

National Catholic Welfare Conference  
Bureau of Information

MSGR. THOMAS J. McCARTHY

*Director*

1312 Massachusetts Avenue, N. W.

Washington 5, D. C.

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Office of the Editor,  
Yakima Herald,  
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Dear Sir:

Recently His Holiness Pope Pius XII, established the Catholic Diocese of Yakima and named Monsignor Joseph P. Dougherty of Seattle as the first Bishop of the area.

It is the purpose of our office to furnish accurate and detailed background material on Catholic news to aid in local press coverage. We feel that the elevation of Monsignor Dougherty should be of importance to you and your subscribers.

Enclosed, therefore, please find an informative guide prepared by us in the hope that it will aid you in covering the event. It presents the role of the Bishop in the community while outlining the significance of the consecration ceremony.

We trust this data may prove of help and interest to you.

Very truly yours,

*Joseph A. Daley*  
Joseph A. Daley  
Bureau of Information



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NATIONAL CATHOLIC WELFARE CONFERENCE  
1312 MASSACHUSETTS AVE., N.W.  
WASHINGTON, D. C.  
BUREAU OF INFORMATION  
MSGR. THOMAS J. MCCARTHY, DIRECTOR

FOR IMMEDIATE RELEASE

PHONE: REpublic 4724

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THE CONSECRATION OF A BISHOP

INTRODUCTION:

To help your staff in preparing stories on the consecration of a Bishop or Archbishop of the Catholic Church, the Bureau of Information of the National Catholic Welfare Conference has assembled material on the various aspects of this ceremony. It is our aim to give answers suitable for newspaper use to the following questions:

What is a Bishop?

What are his duties?

What are the requirements for a Bishop?

Who are his assistants?

What is his jurisdiction?

What is an Archbishop?

What is a Coadjutor Bishop? An Auxiliary Bishop?

What is a Titular Bishop?

How is a Bishop addressed? How is he recognized?

How is a Bishop chosen?

What is the historical position of Bishops?

What is the position of Bishops in American history?

What is the ceremony of consecration?

What are the accessories and vestments of a Bishop?

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What is a Bishop? He is a successor to the Apostles of Jesus Christ. Like them, he teaches the doctrine which Christ taught. He transmits that doctrine to future generations. He guides the spiritual life of the people entrusted to his care. He possesses the fullness of the power of the Catholic priesthood, and is able to give this power to new priests and new Bishops.

The authority of a Bishop can be traced back to the grant of power which Christ gave to His Apostles. These Apostles heeded Christ's command to teach and preach, and passed this charge on to others whom they chose to succeed them. On through history this command has been carried, in an uninterrupted series, from person to person. Thus Bishop \_\_\_\_\_, and all of the Bishops of the Catholic Church today have a lineage which connects them with one or another of the Apostles.

Generally speaking, the work of a Bishop is to insure that the existence of the Catholic Church is maintained in the territory under his control. He exercises legislative, disciplinary and administrative powers according to the hierarchical principle which underlies the organization of the Catholic Church.

The word "hierarchy" is commonly used to denote "a body of Bishops," but more exactly it means the sum total of the ruling powers in the Church, who must guard and control the sacred things of the Church. ("Hierarchy" has its roots in two Greek words, which mean "sacred" and "rule".) A "hierarch" is a custodian of sacred things.

In the Roman Catholic hierarchy, the Pope is the center and the Bishops, of whom he is the leader, constitute the supreme division of power and authority. The position of hierarchical leadership which the Pope, the Bishop of Rome, has is a counterpart to the position which Christ gave to St. Peter. The authority Christ gave to the Apostles, to teach and to govern, is perpetu-

ated in the other Bishops. The Papacy and the hierarchy are thus both of divine origin. The power of each Bishop over his own diocese is a direct grant which the Pope cannot suppress or curtail beyond limits. It is called "ordinary" power, because it flows directly from his position as Bishop and is not merely "delegated" from the authority of the Pope. In matters of doctrine and discipline, the Bishop is under the authority of the Pope.

In the Church's Code of Canon Law, five requirements are listed for a candidate for the office of Bishop. These are: 1) he must be of legitimate birth; 2) he must be at least 30 years of age; 3) he must have served as a priest at least five years; 4) he must have qualifications of character in keeping with the position; and, 5) he must be an expert in theology and Church law.

