

CEREMONY OF CONSECRATION
OF
HIS EXCELLENCY
THE MOST REVEREND
BARRY EUGENE YINGLING

TITULAR BISHOP OF GAZERA

AUXILLARY TO THE BISHOP OF THE DIOCESE OF THE TRANSFIGURATION



SATURDAY, THE TWENTIETH OF OCTOBER
2001

OFFICERS OF THE
CONSECRATION MASS

Consecrator

THE MOST REVEREND
NORMAN F. STRAUSS
BISHOP OF THE DIOCESE OF THE TRANSFIGURATION

Senior Co-Consecrator

THE MOST REVEREND
GILBERT C. MCDOWELL, D.D., TH.D.
ARCHBISHOP OF THE UNITED ANGLICAN CHURCH
BISHOP OF THE DIOCESE OF THE SOUTH

Junior Co-Consecrator

THE MOST REVEREND
ROBERT D. PARLOTZ

OFFICERS TO THE CONSECRATOR

Chaplain: Mr Paul Goings
Notary: The Very Rev'd Edward Budnick, Canon to the Ordinary

OFFICERS TO THE CO-CONSECRATORS

Chaplain to the Senior Co-Consecrator: Mr Douglas Preston
Chaplain to the Junior Co-Consecrator: Mr Charles Fagan

OFFICERS TO THE BISHOP-ELECT

Chaplain: Mr Robert Godfrey

CEREMONY OF CONSECRATION

The ceremony itself of consecration is herein printed in roman type; all directions and explanations are in *italic*.

A better order and decorum will be realized if the Prelates, Priests, Religious, and Laity will observe the directions given for kneeling, standing, or sitting.

At the appointed hour the Consecrator, the Bishop-elect, the Co-Consecrators, and the others who are to be present at the consecration, assemble at the church, and the Consecrator, having prayed before the altar, ascends to his throne, and there is vested as usual. The Bishop-elect, with the Co-Consecrators, goes to his special altar and there puts on the necessary vestments—the amice, alb, cincture, the stole, crossed as it is worn by priests, and cope. The Co-Consecrators, in the meanwhile, put on their vestments.

When all are ready, the Consecrator goes to the middle of the altar, and there sits on the faldstool with his back to the altar. The Bishop-elect, wearing his biretta, is led between the two Co-Consecrators, who are mitred. When he comes before the Consecrator, he uncovers his head, and bows profoundly; the Co-Consecrators do not remove their mitres but incline their heads slightly. Then they sit at a little distance from the Consecrator so that the Bishop-elect faces the Consecrator; the Senior Co-Consecrator sits at the right hand of the Bishop-elect, the Junior at his left, facing one another. After a short pause they rise, the Bishop-elect without his biretta and the Co-Consecrators without their mitres.

INTRODUCTION

The congregation sits during the examination. The Senior Co-Consecrator, addressing the Consecrator, says:

Most Reverend Father, our holy Mother the Catholic Church, asks that you promote this priest here present to the burden of the episcopate.

The Consecrator says:

Have you the Apostolic Mandate?

The Senior Co-Consecrator answers:

We have.

The Consecrator says:

Let it be read.

Then the notary of the Consecrator, taking the mandate from the Co-Consecrator, reads it from the beginning to the end: while all sit (Prelates and Clergy with heads covered). At the conclusion of the reading the Consecrator says:

Thanks be to God.

The Bishop-elect having already made his profession of faith and taken the required oath of office, the Consecrator proceeds to the examination. The Bishop-elect and the Co-Consecrators being seated, the Consecrator reads in an audible voice the following examination. The Co-Consecrators read in a lower voice whatever the Consecrator reads.

EXAMINATION

The Consecrator says:

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

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

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

And he will act in like manner when making all the other responses that follow.

The Consecrator interrogates:

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

℟. I will.

Q. Will you receive, keep and teach with reverence the traditions of the orthodox fathers and the decretal constitutions of the Holy and Apostolic See?

℟. I will.

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

℟. I will.

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

℟. I will.

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

℟. I will.

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

℟. I will.

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

℟. I will.

Then the Consecrator says to him:

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

And all answer: Amen.

Q. Do you believe, according to your understanding and the capacity of your mind, in the Holy Trinity, the Father and the Son and the Holy Ghost, one God almighty and the whole Godhead, in the Holy Trinity coessential, consubstantial, coeternal, and coomnipotent, of one will, power and majesty, the Creator of all

creatures, by whom are all things, through whom are all things, and in whom are all things in heaven and on earth, visible and invisible, corporeal and spiritual?

℟. I assent and do so believe.

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

℟. I do believe.

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

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

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

℟. I believe.

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

℟. I believe.

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

℟. I believe.

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

℟. I do anathematize it.

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

R̄. I do believe.

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

R̄. I do believe.

Afterwards the Consecrator says:

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

All answer: Amen.

The examination being finished, the aforesaid assistant bishops lead the Bishop-elect to the Consecrator, whose hand is reverently kissed by the Bishop-elect kneeling. Then the Consecrator, laying aside his mitre, and turning towards the altar with the ministers, begins the Mass, the Bishop-elect remaining at his left hand.

THE MASS

The proper parts of this morning's Mass are those of Saint Luke the Evangelist.

The congregation stands. A hymn is sung, during which the Consecrator says the preparatory prayers in a low voice.

Hymn 220—*Toulon*

God of the prophets, bless the prophets' sons;
Elijah's mantle o'er Elisha cast:
Each age its solemn task may claim but once;
Make each one nobler, stronger than the last.

Anoint them prophets! Make their ears attent
To thy divinest speech; their hearts awake
To human need; their lips make eloquent
For righteousness that shall all evil break.

Anoint them priests! Strong intercessors they
For pardon and for charity and peace!
O that with them, the world, so far astray,
Might pass into Christ's life of sacrifice!

Anoint them kings! Aye, kingly kings, O Lord!
Anoint them with the Spirit of thy Son:
Theirs not a jeweled crown, a blood-stained sword;
Theirs by the love of Christ a kingdom won.

