerable old structure too small, but it sat in the middle of a bustling Academy. The foot traffic due to daily Mass and parish functions would interfere with the school. Clearly, the Immaculata would have to be bigger and would have to move to a new

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3 Archbishop Marcel Lefebvre, September 8, 1989. From <https://www.anewimmaculata.org/>

location. In 2009, the SSPX laid to rest the remains of the old Immaculata, demonstrating its commitment to raising a new structure. The difficult task of choosing a new site, designing a new church, and raising the funds fell to Fr. Patrick Rutledge, rector of St. Marys, and his team. True to Archbishop Lefebvre’s desire that the “Society of St. Pius X participate universally in . . . the restoration of this sanctuary,” generous people from around the world donated materially and spiritually to the work of rebuilding.

The consecration today fulfills over 40 years of expectation. Parish life will, for the first time since the SSPX purchase, revolve around the Immaculata. However, “the new Immaculata” in the words of then US district superior, Fr. Jürgen Wegner, “will be far more than a local church established to meet the needs of St. Marys’ traditional Catholic community.” Echoing Archbishop Lefebvre’s initial desire, Fr. Wegner projected that “it will be a beacon of Catholic Tradition in the United States, a sign to all the faithful that despite the ongoing crisis in the Church, the Faith will always prevail.”<sup>4</sup> The new Immaculata stands as a continuation of the faith planted here by the Jesuits, the Sisters of the Sacred Heart, and the Potawatomi, and nourished by the college and seminary. It stands as a place worthy of Our Lady.

The author would like to thank David Steele for his comments on this essay.

### ***SSPX Rectors of St. Marys***

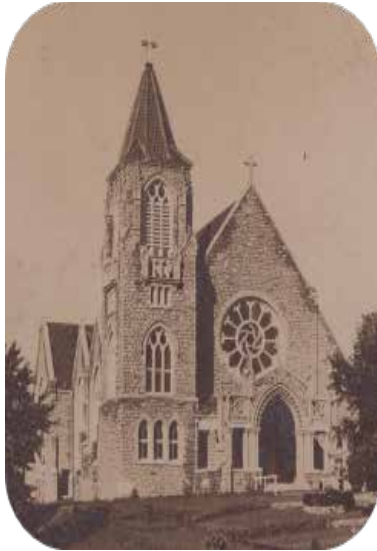
Fr. Hector Bolduc (+RIP)	1978 - 1983
Fr. Hervé de la Tour	1983 - 1989
Fr. Ramón Anglés	1989 - 2003
Fr. Vicente Griego	2003 - 2008
Fr. John Fullerton	2008 - 2012
Fr. Gerard Beck	2012 - 2016
Fr. Patrick Rutledge	2016 - present

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<sup>4</sup> Letter from the Superior, October 30, 2019. From <https://www.anewimmaculata.org/blog/2019/10/30/largest-sspx-church-worldwide>



Church of the Immaculate Conception, 1849



Immaculata Chapel, 1909



The Immaculata, 2023

## ABOUT THE SOCIETY OF ST. PIUS X

**F**ounded by Archbishop Marcel Lefebvre on All Saints Day, November 1, 1970, the Priestly Fraternity of St. Pius X is an international priestly society of common life without vows.

Its original mission to support and train a small group of seminarians who had come to Archbishop Lefebvre to help with their seminary formation, continues today. Its purpose is to train, support, and encourage holy priests, so that they may effectively spread the Catholic faith throughout the world.

Given official Church recognition by Bishop François Charrière, of Fribourg, Switzerland, it quickly expanded beyond that diocese and across the world. Only a year after its foundation, Cardinal John Joseph Wright, the American-born Prefect for the Congregation of the Religious, wrote an official letter of encouragement, recognizing its expansion and the priests who had joined its ranks.

By 1973 additional seminaries had opened in Armada, Michigan and Albano, Italy, to receive the ever-increasing number of applicants.

In nearly 53 years of existence, it now claims 3 bishops, almost 700 priests, and nearly 200 seminarians. Assisting the priests in their work are over 100 religious Brothers, over 200 religious Sisters, and 80 oblate Sisters. It has houses in over 62 countries, 5 seminaries across the globe, and nearly 600,000 Catholics are served by Society priests.