A Bishop's main tasks are well-defined. He keeps the Church's priesthood alive by supervising the training of new priests and ordaining them. He appoints pastors and observes their activities, creates or subdivides parishes, regulates the manner of Church worship, and keeps tab on the work of Church organizations. He also has the duty of administering the Sacrament of Confirmation in person to his people, and of visiting each parish in his diocese at least once every three years.

A Bishop is obliged to reside personally in his own diocese, and he may not be absent for more than two or, at the most, three months either for continuous or interrupted periods in a year. He is required to be available to his cathedral church in Advent, Lent, Christmas, Easter, Pentecost and Corpus Christi. At least once every 10 years he is required to call a diocesan synod or council of his leading priests, to examine the spiritual needs of the clergy and people in his diocese.

Every residential Bishop must personally present a report at the



Vatican every five years on the state of his diocese, unless excused. The Bishops in the United States are obliged to make visits to Rome personally or through authorized delegates only every 10 years, though the report must be submitted every five years. The year for the visit and report for American Bishops is determined by canon law: 1924, '34, '44, '54, etc. The written report without visit is made in the years 1929, '39, '49, etc.

These visits to Rome are called "ad limina" visits—"to the threshold (of the Apostles)"—because they are traditionally pilgrimages to the tombs of the Apostles Peter and Paul. In Rome, the Bishops go to these tombs to seek spiritual inspiration from their illustrious predecessors.

A Bishop is assisted in the government of his diocese by a diocesan curia, or court. Its members are the vicar general, the officialis, the chancellor, the promoter of justice, the defensor vinculi, the synodal judges and examiners, the diocesan consultors, the parochial consultors, the auditors, notaries, cursors and apparitors.

The vicar general is appointed personally by the Bishop and serves only as long as the Bishop holds office. He is the Bishop's deputy in administrative matters, and shares in the Bishop's power. In some large dioceses, there may be more than one vicar general. In many places, he is an Auxiliary Bishop. He must be a priest at least 30 years old, with special training in theology and canon law. Church law provides that he must not be related to the Bishop in the first or second degree, that is, be his brother, nephew or uncle.

The officialis is the chief judicial officer under the Bishop, and he is assisted in matters which come before the ecclesiastical court by a "promoter of justice," a "defender of the bond" (the bond of Matrimony or Holy Orders), synodal judges, auditors, couriers and constables. All these

men, who are priests, are appointed by the Bishop.

The Bishop's assistant in charge of the diocesan records is called the chancellor. He draws up all the written documents used in the administration of a diocese, authenticates documents and copies of documents, keeps the minutes of meetings and trials, and watches over the diocesan archives.

Serving as a kind of advisory board to the Bishop are the diocesan consultors, who number from four in small dioceses to a maximum of 12 in large dioceses. The term of office for consultors is three years and they are eligible for reappointment. They select a temporary administrator for a diocese when it loses its Bishop, and receive the credentials of the new Bishop. The Bishop is required to seek their advice in certain matters.

The territory which a Bishop governs is called a diocese (or bishopric or see). Dioceses vary in size, geographically and with regard to population. The Brooklyn diocese, for example, has 1,200,000 Catholics in a 1,000 square mile area, while the Raleigh diocese has but 18,000 Catholics throughout the whole state of North Carolina. Problems of administration largely determine the boundaries of a diocese, though factors like terrain, civil jurisdiction and tradition enter in. The history of U. S. dioceses is one of constant subdivision, as various territories became too populous for one bishop to administer. As a practical working arrangement the Church has gathered groups of its dioceses into provinces, under the direction of a metropolitan who is the Bishop of the principal diocese of the group. Metropolitans have always had the title of Archbishop. They have certain rights over the Bishops of their provinces and over the provinces themselves. They summon and preside over provincial councils or synods which must be held at least once in 20 years, and within carefully drawn limits they make regulations or judgments which apply to the whole province.



There are 22 ecclesiastical provinces in the United States. An example is the Province of New York, which includes the whole state of New York, with the following ecclesiastical divisions: The Archdiocese of New York, and the Dioceses of Albany, Brooklyn, Buffalo, Ogdensburg, Rochester and Syracuse. Cardinal Spellman is the metropolitan of this province, and thus has the title of Archbishop.