Make them apostles, hearlds of thy cross;
Forth may they go to tell all realms thy grace:
Inspired of thee, may they count all but loss,
And stand at last with joy before thy face.

When the Consecrator ascends to the altar the Co-Consecrators lead the Bishop-elect to his chapel, and there having laid aside the cope, acolytes put on his sandals, if he has not already done so, he reading the usual psalms and prayers. Then he receives the pectoral cross and adjusts the stole in such a manner that it may hang from his shoulders. After that, he is vested with the tunic, dalmatic, chasuble and maniple, and then advances to his altar, where, standing between the Co-Consecrators, with uncovered head, he reads the Mass with the Consecrator. He does not turn around to the people when he says The Lord be with you, as is done in other Masses.

All stand. While the Consecrator reads the Introit at the throne, the choir sings it.

INTROIT

Ps. 139, 17. Right dear are thy friends unto me, O God, and held in highest honour: their rule and governance is exceeding stedfast. *Ps. ibid., 1.* O Lord, thou hast searched me out, and known me: thou knowest my down-sitting and mine uprising. *℣.* Glory.

KYRIE

Lord, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us. Christ, have mercy upon us. Christ, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us.

GLORIA

Glory be to God on high, And on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art Holy; thou only art the Lord; thou only, O Jesu Christ, with the Holy Ghost, art Most High in the glory of God the Father. Amen.

All rise and stand. The Consecrator turns and salutes the people, saying:

☩ Peace be with you.

℞. And with thy spirit.

℣. Let us pray.

Then follows the Collects. All remain standing.

COLLECTS

We beseech thee, O Lord, that as thy holy Evangelist Luke for the honour of thy name continually did bear in his body the mortification of the cross: so he may ever intercede with thee on our behalf.

After the Collect of the day the following Collect for the Bishop-elect is said under one conclusion:

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

℞. Amen.

EPISTLE

All sit. The Epistle is read.

The Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

II Cor. 8, 16-24. Brethren: I give thanks to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and fellow helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and

of our boasting on your behalf.

The choir now sings the Gradual.

GRADUAL

Ps. 19, 5 and 2. Their sound is gone out into all lands: and their words into the end of the world. *℣.* The heavens declare the glory of God: and the firmament sheweth his handy-work.

THE ADMONITION

All rise and stand. The Consecrator goes to the faldstool before the middle of the altar and there sits with his mitre on; the Co-Consecrators again lead the Bishop-elect to the Consecrator, to whom the Bishop-elect, having laid aside his biretta, (It will be observed that the Elect removes his biretta, profoundly bowing his head, makes a humble reverence. The Co-Consecrators, with their mitres on and bowing slightly, also make a reverence to the Consecrator.

All sit as before. The Consecrator, addressing the Bishop-elect, says:

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

All rise. The Consecrator, standing with his mitre on, says to the congregation:

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

℟. Amen.

All kneel. The Consecrator before his faldstool, and the Co-Consecrators before theirs, all with their mitres on, prostrate themselves. The Bishop-elect, however, prostrates himself at the left of the Consecrator. Then the chanters, beginning the litanies, sing:

THE LITANY OF THE SAINTS

Kyrie, eleison.

℟. Christe, eleison.

Kyrie, eleison. O Christ hear us.

℟. O Christ, graciously hear us.

O God the Father of heaven.

℟. Have mercy upon us.

O God the Son, Redeemer of the world.

℟. Have mercy upon us.
O God, the Holy Ghost.
℟. Have mercy upon us.
Holy Trinity, one God.
℟. Have mercy upon us.
Holy Mary.
℟. Pray for us.
Holy Mother of God.
℟. Pray for us.
Holy Virgin of virgins.
℟. Pray for us.
Holy Michael.
℟. Pray for us.
Holy Gabriel.
℟. Pray for us.
Holy Raphael.
℟. Pray for us.
All ye holy Angels and Archangels.
℟. Pray for us.
All ye holy orders of blessed Spirits.
℟. Pray for us.
Holy John Baptist.
℟. Pray for us.
Holy Joseph.
℟. Pray for us.
All ye holy Patriarchs and Prophets.
℟. Pray for us.
Holy Peter.
℟. Pray for us.
Holy Paul.
℟. Pray for us.
Holy Andrew.
℟. Pray for us.
Holy James.
℟. Pray for us.
Holy John.
℟. Pray for us.
Holy Thomas.

℟. Pray for us.
Holy James.
℟. Pray for us.
Holy Philip.
℟. Pray for us.
Holy Bartholomew.
℟. Pray for us.
Holy Matthew.
℟. Pray for us.
Holy Simon.
℟. Pray for us.
Holy Jude.
℟. Pray for us.
Holy Matthias.
℟. Pray for us.
Holy Barnabas.
℟. Pray for us.
Holy Luke.
℟. Pray for us.
Holy Mark.
℟. Pray for us.
All ye holy Apostles and Evangelists.
℟. Pray for us.
All ye holy Disciples of the Lord.
℟. Pray for us.
All ye holy Innocents.
℟. Pray for us.
Holy Stephen.
℟. Pray for us.
Holy Lawrence.
℟. Pray for us.
Holy Vincent.
℟. Pray for us.
Holy Fabian and Sebastian.
℟. Pray for us.
Holy John and Paul.
℟. Pray for us.
Holy Cosmas and Damian.

