

# Ceremony Of Episcopal Consecration Explained

Ancient rites of episcopal consecration

will confer "fulness of priesthood" on Bishop Casey

Note: In the following the terms "Bishop-Elect" and "Elect" are used interchangeably. The same is true of the terms "The Consecrated," "Newly Consecrated Bishop" and "New Bishop."

THE consecration of the Most Rev. Lawrence B. Casey as titular Bishop of Cea and Auxiliary Bishop to the Bishop of Rochester, the Most Rev. James E. Kearney, will take place in the Cathedral of the Sacred Heart, Rochester, Tuesday morning, May 5, 1953, commencing with a Pontifical procession at 9:30 a.m.

His Eminence, Francis Cardinal Spellman, Archbishop of New York and Military Vicar of His Holiness, will be the Consecrator. His Excellency, the Most Rev. Walter A. Foery, D.D., Bishop of Syracuse, and His Excellency, the Most Rev. Alexander M. Zaleski, D.D., titular Bishop of Lybpe and Auxiliary to His Eminence Edward Cardinal Mooney of Detroit, will be the Assistant Consecrators. His Excellency Bishop Kearney will preach the sermon.

Our Lord Jesus Christ willed that His Church be a society perfectly constituted in hierarchical form, having as its Supreme Head St. Peter and his successors in the office of Vicar of Christ and Bishop of Rome. Under the jurisdiction of the Sovereign Pontiff, Our Lord has placed the Bishops, the successors of the Apostles, and has provided them with all the powers necessary for the effective fulfillment of their pastoral ministry. In turn, priests are subject to the Bishops, and they are charged with the administration of the Sacraments and the preaching of the word of God among the people.

The necessary powers and qualities for the different ranks of ministry are conferred by the Sacrament of Holy Orders. Bishops alone receive the fullness of this Sacrament; they alone can ordain deacons and priests and consecrate other Bishops.

For an episcopal consecration, three Bishops are regularly required. There are a Consecrating Bishop and two Assistant Consecrators. This ceremony like all Ordinations, has been associated with the liturgy of the Holy Sacrifice of the Mass to recall to our minds the fact that the priesthood derives its origin and efficacy from the Sacrifice of Calvary. The Consecrator and the consecrated Bishop "con-celebrate," that is, together they say one and the same Mass, and in receiving Communion share the same Host and the same Chalice. In addition to the main altar, there is a smaller side altar used by the new Bishop for the ceremonies of vesting and for the first part of the Holy Sacrifice.

The consecration of a Bishop is the exclusive right of the Sovereign Pontiff, and cannot be performed without a mandate explicitly given by His Holiness. This mandate is usually contained in a solemn pontifical document known as an Apostolic Bull, so called from the leaden seal or bulls attached to it.

The various parts of the ceremony of the consecration of a bishop take place immediately before and during a Mass celebrated jointly by the Consecrator and the Bishop-elect. Prior to the Mass the Bishop-elect will have made his profession of faith and taken the oath of his office.

AFTER the procession has entered the sanctuary, the Consecrator ascends to his throne at the Gospel Side of the altar (left hand side facing the altar) where he dons his Mass vestments. Meanwhile, the Bishop-elect, accompanied by the assistant Consecrators, proceeds to his private chapel, a temporary altar erected on the Gospel Side at right angles to the high altar, where he is vested with the amice, alb, cincture and the stole, crossed as it is worn by priests, and the cope. The Assis-



MOST REV. LAWRENCE B. CASEY

... in his Episcopal Robes

tant Consecrators, meanwhile, have vested with amice, stole and cope.

The Consecrator then ascends the altar steps and sits on a foldstool in front of the altar, facing the congregation. The Bishop-elect, wearing his biretta and walking between the two assistant Consecrators vested and mitred, proceeds to the altar where, after bowing to the Consecrator, all are seated, facing the Consecrator.

Uncovering, the assistant Consecrators and the Bishop-elect rise and the senior assistant Consecrator addresses the Consecrator and the following colloquy ensues:

Assistant Consecrator: "Most Reverend Father, our Holy Mother, the Catholic Church, asks that you promote this priest here present to the responsibility of the episcopate."

Consecrator: "Have you the Apostolic mandate?"

Assistant Consecrator: "We have."

Consecrator: "Let it be read."

After which the Consecrator says:

Consecrator: "Thanks be to God."

Then follows the Examination by the Consecrator of the Bishop-elect, who, having seated himself, again rises with uncovered head for each response, in the following colloquy, the assistant Consecrators reading with the Consecrator, but in a lower voice:

Consecrator: "The ancient rule of the holy Fathers teaches and ordains

Consecrator: "Will you show in all things fidelity, submission, obedience according to canonical authority, 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 Pius XII, and to his successors, the Roman Pontiffs?"

Response: "I will."

Consecrator: "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?"

Response: "I will."

Consecrator: "Will you observe and teach, with the help of God, chastity and sobriety?"

Response: "I will."

Consecrator: "Will you, as far as your human frailty shall allow, always be given up to divine affairs and abstain from worldly matters of sordid gains?"

Response: "I will."

Consecrator: "Will you yourself observe, and likewise teach others to observe, humility and patience?"

Response: "I will."

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

Response: "I will."

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

Response: (by all) "Amen."

Consecrator: "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?"

Response: "I assent and do so believe."

Consecrator: "Do you believe each single Person of the Holy Trinity is one God, true, full and perfect?"

Response: "I do believe."

Consecrator: "Do you believe in the Son of God, the Word of God eternally begotten of the Father, consubstantial, coomnipotent and coequal in all things with the Father in divinity, born in time of the Holy Ghost from Mary ever Virgin, with a rational soul, having two origins, 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, yet in the singleness of one person, incapable of suffering, and immortal in His divinity, but Who in His humanity suffered for us and for our salvation, with real suffering of the flesh, and was buried, and, rising on the third day from the dead in a true resurrection of the flesh, on the fortieth day after the resurrection, with a 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?"

Response: "I assent and so in all

(Continued on Page 55)