Papal envoys and some Vatican officials are also given the title of Archbishop, and in rare instances, the Holy Father confers, as a personal honor, the title of Archbishop upon the head of a diocese. This occurred in the cases of Archbishop Joseph P. Hurley, who is Bishop of St. Augustine, Fla., and Archbishop Gerald P. O'Hara, who is Bishop of Savannah-Atlanta. Both of these men were honored for their work in the Papal diplomatic service.

A Coadjutor Bishop and an Auxiliary Bishop are assistants given by the Pope to help a Bishop in the administration of his diocese. A coadjutor Bishop, if he is appointed to the Bishop personally, has the right to succeed him when he leaves the diocese through death, retirement or transfer. A coadjutor Bishop who is given to the diocese, on the other hand, remains in the same subordinate position when the diocese becomes vacant and a new head is named.

Coadjutor and Auxiliary Bishops fall into the category of Catholic prelates known as Titular Bishops. (This category also includes Vicars Apostolic, who administer ecclesiastical districts in missionary lands comparable to dioceses; Apostolic Nuncios, Internuncios and Delegates, who head the diplomatic missions of the Vatican to the various nations; and bishops who have retired from active direction of a diocese.)

The Church has a long past, in which it has experienced a steady growth in most areas and spectacular progress in others. But over the centuries it has lost its place almost completely in some dioceses which were

once flourishing.

In Asia Minor and North Africa, particularly, the Catholic churches of the earliest days fell into difficulties. Some broke away from Rome and became schismatic, others were swept under by the tide of Mohammedanism, still others disappeared as the worldly position of their districts declined. In this way some glorious Christian history was destroyed, the succession of Bishops broken, and even the names of the dioceses forgotten.

So that the memory of this Catholic past might be remembered, the Church instituted the practice of assigning the names of these defunct dioceses to Bishops who are not themselves given charge of a regular diocese. Coadjutor and Auxiliary Bishops—and Bishops working in missionary lands or in the Papal diplomatic service—thus receive the name of Titular Bishop.

The document from Rome announcing the appointment of an Auxiliary Bishop gives this explanation: "It is the custom of the Apostolic See to confer on these bishops the title of one of those Churches which in days past flourished with the splendor of virtue and the progress of religion, even though as a result of the changes and ravages of time they may now have lost their ancient resplendent glory."

The Titular Bishop does not exercise any jurisdiction in his titular see. The Church, with its long perspective, has not abandoned the possibility that the wheel of history may turn full circle and bring a need for active Bishops to these places again. But currently it asks the Titular Bishop only to offer Mass several times each year for the people of his titular see.

An example of a titular diocese assigned to an American Bishop is Gaza, on the Israeli-Egyptian border near the Mediterranean. It was given to Bishop James H. Griffiths when he was named Auxiliary to Cardinal Spellman of New York in 1950. The history of this diocese is in many respects the same



kind of story that can be told by 50 Titular Bishops in the United States about their own faraway spiritual territories.

Gaza is one of the world's oldest cities, a key point on important caravan routes. It was fought over by the Jews and Philistines and it was here that Samson pulled the temple down on himself and his tormentors. It was wrecked by Alexander the Great, and by the Egyptians and Babylonians before him. When the Romans rebuilt it they called it Minoa and it was formally presented to the Emperor Herod by Augustus.

Though the first non-Jewish Christian was baptized by the disciple Philip near Gaza, the city was at first hostile to Christianity. There was no church until about the beginning of the fourth century. The first Bishop was St. Sylvanus, martyred in the year 310. Gaza became a monastic center, and though it had been controlled by Arabs and Turks since the year 637, except for short periods during the Crusades and during Napoleon's venture into the Middle East, it had a Catholic Bishop until the middle of the 18th century.

Gaza was the site of three battles in World War I. It returned to prominence in the recent Arab-Jewish struggles over Palestine and is currently held by the Egyptians. Around it now are gathered some 200,000 Palestine Arab refugees, mostly Moslems. Its Christian background is forgotten—almost.

When a Coadjutor Bishop succeeds to the active direction of the diocese in which he works, he automatically loses title to his titular diocese. If an Auxiliary Bishop is transferred to a position where he directs an active diocese, he also drops his connection with his titular diocese. But if he is transferred from one Auxiliary position to another, he keeps his original titular diocese.