℟̄. Pray for us.
Holy Gervase and Protase.
℟̄. Pray for us.
All ye holy Martyrs.
℟̄. Pray for us.
Holy Silvester.
℟̄. Pray for us.
Holy Gregory.
℟̄. Pray for us.
Holy Ambrose.
℟̄. Pray for us.
Holy Augustine.
℟̄. Pray for us.
Holy Jerome.
℟̄. Pray for us.
Holy Martin.
℟̄. Pray for us.
Holy Nicholas.
℟̄. Pray for us.
All ye holy Bishops and Confessors.
℟̄. Pray for us.
All ye holy Doctors.
℟̄. Pray for us.
Holy Antony.
℟̄. Pray for us.
Holy Benedict.
℟̄. Pray for us.
Holy Bernard.
℟̄. Pray for us.
Holy Dominic.
℟̄. Pray for us.
Holy Francis.
℟̄. Pray for us.
All ye holy Priests and Levites.
℟̄. Pray for us.
All ye holy Monks and Hermits.
℟̄. Pray for us.
Holy Mary Magdalene.

℟. Pray for us.
Holy Agatha.
℟. Pray for us.
Holy Lucy.
℟. Pray for us.
Holy Agnes.
℟. Pray for us.
Holy Cecilia.
℟. Pray for us.
Holy Catherine.
℟. Pray for us.
Holy Anastasia.
℟. Pray for us.
All ye holy Virgins and Widows.
℟. Pray for us.
All ye holy Saints of God.
℟. Intercede for us.
Be thou merciful.
℟. Spare us, O Lord.
Be thou merciful.
℟. Graciously hear us, O Lord.
From all evil.
℟. Deliver us, O Lord.
From all sin.
℟. Deliver us, O Lord.
From thy wrath.
℟. Deliver us, O Lord.
From sudden and unprepared death.
℟. Deliver us, O Lord.
From the crafts of the devil.
℟. Deliver us, O Lord.
From anger, hatred, and all uncharitableness.
℟. Deliver us, O Lord.
From the spirit of fornication.
℟. Deliver us, O Lord.
From lightning and tempest.
℟. Deliver us, O Lord.
From the scourge of earthquake.

℟. Deliver us, O Lord.
From pestilence, famine, and war.
℟. Deliver us, O Lord.
From everlasting death.
℟. Deliver us, O Lord.
By the mystery of thy holy Incarnation.
℟. Deliver us, O Lord.
By thine Advent.
℟. Deliver us, O Lord.
By thy Nativity.
℟. Deliver us, O Lord.
By thy Baptism and holy Fasting.
℟. Deliver us, O Lord.
By thy Cross and Passion.
℟. Deliver us, O Lord.
By thy Death and Burial.
℟. Deliver us, O Lord.
By thy holy Resurrection.
℟. Deliver us, O Lord.
By thy wonderful Ascension.
℟. Deliver us, O Lord.
By the coming of the Holy Ghost, the Paraclete.
℟. Deliver us, O Lord.
In the day of judgement.
℟. Deliver us, O Lord.
We sinners.
℟. Beseech thee, hear us.
That thou wouldest spare us.
℟. We beseech thee, hear us.
That thou wouldest pardon us.
℟. We beseech thee, hear us.
That thou wouldest vouchsafe to bring us to true repentance.
℟. We beseech thee, hear us.
That thou wouldest vouchsafe to govern and preserve thy holy Church.
℟. We beseech thee, hear us.
That thou wouldest vouchsafe to preserve our Apostolic Lord, and all orders of
the Church in holy religion.
℟. We beseech thee, hear us.

That thou wouldest vouchsafe to humble the enemies of thy holy Church.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to give to Christian kings and princes.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to grant to all the Christian people peace and unity.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to strengthen and preserve us in thy holy service.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to lift up our minds unto heavenly desires.

℟. We beseech thee, hear us.

That thou wouldest bestow upon all our benefactors blessings everlasting.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to deliver our souls, and the souls of our brethren, kinsfolk,

℟. We beseech thee, hear us.

and benefactors, from eternal damnation.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to give and preserve the fruits of the earth.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to grant to all the faithful departed rest eternal.

℟. We beseech thee, hear us.

After the petition, That thou wouldest vouchsafe to grant to all the faithful departed, etc. ℟. We beseech thee, hear us, has been said,

The congregation remains kneeling up to the beginning of the preface. The Consecrator, rising and turning toward the Bishop-elect, takes the pastoral staff in his left hand, and says:

That thou wouldest vouchsafe to ✠ bless this Elect here present.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to ✠ bless and ✠ sanctify this Elect here present.

℟. We beseech thee, hear us.

That thou wouldest vouchsafe to ✠ bless and ✠ sanctify and ✠ consecrate this Elect here present.

℟. We beseech thee, hear us.

Meanwhile always making the sign of the cross over him, and the assistant bishops do and say the same thing, remaining kneeling, however.

Then the Consecrator again prostrates himself, and the chanter, or he who began

the litanies, continues them to the end.

That thou wouldest vouchsafe graciously to hear us.

℟. We beseech thee, hear us.

Son of God.

℟. We beseech thee, hear us.

O Lamb of God, that takest away the sins of the world.

℟. Spare us, O Lord.

O Lamb of God, that takest away the sins of the world.

℟. Graciously hear us, O Lord.

O Lamb of God, that takest away the sins of the world.

℟. Have mercy upon us.

O Christ, hear us.

℟. O Christ, graciously hear us.

Kyrie, eleison.

℟. Christe, eleison.

Kyrie, eleison.

LAYING ON OF THE GOSPEL AND OF HANDS

The Consecrator stands with his mitre on before his faldstool, the Bishop-elect kneeling before him. Then the Consecrator, with the aid of the Co-Consecrators, takes the open book of the Gospels, and saying nothing, lays it upon the neck and shoulders of the Bishop-elect, so that the printed page touches the neck. One of the chaplains kneels behind, supporting the book. Then the Consecrator and the Co-Consecrators successively touch with both hands the head of the one to be consecrated saying:

RECEIVE THE HOLY GHOST.

The Co-Consecrators return to their places.

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

Be propitious, O Lord, to our supplications, and inclining the horn of sacerdotal grace above this thy servant, pour out upon him the power of thy ✠ blessing. Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God,

Then extending his hands before his breast, he says:

World without end.

℟. Amen.

THE PRAYER OF CONSECRATION

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.

℟. It is meet and right so to do.