The spirit of the SSPX is essentially apostolic; it was designed by its founder to operate much like a missionary order, spreading the faith far and wide. It operates not only churches and missions in the first-world, but also provides for the spiritual and material needs also in third-world nations. Through its efforts, medical missions, orphanages and chapels serve in many of the same conditions that Archbishop Lefebvre found himself while a Holy Ghost missionary in the African bush. This apostolate is today especially necessary considering the spread of atheism, agnosticism, and religious indifference.

The SSPX, to this end, seeks to draw souls closer to Christ primarily through the Holy Sacrifice of the Mass, as well as through its preaching, retreats, schools, seminaries, and other houses of religious formation.

All this can be summed up in our founder's motto: "We have believed in Charity," that is, in the Love of Christ.

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***Please Note the Following Regarding Holy Communion:***

We welcome everyone to this momentous occasion, and hope you will attend many of the various ceremonies.

Nevertheless, at Mass we ask everyone to abide by the laws of the Catholic Church regarding the reception of Holy Communion - that is, you must:

- Be a regularly-practicing Catholic
- Be in the state of grace (i.e. unaware of any unconfessed mortal sins)
- Accept all of the Church's teachings, particularly on marriage and morals
- Abstain from food & drink (except water) for at least 1 hr before Communion

Communion will be offered in the traditional manner - kneeling, on the tongue, without making any response. Communion will not be offered in the hand.

We thank you for your cooperation.

***Regarding Indulgences:***

On the day of the Dedication (Wednesday, May 3, 2023) until midnight, the Church concedes a plenary indulgence, under the usual conditions, to those who visit the newly consecrated edifice or its altars and there say the Our Father and Apostles' Creed.

A plenary indulgence is the remission of all temporal punishment due to one's past sins.

The "usual conditions" are:

- Be a Catholic in the state of grace and free from any attachment to sin
- Perform the pious action to which the indulgence is attached
- Pray for the intentions of the Sovereign Pontiff (an Our Father, Hail Mary, and Glory Be)
- Confess and receive Communion within 8 days before or after the pious work

## The Immaculata Hymn

Fr. Joseph Wood, SSPX

Fr. Paul-Isaac Franks, SSPX

1. O Vir - gin Mo - ther of God-made-man, Thy  
 2. That temp - est ra - ges\_ on the sea that  
 3. In thy con - cep - tion\_ with - out spot thou  
 4. And now thine eyes turn\_ to this town that

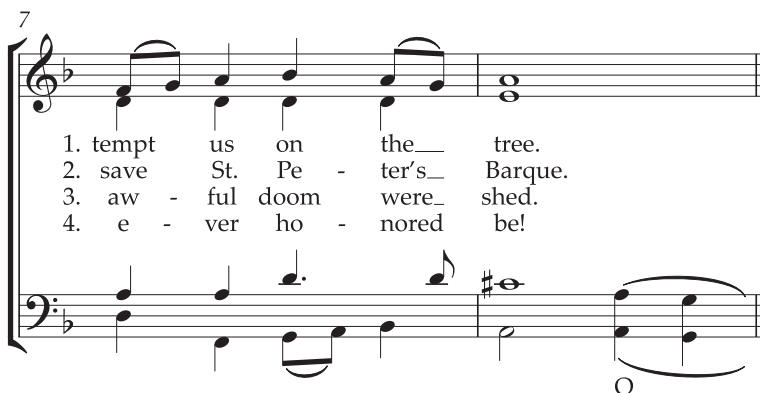
3

1. chil - dren fly to thee:  
 2. buf - fe - ted the ark,  
 3. crushed the Ser - pent's head,  
 4. takes its name from thee,

(4)

1. The foe re - turns who\_ first be - gan to\_  
 2. O Mor - ning Star take\_ up our plea and\_  
 3. And in thy Seed our\_ woe - ful lot and\_  
 4. And in this tem - ple\_ thy re - nown shall\_

7



1. tempt us on the tree.  
 2. save St. Pe - ter's Barque.  
 3. aw - ful doom were shed.  
 4. e - ver ho - nored be!

9



O Heart all spot-less, hail! O Heart all

12



ho - ly, hail! O Im - ma - cu -

14



-la - ta e - ver Vir - gin!