The title: "His Excellency, the Most Reverend" is prefixed to

the name of a Bishop or Archbishop. In conversation it is proper to address a Bishop or Archbishop as "Your Excellency." At church ceremonies he is distinguished most easily from other clergymen by his purple cap and other purple vestments, and by the large ornamented cross he wears over his breast. When he wears the standard clerical street dress he has purple trim next to his Roman collar, a gold chain and gold cross across his breast and an episcopal ring on the third finger of his right hand.

How is a Bishop chosen? As the formal announcement indicates, it is the Supreme Pontiff in Rome who makes the final choice. He alone has that power. But in his decision, as might be expected, he is guided by the advice of Bishops and experienced priests in the immediate area concerned.

The procedure in this matter is well-defined, though it varies from country to country, depending on historical circumstances and the relations of Church and state. In the United States it follows regulations laid down by the Vatican in 1916:

At the beginning of Lent, each Archbishop calls upon the Bishops of his province to submit the names of one or two priests whom they judge to be of episcopal caliber. The nominees may include men who live outside the diocese of the recommending Bishop, but they must be well known to him. Before they make their recommendations the Bishops seek out the advice of their top-ranking priests and other men in their dioceses.

The suggested names are kept strictly secret by the recommending Bishops and the Archbishop who receives them. After the names are received, the Archbishop adds his own selections and sends the complete list, arranged alphabetically, back to the Bishops, so that they may make inquiries about the men on it who are not known to them.

Shortly after Easter the Bishops meet with the Archbishop, privately, and discuss the candidates listed. They vote on them by secret ballot.



One copy of the result is kept in the archdiocesan archives and the other is forwarded to the Apostolic Delegate in Washington.

The Apostolic Delegate studies the reports submitted to him from these various meetings and forms his opinion as to the outstanding candidates for the episcopacy. When a vacancy occurs he uses this background knowledge, along with information gained by consulting the Archbishop in the area, to prepare a list of the three most likely candidates.

Then he begins a detailed investigation, querying the ecclesiastical colleagues of the candidates. These men are bound under pain of excommunication to keep the fact that they were questioned, and their replies, under strict secrecy. The questionnaire goes into every aspect of the candidate's private and public life. The results of the inquiries, which may add up to a 30 or 40-page dossier on each candidate, are sent to the Sacred Consistorial Congregation in Rome, accompanied by the Apostolic Delegate's recommendations.

The Consistorial Congregation, a branch of the Vatican which deals with the government of dioceses, studies the reports submitted. It may make further inquiries. When it comes to a final decision, it asks the chosen man, through the Apostolic Delegate, if he will accept the appointment. His reply, whether yes or no, is kept in strictest secrecy between the Consistorial Congregation, the candidate and his own Bishop.

If the candidate signifies willingness, the Cardinal Secretary of the Consistorial Congregation submits the matter to the Holy Father for his necessary approval. The word of the official appointment is first made known in the columns of Osservatore Romano, Vatican City daily.

Unless there is some legitimate obstacle, a priest promoted to the episcopate must be consecrated within three months after he receives his letters of appointment. He is obliged to go to his diocese within four

months. He is considered to be in formal or canonical possession of the diocese as soon as he presents his letters of appointment to the diocesan consultors.

The first Bishops, other than the Apostles, were the men whom the Apostles had left in charge of the various communities as they themselves moved on to other places. For example, Timothy was commissioned by St. Paul to teach Christianity and organize the Church at Ephesus. The detailed instructions which were given to Timothy are recorded in St. Paul's epistles. Similarly, St. Paul gave Titus the authority of a Bishop on the Island of Crete. During the first three centuries the entire religious life of a diocese centered closely around the person of the Bishop. Priests and deacons acted as his personal helpers. But as Christianity spread, the active role of the Bishop in religious affairs lessened. He found that his time was taken up by administrative duties, and he could only take part in major religious ceremonies and activities. Thus it was that the organization known as the parish was developed, and the Bishop was able to delegate many of his duties to parish pastors.

After the Roman Empire recognized Christianity, the Bishop acquired a number of civic duties and a position in the general community which has continued along the same general lines to this day. He became the friend and legal ally of the under-privileged: the advocate of prisoners, the guardian of orphans, the protector of slaves. He often was called upon to arbitrate in civil disputes among his people.

When the Teutonic tribes came into ascendancy in Europe the authority of the Bishop in civil matters increased. Among the Germanic peoples he was a man who inspired confidence and commanded respect, and his prestige often exceeded that of the local civil ruler. Many Bishops, in fact, became temporal lords and princes. This system of double authority



grew to be a common thing in Europe, until the Reformation and the French Revolution effectively put an end to the temporal power of Bishops.