It is truly worthy and just, right and profitable unto salvation that we should at all times and in all places give thanks unto thee, O holy Lord, Father Almighty, Eternal God, honor of all dignities which serve unto thy glory in sacred orders. To thee O God, who, in the secret communings of familiar intercourse, giving instruction unto Moses thy servant, concerning, among other branches of divine worship, the nature of sacerdotal vesture, didst order that Aaron, thy chosen one, should be clad in mystic robes during the sacred functions, so that succeeding generations might be enlightened by the examples of their predecessors, lest the knowledge derived from thy instruction should be wanting in any age. Since, indeed, with the ancients, the very appearance of symbols would obtain reverence, and with us there would be the experience of the things themselves more certain than the mysteries of figures. For the adornment of our minds fulfils what was expressed by the outward vesture of that ancient priesthood, and now brightness of souls rather than splendor of raiment commends the pontifical glory unto us. Because even those things which then were sightly unto the eyes of the flesh, demanded rather that the eyes of the spirit should understand the things they signified. And therefore we beseech thee, O Lord, give bountifully this grace to this thy servant, whom thou hast chosen to the ministry of the supreme priesthood, so that what things soever those vestments signify by the refulgence of gold, the splendor of jewels, and the variety of diversified works, these may shine forth in his character and his actions.

**FILL UP IN THY PRIEST THE PERFECTION OF THY MINISTRY
AND SANCTIFY WITH THE DEW OF THY HEAVENLY OINTMENT
THIS THY SERVANT DECKED OUT WITH THE ORNAMENTS OF ALL BEAUTY.**

ANOINTING OF THE BISHOP'S HEAD

All kneel for the hymn and the anointing. One of the chaplains binds the head of the new Bishop with a long cloth, and the Consecrator, prostrate on both knees, turned toward the altar, begins the Hymn, Veni Creator Spiritus, the choir continuing it unto the end as follows:

Come, Holy Ghost, Creator Blest,
Vouchsafe within our souls to rest;
Come with thy grace and Heav'nly aid
And fill the hearts which Thou hast made.

To thee, the Comforter, we cry,
To thee, the Gift of God Most High,
The Fount of life, the Fire of love,
The soul's Anointing from above.

The sev'nfold gifts of grace are thine,
O Finger of the Hand Divine;
True Promise of the Father thou,
Who dost the tongue with speech endow.

Thy light to evr'y thought impart,
And shed thy love in evr'y heart;
The weakness of our mortal state
With deathless might invigorate.

Drive far away our wily Foe
And thine abiding peace bestow;
If thou be our protecting Guide,
No evil can our steps betide.

Make thou to us the Father known,
Teach us the eternal Son to own,
And thee, whose name we ever bless,
Of both the Spirit, to confess.

Glory to Thee, Father and Son
And Holy Spirit, with them One;
And may the Son on us bestow
The gifts that from the Spirit flow!

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

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

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

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

℞. Amen.

℣. Peace be with thee.

℞. And with thy spirit.

All rise and stand. Having completed the anointing, the Consecrator cleanses his thumb somewhat with bread crumbs, and the hymn having been finished, he lays aside his mitre, rises and continues:

CONTINUATION OF THE PRAYER OF CONSECRATION

May this, O Lord, flow abundantly upon his head, may this run down upon his cheeks, may this extend unto the extremities of his whole body, so that inwardly he may be filled with the power of thy spirit, and outwardly may be clothed with that same spirit. May constant faith, pure love, sincere piety abound in him. May his feet by thy gift be beautiful for announcing the glad tidings of peace, for announcing the glad tidings of thy good things. Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. Let his speech and his preaching be not in the persuasive words of human wisdom, but in the showing of the spirit and of power. Give to him, O Lord, the keys of the kingdom of Heaven, so that he may make use of, not boast of, the power which thou bestowest unto edification, not unto destruction. Whatsoever he shall bind upon earth, let it be bound likewise in heaven, and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. Whose sins he shall retain, let them be retained, and do thou remit the sins of whomsoever he shall remit. Let him who shall curse him, himself be accursed, and let him who shall bless him be filled with blessings. Let him be the faithful and prudent servant whom thou dost set, O Lord, over thy household, so that he may give them food in due season, and prove himself a perfect man. May he be untiring in his solicitude, fervent in spirit. May he detest pride, and cherish humility and truth, and never desert it, overcome either by flattery or by fear. Let him not put light for darkness, nor darkness for light: let him not call evil good, nor good evil. May he be a debtor to the wise and to the foolish, so that he may gather fruit from the progress of all. Grant to him, O Lord, an Episcopal chair for ruling thy Church and the people committed to him. Be his authority, be his power, be his strength. Multiply upon him thy ✠ blessing and thy grace, so that thy gift he may be fitted for always obtaining thy mercy, and by thy grace may be faithful.

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

Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

℞. Amen.

All remain standing. The Consecrator begins, and the choir takes up, the Antiphon:

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

PSALM 132

Behold how good and how pleasing it is for brethren to dwell together in unity: Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Which ran down to the skirt of his garment: as the dew of Hermon, which descendeth upon mount Sion. For there the Lord hath commanded blessing, and life for evermore. Glory be to the Father, etc. As it was in the beginning, etc.

Then the whole Antiphon is repeated as above. All sit for the anointing.

ANOINTING OF THE BISHOP'S HANDS

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

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

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

In the name of God the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost, making the image of the Holy Cross of our Savior Jesus Christ, Who has redeemed us from death and led us to the kingdom of Heaven. Hear us, O loving,

Almighty Father, Eternal God, and grant that we may obtain what we ask for. Through the same Christ our Lord.

℟. Amen.

Sitting down, he continues:

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

℟. Amen.

All rise for the prayers of blessing. After this, the one consecrated joins both hands, the right resting upon the left, and places them upon the cloth hanging from his neck. The Consecrator cleanses his thumb with bread crumbs and, laying aside his mitre, rises and blesses the pastoral staff, saying:

BLESSING OF THE CROSIER

Let us pray. O God, who dost sustain human weakness, bless ✠ this staff; and in the clemency of thy merciful kindness, operate inwardly in the manners of this thy servant, what it outwardly designates. Through Christ our Lord.