The first American Bishop was John Carroll of Baltimore. He was appointed in 1789, the year in which George Washington became the first President. Until the Revolution the Catholics in the Thirteen Colonies were governed in their ecclesiastical affairs from England, and it was to England that Bishop-elect Carroll went for consecration.

Bishop Carroll's diocese was the whole original territory of the United States, with a Catholic population of about 35,000. In 1808 this vast jurisdiction was divided and Bishops were appointed for the new dioceses of New York, Philadelphia, Boston and Bardstown, Kentucky. By 1850 this country had Catholic Bishops in 32 dioceses; by 1900, Bishops in 82 dioceses; and in 1950, it has about 180 Bishops in 125 dioceses.

The Catholic Bishops had a turbulent time at first, balancing the traditional hierarchical organization of the Church against a system in which laymen who were parish trustees exercised considerable power. Also, lacking a native clergy, they had to recruit priests in Europe.

During the westward growth of the nation, the Bishops aided in the settlement of many places by planning and directing the construction of churches and Church institutions. The work of one of these pioneer leaders, Archbishop Lamy of New Mexico, was described in Willa Cather's classic "Death Comes for the Archbishop."

The Catholic Bishops, as spiritual leaders of large immigrant groups and having great influence generally with them, were key personages in the movement to Americanize these people. Though this story has never been fully told, the names of at least two prelates, Archbishop Ireland of St. Paul and Cardinal Gibbons of Baltimore, have found their way into the history books in this connection. The whole career of Cardinal Gibbons has

earned him recognition from almost all historians as a great patriot as well as a great churchman.

The Catholic Bishops of the United States have been the administrators of a Church which has grown in size from 35,000 members to nearly 28,000,000 in the relatively brief period of our national history. Among their number are several who have been nominated for inclusion in the Church's roll of saints: Frederic Baraga of Marquette, Mich., who lived a perilous life for 37 years among the Indians of the North Woods; Benedict Flaget, the first Bishop of Bardstown, Ky., a pioneer missionary and scholar; Mathias Loras, the first Bishop of Dubuque; John Nepomucene Neumann of Philadelphia, founder of the American parochial school system, and Joseph Rosati, the first Bishop of St. Louis.

A dozen converts from other faiths are included among the U. S. Bishops: Archbishops Samuel Eccleston and James Roosevelt Bayley of Baltimore, James Frederick Wood of Philadelphia, and James Hubert Blenk of New Orleans; Bishops William Tyler of Hartford, J.M.M. Young of Erie, Richard Gilmour of Cleveland, Sylvester Horton Rosecrans of Columbus, Edgar P. Wadhams of Ogdensburg, Thomas A. Becker of Wheeling and Savannah, Alfred A. Curtis of Wilmington, and Duane G. Hunt, currently Bishop of Salt Lake City.

Foreign countries, principally Ireland, France and Germany, have contributed about half of the members of the U. S. Hierarchy. A 1940 tabulation showed that of 500 American Bishops who had served up to that time, 100 were born in Ireland, 43 in France and 27 in Germany. This is a characteristic which is diminishing with the years, however.

Strictly speaking, the Bishops of the United States are not organized on a national basis. They have no Primate, or leader, as is the case in some other countries. The National Catholic Welfare Conference of Washington, D. C., represents them in matters of national scope, but member-



ship in this organization is on a voluntary basis. The Bishops meet annually at the Catholic University of America, in Washington, to discuss common problems.

The Ceremony: Consecration itself is the act of dedicating a person or a thing to the service of God. The consecration of a Bishop is actually the completion of the dedication to the service of God which a Catholic priest undertakes at his ordination. It is the conferring of the full powers of the priesthood, and is, in effect, an extension of the Sacrament of Holy Orders which all priests receive when they are ordained. At his consecration a Bishop receives the power to transmit to others the Holy Orders which he possesses.

Except in extraordinary circumstances, consecration ceremonies may take place only on Sundays or on the feastdays of the Apostles. The office of consecrator at the ceremony is reserved for the Holy Father, but he has the right to delegate this office, and in practice usually does. The consecrator must, of course, be a Bishop. In addition, two other Bishops assist the consecrating prelate. They are called the co-consecrators.