℟. Amen.

Then he sprinkles it with holy water. Sitting down and taking his mitre, he himself hands the staff to the new Bishop, who is kneeling before him, and who receives it between the index and middle fingers, the hands remaining joined, while the Consecrator says:

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

℟. Amen.

BLESSING OF THE RING

After which, laying aside the mitre, the Consecrator rises and blesses the ring, saying:

Let us pray. O Lord, Creator and Preserver of the human race, Giver of spiritual grace, Bestower of eternal salvation, do thou send forth thy ✠ blessing upon

this ring; so that whosoever shall be adorned with this sign of holiest fidelity, it may avail him by the power of heavenly protection unto eternal life. Through Christ our Lord.

R̄. Amen.

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

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

R̄. Amen.

PRESENTATION OF THE GOSPELS

Then the Consecrator takes the book of the Gospels from the shoulders of new Bishop, and with the aid of the Co-Consecrators, hands it closed to the new Bishop, the latter touching it without opening his hands, whilst the Consecrator says:

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

R̄. Amen.

Finally the Consecrator receives the one consecrated to the kiss of peace. The Co-Consecrators each do likewise, saying to the one consecrated:

Peace be with thee.

And he answers to each:

And with thy spirit.

All sit down. Then the newly consecrated Bishop, between the Co-Consecrators, returns to his chapel, where, while he is seated, his anointed head is cleansed with bread crumbs and with a clean cloth. Then his hair is combed; afterwards he washes his hands. The Consecrator washes his hands at his faldstool and goes to his throne. The Consecrator continues the Mass up to the conclusion of the Gospel. The newly consecrated Bishop does the same at his altar. All sit when the Consecrator sits down.

ALLELUIA

Alleluia, alleluia. V̄. *John 15, 16.* I have chosen you out of the world, that ye should go and bring forth fruit: and that your fruit should remain. Alleluia.

GOSPEL

All rise and stand. Then, the Gospel is read, the reader first saying:

℣. The Lord be with you.

℟. And with thy spirit.

℣. The Continuation of the holy Gospel according to Luke.

℟. Glory be to thee, O Lord.

Luke 10, 1–9. At that time: The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

When he has finished he takes the book to the Consecrator who kisses the Sacred Text. The Consecrator is then incensed and resumes his seat. Immediately after the Gospel has been sung, the sermon is preached. All sit.

SERMON

The Most Rev'd Noman Strauss

CREDO

I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord, Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of light, very God of very God. Begotten, not made, Being of one substance with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, [*Here genuflect.*] And was incarnate by the Holy Ghost of the Virgin Mary, and was made man. And was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, And sitteth on the right hand of the Father, And he shall come again with glory to judge both the quick and the dead: Whose

kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

When the singing of the Creed has been completed the Consecrator proceeds to the Offertory. Turning to the people, he says:

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

He then reads the verse appointed for the Offertory antiphon, which is also sung by the choir.

OFFERTORY

Ps. 139, 17. Right dear are thy friends unto me, O God, and held in highest honour: their rule and governance is exceeding stedfast.

All sit down when the Consecrator sits with his mitre on at the throne. The new Bishop, coming from his altar, between the Co-Consecrators, kneels before the Consecrator and offers to him two lighted torches, two loaves of bread, and two small barrels of wine, decorated with the coats of arms of the Consecrator and of the newly consecrated Bishop, and kisses reverently the hand of the Consecrator receiving the above gifts. Then the Consecrator washes his hands and goes to the altar. All rise and stand.

Hymn 576—*Ora Labora*

Come, labor on.

Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
“Go work today.”

Come, labor on.

The enemy is watch night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumber'd not.

Come, labor on.

Away with gloomy doubts and faithless fear!
No arm so weak but may do service here:
By feeblest agents may our God fulfil
His righteous will.

Come, labor on.
Claim the high calling angels cannot share—
To young and old the gospel gladness bear:
Redeem the time; its hours too swiftly fly.
The night draws nigh.

Come, labor on.
No time for rest, till glows the western sky,
Till the long shadows o'er our path-way lie,
And a glad sound comes with the setting sun,
“Servants, well done.”

The new Bishop also goes to the Epistle side of the same altar; there, standing between the Co-Consecrators, having before him his Missal, he says and does with the Consecrator everything as in the Missal. And one host is prepared to be consecrated for the Consecrator and the one consecrated, and wine sufficient for both is placed in the chalice. The congregation sits down, and remains seated until the thurifer approaches them for the incensation.

After the Consecrator has completed the incensation of the bread and wine, and of the altar, and has himself been incensed, he reads in a low voice the prayer over the Oblation known as the Secret.

SECRET

Grant us, O Lord, we beseech thee, by thy heavenly gifts to serve thee in perfect freedom: that through the intercession of thy blessed Evangelist Luke, these our oblations may avail for the healing of our souls, and for the attainment of everlasting glory.

The following Secret for the new Bishop is said with the Secret of the Mass of the day under one conclusion by the Consecrator:

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

℟. Amen.

* * * * *

The new Bishop says:

Receive, O Lord, the gifts which we offer to thee for me, thy servant, and kindly preserve thy favors in me. Through our Lord Jesus Christ, who liveth and reigneth in the unity of the Holy Ghost, world without end.

* * * * *

THE PREFACE

Concluding the Secrets, the Consecrator says:

World without end.

All answer:

Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.

℟. It is meet and right so to do.

It is very meet, right, and our bounden duty: That we, O Lord, should humbly entreat thee, that thou, the everlasting Shepherd do not forsake thy flock: but through thy blessed Apostles keep it by thy continual protection. That it may be goverened by those same rulers whom, in thy stead, thou hast appointed for thy work as shepherds of thy people.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the majesty of thy glory, evermore praising thee, and saying:

The Sanctus is sung by all.