The ceremony is divided into four parts: the reading of the Papal letters authorizing the consecration, the preliminary examination, the consecration proper, and the investiture with the external signs of the office.

The consecration takes place before and during a Mass celebrated both by the consecrator and the Bishop-elect. A separate altar is erected for the new Bishop near the main altar, which is used by the consecrator. The latter wears the full episcopal vestments of the color of the Mass of the day (see explanation of Vestments on pages 19 and 20); the assistant consecrators wear amice, stole and cope of the same color and a white linen mitre; the Bishop-elect wears amice, alb, cincture, white stole crossed on the

breast, cope and biretta.

The ceremony begins in the sanctuary with the senior assistant consecrator presenting the Bishop-elect to the consecrator, as the Apostolic commission for consecration, which is in Latin, is read. An English translation of the commission is also read. After this the Bishop-elect kneels and takes an oath of obedience to the Holy Father. He promises to promote the Papal rights, honors, privileges and authority, to visit Rome and render an account of his work at the stated times, to carry out the Church commands which have been handed down since the days of the Apostles, and to preserve and administer the possessions of the Church.

He is then asked a series of questions touching on his personal conduct and on the teachings which he is expected to promulgate. Some typical questions are: "Will you, for the Lord's sake, be affable and merciful to the poor and to pilgrims and all those in need?" The response is: "I will." "Do you believe that the Holy Catholic and Apostolic Church is the one true Church in which there is but one baptism and true remission of all sins?" The Bishop-elect replies: "I believe."

After this examination the consecrator begins the celebration of Mass. He is joined at the "Oremus" by the Bishop-elect, who is led to his altar at this point. The two Masses continue simultaneously, but are interrupted after the Epistle and Gradual.

Then the consecrator goes to the faldstool before the middle of the altar, where the Bishop-elect is again presented to him. He sets forth the duties and powers of a Bishop: "A Bishop judges, interprets, consecrates, ordains, offers, baptizes and confirms." The consecrator then asks the clergy and people to pray for the newly elected prelate. While the Litany of the Saints is being chanted, the Bishop-elect lies prostrate on the floor of the sanctuary.



The heart of the consecration ceremony now begins. The consecrator takes the book of the Gospels, and, opening it, lays it upon the shoulders of the kneeling Bishop-elect, so that the pages touch the neck. The next step is the imposition of hands, and this is considered the moment of consecration. The consecrator and the two assistants place both hands on the head of the Bishop-elect and say the words of Christ: "Receive ye the Holy Ghost."

During the singing of the hymn "Veni Creator Spiritus" ("Come, Holy Ghost, Creator") which follows, the consecrator anoints the head of the new Bishop with holy chrism (holy oil). This anointing symbolizes the gifts of the Holy Ghost which are seven in number: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord. Next the consecrator anoints the hands of the new Bishop, to indicate the powers given him. The consecrated hands are then joined and the Bishop places them upon a linen cloth which is suspended from his neck.

The consecrator then presents the Bishop with the objects which are characteristic of his office. The crosier or pastoral staff, dramatizing his position as shepherd of his spiritual flock, is given first; then the ring, symbolizing his espousal to the Church; and, finally, the book of the Gospels. The book, which had been placed on his shoulders, is taken from this position and handed to him with the command to proclaim the Word of God to his people.

The Bishop then receives the kiss of peace from the consecrator and the co-consecrators. He is escorted to his altar, where his head and hands are cleansed. Then he resumes the celebration of the Mass, reading the Gospel, Creed and Offertory from his altar simultaneously with the consecrator at the main altar. The Consecration sermon is delivered between the reading of the Gospel and the Creed.

After the Offertory the Bishop is led to the consecrator's altar where he kneels and offers him two lighted torches, two loaves of bread and two small casks of wine. This preserves an ancient custom in which the Catholic laity made these offerings at Mass for the support of the clergy and the maintenance of worship.

As the Mass is resumed, it is offered at the main altar by the consecrator and Bishop together, the Bishop standing at the Epistle side, (or right facing altar). At the Communion the two celebrants partake of the same Sacred Host and Chalice. At the time for the final blessing in the Mass, the Bishop kneels before the consecrator and receives his mitre from the consecrator after the latter has blessed it. The mitre is referred to by the consecrator as a "helmet of defense and salvation," which will make the Bishop "formidable to the opponents of truth."