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

All kneel. The Consecrator and the new Bishop recite the Canon of the Mass in a low voice.

CANON MISSÆ

THEREFORE most merciful Father, we humbly pray thee, through Jesus Christ thy Son our Lord, and we ask, that thou accept and bless these gifts, these presents, these holy and unspoiled sacrifices. We offer them unto thee, first for thy holy catholic Church: that thou vouchsafe to keep it in peace, to guard, unite, and govern it throughout the whole world: together with thy servant John Paul our Pontiff, and me thine unworthy servant, and all the faithful guardians of the catholic and apostolic church.

REMEMBER, O Lord, thy servants and handmaids *N.* and *N.*, and all who here around us stand, whose faith is known unto thee and their steadfastness manifest, on whose behalf we offer unto thee: or who themselves offer unto thee this sacrifice of praise, for the redemption of their souls, for the hope of their salvation and safety: and who offer their prayers unto thee, the eternal God, the living and the true.

UNITED in one communion, we venerate the memory, first, of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all thy Saints; grant that by their merits and prayers we may in all things be defended with the help of thy protection. Through the same Christ our Lord. Amen.

During the action the Consecrator says:

WE beseech thee therefore, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family, also for this thy servant, whom thou hast vouchsafed to promote to the order of the episcopate, and we beseech thee, O Lord, graciously to accept, and to kindly preserve thy favors in him, so that what has been accomplished by the divine gift, may be followed by divine effects: order thou our days in thy peace and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. Through Christ our Lord. Amen.

* * * * *

The one consecrated says:

WE beseech thee therefore, O Lord, graciously to accept this oblation from us thy servants, and from thy whole family, and we beseech thee, O Lord, graciously to accept and kindly to preserve in me thy favors, so that what I have accomplished by the divine gift, I may complete by divine effects order thou our days in thy peace and bid us to be delivered from eternal damnation, and to be numbered in the fold of thine elect. Through Christ our Lord. Amen.

* * * * *

VOUCHSAFE, O God, we beseech thee, in all things to make this oblation blessed, approved and accepted, a perfect and worthy offering: that it may become the Body and Blood of thy most dearly beloved Son, our Lord Jesus Christ.

WHO the day before he suffered, took bread into his holy and venerable hands, with eyes lifted up to heaven unto thee, God, his almighty Father, giving thanks to thee, he blessed, brake and gave it to his disciples, saying: TAKE, AND EAT YE ALL OF THIS. FOR THIS IS MY BODY.

LIKEWISE after supper, taking also this goodly Chalice into his holy and venerable hands: again giving thanks to thee, he blessed, and gave it to his disciples, saying: TAKE, AND DRINK YE ALL OF IT. FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS. AS OFT AS YE DO THESE THINGS, YE SHALL DO THEM IN REMEMBRANCE OF ME.

WHEREFORE, O Lord, we thy servants, and thy holy people also remembering the blessed passion of the same Christ thy Son our Lord, as also his resurrection from the dead, and his glorious ascension into heaven: do offer unto thine excellent majesty of thine own gifts and bounty, the pure victim, the holy victim, the immaculate victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

VOUCHSAFE to look upon them with a merciful and pleasant countenance: and to accept them, even as thou didst accept the gifts of thy servant Abel the Righteous, and the sacrifice of our Patriarch Abraham: and the holy sacrifice, the immaculate victim, which thy high priest Melchisedech offered unto thee.

WE humbly beseech thee, almighty God: command these offerings to be brought by the hands of thy holy Angel to thine altar on high, in sight of thy divine majesty: that, all we who at this partaking of the altar shall receive the most sacred Body and Blood of thy son, may be fulfilled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

REMEMBER also, O Lord, thy servants and handmaids *N.* and *N.*, who have gone before us sealed with the seal of faith, and who sleep the sleep of peace. To them, O Lord, and to all that rest in Christ, we beseech thee to grant the abode of refreshing, light and peace. Through the same Christ our Lord. Amen.

TO us sinners also, thy servants, who hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Fe-

licitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy Saints; within whose fellowship we beseech thee admit us, not weighing our merit, but granting us forgiveness. Through Christ our Lord. Amen.

THROUGH whom, O Lord, thou dost ever create all these good things, dost sanctify, quicken, bless, and bestow them upon us. Through him, and with him, and in him, O God the Father almighty, in the unity of the Holy Ghost, all honour and glory are thine.

The Consecrator says:

℣. Throughout all ages world without end.

℟. Amen.

THE COMMUNION OF THE MASS

Let us pray. Commanded by saving precepts, and taught by divine institution, we are bold to say:

Our Father, who art in heaven, Hallowed by 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

The Consecrator says in a low voice:

Deliver us, O Lord, we beseech thee, from all evils, past, present, and to come: and at the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew, and all the Saints, favourably grant peace in our days: that by the help of thine availing mercy we may ever both be free from sins and safe from all distress. Through the same Jesus Christ, thy Son, our Lord. Who liveth and reigneth with thee in the unity of the Holy Ghost, God.

The Consecrator says aloud:

℣. Throughout all ages world without end.

℟. Amen.

The Agnus Dei is sung.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us thy peace.

The prayer Lord Jesus Christ, who, etc. having been said by the Consecrator and the new Bishop, the latter goes up to the right of the Consecrator and both kiss the altar. Then the Consecrator gives the kiss of peace to the one consecrated saying:

Peace be with thee.

The new Bishop answers:

And with thy spirit

Turning, the new Bishop gives the kiss of peace to the Co-Consecrators.

Then after the Consecrator has consumed the Body of the Lord, he does not entirely consume the blood, but only a portion with the particle of the host that has been placed in the chalice, and before he takes the purification, he communicates the one consecrated, who stands with bowed head and not genuflecting, first giving him the Body and then the Blood. Then he purifies himself and afterwards the one consecrated.

The Consecrator, turning to the people, says:

Behold the Lamb of God, behold him that taketh away the sins of the world.

The people answer:

Lord, I am not worthy that thou shouldest come under my roof: but speak the word only and my soul shall be healed. [*repeated three times*]

COMMUNION

The choir sings the Communion Antiphon.

Matt. 19, 28. Ye which have followed me shall sit upon thrones, judging the twelve tribes of Israel.

Hymn 191—*Sacramentum Unitatis*

Thou, Who at Thy first Eucharist didst pray
That all Thy Church might be forever one,
Grant us that ev'ry Eucharist to say
With longing heart and soul, "Thy will be done."
O may we all one bread, one body be,
Through this blest sacrament of unity.

For all Thy Church, O Lord, we intercede;
Make Thou our sad divisions soon to cease;
Draw us the nearer each to each, we plead,
By drawing all to Thee, O Prince of Peace;

Thus may we all one bread, one body be,
Through this blest sacrament of unity.

We pray Thee too for wand'ers from Thy fold;
O bring them back, good Shepherd of the sheep,
Back to the faith which saints believed of old,
Back to the Church which still that faith doth keep;
Soon may we all one bread, one body be,
Through this blest sacrament of unity.

So, Lord, at length when sacraments shall cease,
May we be one with all Thy Church above,
One with Thy saints in one unbroken peace,
One with Thy saints in one unbounded love;
More blessed still, in peace and love to be
One with the Trinity in Unity.

The Consecrator then washes his fingers over the chalice and takes also the ablution, and having received the mitre, he washes his hands. Meanwhile, the one consecrated, with his assistant bishops, goes to the other corner of the altar, namely, the Gospel side, and there continues the Mass while the Consecrator does the same at the Epistle side.

All stand. The Consecrator turns to the people, and says:

✠ The Lord be with you.

✠ And with thy spirit.

✠ Let us pray.

He then says the prayer called the Postcommunion.

POSTCOMMUNION

O God, who rewardest the souls of them that put their trust in thee: vouchsafe; that we, who keep the solemn festival of blessed Thomas, thy Confessor and Bishop, may by his prayers obtain thy merciful pardon.

Then is added the Postcommunion of the consecration ceremony under the same conclusion:

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

R̄. Amen.

The Consecrator turns to the people, and says

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Ÿ. Depart in peace.

R̄. Thanks be to God.

All, except prelates, kneel down. The Consecrator then says:

Ÿ. Blessed be the name of the Lord.

R̄. Henceforth, world without end.

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

R̄. Who hath made Heaven and earth.

Then, turning toward the people, he solemnly blesses them, saying:

May Almighty God bless you: the ✠ Father, the ✠ Son, and the Holy ✠ Ghost.

R̄. Amen.

Having given the Benediction, the Consecrator, with his mitre on, sits on the faldstool which has been placed before the middle of the altar. The new Bishop, with his skullcap on his head, kneels before him. All kneel. Then the Consecrator, having laid aside his mitre, rises and blesses the mitre of the new Bishop, saying:

BLESSING OF THE MITRE

Let us pray. O Lord God, Father Almighty, whose goodness is wonderful and whose power immense, from whom is every best and every perfect gift, the ornament of all beauty, vouchsafe to ✠ bless and ✠ sanctify this mitre to be placed on the head of this Prelate thy servant. Through Christ our Lord.

R̄. Amen.

He sprinkles it with holy water, after which, sitting down with his mitre on, the Co-Consecrators aiding him, he places the mitre on the head of the new Bishop, saying:

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

tiara to be placed on the head of Aaron thy high priest. Through Christ our Lord.

R̄. Amen.

The Consecrator then rises, having laid aside the mitre, and blesses the gloves of the new Bishop, saying:

BLESSING OF THE GLOVES

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

R̄. Amen.

He sprinkles them with holy water. Then the pontifical ring is drawn from the finger of the new Bishop, the Consecrator sits down and having received the mitre, with the aid of the Co-Consecrators, places the gloves on the hands of the new Bishop, saying:

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

R̄. Amen.

ENTHRONEMENT OF THE NEW BISHOP

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

Then the Consecrator, turning toward the altar and laying aside the mitre, while

standing, begins the Hymn, Te Deum, laudamus.

All, except prelates, kneel down to receive the blessing of the new Bishop as he is escorted through the church by the Co-Consecrators.

We praise thee, O God; * we acknowledge thee to be the Lord.
All the earth doth worship thee, * the Father everlasting.
To thee all Angels cry aloud, * the Heavens and all the powers therein;
To thee Cherubim and Seraphim * continually do cry,
Holy, Holy, Holy, * Lord God of Sabaoth;
Heaven and earth are full of the Majesty * of thy glory.
The glorious company of the Apostles * praise thee.
The goodly fellowship of the Prophets * praise thee.
The noble army of Martyrs * praise thee.
The holy Church throughout all the world * doth acknowledge thee;
The Father, * of an infinite majesty;
Thine honourable, true, * and only Son;
Also the Holy Ghost, * the Comforter.
Thou art the King of Glory, * O Christ.
Thou art the everlasting Son * of the Father.

When thou tookest upon thee to deliver man, * thou didst not abhor the Virgin's womb

When thou hadst overcome the sharpness of death * thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, * in the glory of the Father.

We believe that thou shalt come * to be our Judge.

The following V. is said kneeling:

We therefore pray thee help thy servants, * whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints * in glory everlasting.

O Lord, save thy people, * and bless thine heritage.

Govern them, * and lift them up for ever.

Day by day * we magnify thee;

And we worship thy Name, * ever world without end.

Vouchsafe, O Lord, * to keep us this day without sin.

O Lord, have mercy upon us, * have mercy upon us.

O Lord, let thy mercy lighten upon us, * as our trust is in thee.

O Lord, in thee have I trusted; * let me never be confounded.

The Consecrator meanwhile without his mitre remains standing in the same place at the altar. When the one consecrated has returned to his seat or the faldstool, he

sits again until the above mentioned hymn is finished. The Co-Consecrators lay aside their mitres and stand with the Consecrator.