Next the consecrator blesses the gloves of the new Bishop and places them on the newly-consecrated hands. The episcopal ring is taken off and put on again over the gloved finger. The new Bishop is then enthroned on the permanent episcopal throne if the ceremony is in his own cathedral, — on the faldstool used by the consecrator if not. The hymn of thanksgiving, "Te Deum," is then begun by the choir. During the singing of the hymn, the Bishop goes in procession with the assistant consecrators through the church, blessing the congregation. On his return to the altar he gives a final solemn blessing, holding the crosier in his left hand. He then moves to the Epistle side of the altar and faces the consecrator and assistants, who are on the opposite side. Making a genuflection, he chants: "Ad Multos Annos" ("For Many Years"). He repeats this chant, in a higher voice, from the middle of the altar, and sings it a third time, in a still higher tone, as he approaches the consecrator. Then he receives the kiss of peace from the consecrator and the assistants. They accompany him to his side



altar, and the ceremony concludes with the recital of the Gospel of St. John.

ACCESSORIES AND VESTMENTS: The mitre worn by a Bishop is a kind of folding cap made by joining two flat, stiff, peak-shaped pieces. Two strips of cloth called fançons hang from the back of it. Its use dates back to the 8th century and it was originated in Rome. The mitre is characteristically worn by the Holy Father, Cardinals, Bishops and Abbots, and sometimes by clergymen of a lesser rank.

The crozier or pastoral staff used by a Bishop is a symbol of his authority as a shepherd or pastor of souls. In origin it is traced back to the shepherd's crook and it was first used about the 5th century. It consists of two parts, the crook and the staff, separated by a knob. Its height is commonly about five to six feet. By Church law the crozier belongs to Cardinals, Bishops and Abbots, and since it is a sign of jurisdiction it is used only within the area of his jurisdiction. It is held in the left hand just below the knob with the crook turned forward. If a visiting Bishop is required to use it at a function he carries it with the crook turned away from himself.

The ring worn by a Bishop is a sign of his spiritual marriage to the Church and indicates that he is ready, if necessary, to lay down his life for it as Christ did. Catholics kiss this ring on meeting a Bishop to show their reverence for the position and their loyalty to him. A Bishop has the right to wear a ring from the time of his consecration. The color and choice of a precious stone is left to each Bishop, except that he cannot choose sapphire, which is reserved for Cardinals.

The pectoral cross of a Bishop is a small cross suspended by a chain or cord from the neck and hanging over the breast (the Latin word "pectus" means breast). It symbolizes order and dignity, and Bishops are

expected to wear it at all times. Bishops have two such crosses: one, the ordinary cross, made of gold and usually suspended by a gold chain, for daily life; and the other, hollowed so that it can contain relics of the saints and suspended by a cord of green and gold silk, for ceremonial occasions.

The coat-of-arms of a Bishop is regarded as a sign of nobility, in the general sense of high social distinction acquired by heredity. Traditionally a man who is appointed to the position of Bishop takes rank with persons of noble birth. A Bishop's coat-of-arms is designed according to the principles of the ancient art and science of heraldry. It is used by him at the top of Church documents, on his stationery, sacred vestments, the canopy of his episcopal throne, over the entrance of his residence and above the door of his cathedral.

The Bull of Consecration is the solemn document issued by the Holy Father in Rome which gives the mandate to consecrate a specific priest as a Bishop. It derives its name from the leaden seal or "bulla" which is attached to it. The ceremony cannot be held until this document is received.

The VESTMENTS are:

Alb: a white, full-length undergarment.

Amice: a white, rectangular protective cloth tied about the neck.

Biretta: a three-peaked ecclesiastical cap.

Buskins: knee-length silk stockings.

Chasuble: a colorful mantle cut away at the sides.

Cincture: a cord tied about the waist.

Cope: a long, hooded cape.

Dalmatic: a waist-length unadorned garment of unlined silk.

Maniple: a small, band-like cloth which hangs from the left arm.

Sandals: low, braid-trimmed slippers.



Stole: band of cloth which circles the shoulders and is crossed at the waist.

Tunic: a waist-length plain garment of unlined silk.

(It will be observed that the Bishop-elect puts on the amice, alb, cincture, stole, cope and biretta at the beginning of the consecration ceremony. After his examination, he removes the cope and adds the buskins, sandals, tunic and dalmatic, chasuble and maniple.)