At the conclusion of the hymn, the Consecrator, standing without his mitre, at the throne begins, the choir taking up the Antiphon.

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

When this is finished the Consecrator says:

℣. O Lord hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. O God, the Pastor and Ruler of all the faithful, look down in thy mercy upon this thy servant, whom thou hast appointed over thy Church, and grant, we beseech thee, that both by word and example, he may edify all those who are under his charge, so that with the flock intrusted to him, he may attain unto life everlasting. Through Christ our Lord. Amen.

All now kneel, except the Consecrator, the Co-Consecrators, who stand without mitre at the Gospel corner of the altar, and Prelates.

The new Bishop rises, and going with his mitre and his pastoral staff before the middle of the altar, turns towards it; and, signing himself with the thumb of his right hand before his breast, he says:

℣. Blessed be the name of the Lord.

℟. Henceforth, world without end.

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

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

℟. Who hath made Heaven and earth.

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

May Almighty God bless you.

He now turns toward the people and blesses them thrice, saying:

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

Then the Consecrator takes his mitre, and stands at the Gospel corner, his face

turned towards the Epistle corner. The Co-Consecrators, with their mitres on, stand near him. The new Bishop goes to the Epistle corner of the altar, and there with his mitre on, and holding his staff, facing the Consecrator, he makes a double genuflection and sings:

For many years.

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

For many years.

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

For many years.

Then when he has risen, the Consecrator receives him to the kiss of peace, saying:

∿ The Lord be with you.

℞. And with thy spirit.

The Co-Consecrators do likewise, and then lead the new Bishop to the Epistle side. The Consecrator, having given the kiss of peace to the new Bishop recites the last Gospel in a low voice and, having made likewise a reverence to the cross, he lays aside his sacred vestments at the throne, after which the procession forms and all leave the church.

Hymn 396—*Aurelia*

The Church's one foundation
Is Jesus Christ her Lord,
She is his new creation
By water and the Word.
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her
And for her life he died.

Elect from ev'ry nation,
Yet one o'er all the earth;
Her charter of salvation,
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,

With every grace endued.

The Church shall never perish!
Her dear Lord to defend,
To guide, sustain, and cherish,
Is with her to the end:
Though there be those who hate her,
And false sons in her pale,
Against or foe or traitor
She ever shall prevail.

Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distressed:
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song!

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won,
O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee:

NOTES ON THE ORDINATION AND CONSECRATION OF A BISHOP

“Episcopal consecration bestows the fullness of the sacrament of orders, that fullness of power, namely, which in both the Church’s liturgical practice and the language of the Fathers is called the high priesthood, the summit of the sacred ministry. But episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and governing, offices that of their very nature can be exercised only in hierarchic communion with the head of the college and its members. For from tradition, expressed especially in liturgical rites and in the usage of the Church of both East and West, it is clear that the laying on of hands and the words of consecration bestow the grace of the Holy Spirit and impress a sacred character in such a way that bishops in an eminent and visible way carry on the role of Christ himself as teacher, shepherd, and high priest and act in his person.”

—From the Apostolic Constitution Rites for Ordination

While this section of the Apostolic Constitution comes to us from Pope Paul VI in 1968 promulgating the new Rites for Ordination, it is wholly consistent with Traditional Anglican theology in expressing the central character and nature of the Ordination and Consecration of a Bishop. As a successor of Christ Himself through Apostolic Succession, the Bishop becomes more than just a representative of Our Lord; he becomes *alter Christus*, the essence or icon of Christ—thus, Christ’s own presence in His Church.

The liturgical celebration today brings together members of the United Anglican Church to consecrate one of its own to be yet another successor in the Apostolic line. To emphasize the importance of this line, tradition and canon law require that at least three Bishops in valid Apostolic Succession consecrate a new Bishop, thus insuring the validity of the consecration and the integrity of all called to serve as Bishops, Priests and Deacons.

Within the Anglican tradition there exist various forms of churchmanship and perspectives: ‘Anglo-Catholic’ or ‘High Church,’ or the more middle of the road ‘Broad Church,’ or evangelical, often called ‘Low Church.’ The Lord in His love and wisdom has provided within the concept of ‘Anglicanism’ the gift of this broad spectrum of perspectives so that all true believers in His One holy Catholic and Apostolic Church may find a home within the Anglican expression thereof. While many of us proclaim ourselves Anglo-Catholic or Evangelical, we lovingly and earnestly remain co-religionist and in fidelity with fellow Anglicans worldwide and within our own jurisdiction who follow a more traditionally Protestant or Catholic path. We believe that the exclusionary attitudes fomented and promulgated by both the ‘High Church’ and

'Low Church' factions of the Anglican Communion in general have been historically and continue to be sinful, promoting of schism and a malignancy affecting the Body of Christ. Our Lord prayed fervently for Unity among His followers and we are dedicated to seeking that Unity among the Provinces rightly claiming His Name and steadfastly adhering to Apostolic Doctrine and Order. We of the United Anglican Church cherish all of our brothers and sisters and we believe that this reflects our belief that our catholicity is found in the mutual belief in the essential Truths of our faith and on the common ground where we all gather at the foot of the Cross, not in liturgical styles or the differing perspectives of churchmanship.

The liturgy today reflects the Anglo-Catholic perspective and emphasizes the importance of 'true' œcumenism within the Western Church; œcumenism centered around the Bishop of Rome as first among equals. While the United Anglican Church is not in communion with the See of Rome, the consecration today is done in joyful hope and recognition that the Unity to which Christ calls us and to which we have dedicated ourselves will soon find us gathered, brothers and sisters all, at the Feast to which we have been summoned.

And so, before God, the United Anglican Church makes claim to the full inheritance of the One, Holy, Catholic and Apostolic Church; and with its predecessors, shouts aloud this proclamation to the whole world through the mercy and mediation of Jesus Christ, our Savior, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end.