

Comparison of Old and New Episcopal Consecration Rites

Preface

We are now in the 5th decade of the post-Vatican II revolution. Serious Catholics have had to study their faith most diligently in order to keep it. The study of the Holy Sacrifice of the Mass has played a crucial role in safeguarding the traditional faith. Likewise, it is extremely important that Catholics study the sacraments in detail, in order to see how the new rites of the sacraments are “cut out of the same cloth” as the novus ordo missae.

Since the sacrament of holy orders is the life source as it were for the sacramental life of grace, it certainly seems fitting to start with the study of this sacrament. Furthermore, with the issuance of Pope Benedict XVI’s *motu proprio, Summorum Pontificum*, it is all the more imperative to compare the old and new rites, to see what changes were made in the modern rite. Because the consecration of a bishop is the highest order of the priesthood, it seems logical to start one’s investigation there.

This is a comparison between the Old and New Rites for consecrating a bishop. The purpose here is to note all the changes that have been made.

The **first** change is that in the OLD this ceremony is referred to as the “Consecration of a Bishop” and in the NEW as the “Ordination of a Bishop”.

The **second** change that should be noted is in the churchmen who are present at the ceremony.

OLD	NEW
There are three bishops: one principal consecrator, and two assistant bishops, who sit next to the bishop-elect. [A special dispensation had to be given to have priests assist the bishop-elect in lieu of bishops.]	There is the principal consecrator, assisted by <u>at least</u> two other consecrating bishops. The bishop-elect is assisted by two priests, not by any of the bishops.

The **third** change that should be noted pertains to who is actually saying the Mass itself.

OLD	NEW
The Mass is <u>simultaneously</u> celebrated by the Consecrator and the Bishop-elect, “betokening the unity of their faith.” — <u>According to the Roman Pontifical</u>	“It is most appropriate for all the consecrating bishops and the priests assisting the bishop-elect to concelebrate the Mass with the principal consecrator and with the bishop-elect.” — <u>Introduction in the New Roman Pontifical</u>

Note: the following changes are in the events of the actual consecration ceremony and/or Mass.

Old Rite	New Rite
<p>The Solemn Ascertaining that the Bishop-elect Has the Right to Episcopal Consecration The senior assisting bishop presents the Bishop-elect. There is the call for the Mandate or Apostolic Letter from the Pope. The Mandate or Apostolic Letter is read aloud.</p> <p>The Receiving of the Bishop-elect’s Oath of Submission to the Holy See The Bishop-elect kneels before the Consecrator and reads the oath. This solemn oath states that the Bishop-elect will obey the Roman pontiff and his successors.</p> <p>“I N., elected to the Church of N., from this hour henceforward will be obedient to Blessed Peter the Apostle, and to the holy Roman Church, and to our Holy Father, Pope N. and to his successors canonically elected. I will assist them to retain and to defend the Roman Papacy without detriment to my order. I shall take care to preserve, to defend, increase and promote the rights, honors, privileges and authority of the holy Roman Church, of our Lord, the Pope, and of his aforesaid successors. I shall observe with all my strength, and shall cause to be observed by others, the rules of the holy Fathers, the Apostolic decrees, ordinances or dispositions, reservations, provisions and mandates. I shall come when called to a Synod, unless prevented by a canonical impediment. I shall make personally the visit <i>ad limina apostolorum</i> every ten years, and I shall render to our Holy Father, Pope N., and to his aforesaid successors an account of my whole pastoral office, and of all things pertaining in any manner whatsoever to the state of my Church, to the discipline of the clergy and the people, and finally to the salvation of the souls which are entrusted to me: and in turn I shall receive humbly the apostolic mandates and execute them as diligently as possible.</p>	

Old Rite

But if I shall be detained by legitimate impediment, I shall fulfill all the aforesaid things through a designated delegate having a special mandate for this purpose, a priest of my diocese, or through some other secular or regular priest of known probity and religion, fully informed concerning the above-named things. I shall not sell, nor give, nor mortgage the possessions belonging to my *mensa* (by *mensa* is understood the real estate or investments set aside for the proper support of the Bishop), nor shall I enfeoff [sic.] them anew or alienate them in any manner, even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if through me any such alienation shall occur, I wish, by the very fact, to incur the punishments contained in the constitution published concerning this matter.”

Examination

The Consecrator, in a loud voice, and assistant bishops, in a lower voice, read a solemn explanation of the reason for the solemn examination and that the Bishop-elect should be thoroughly examined concerning the Faith and all that pertains to his future government. A summary of the questions follows. Later each question will be compared to the New Rite. First there is the examination on whether the Bishop-elect will be faithful in his duties. These are as follows:

Will he teach by word and example divine Scripture?

Will he receive, keep, and teach with reverence the tradition of the orthodox fathers and decrees of the Holy See?

Will he be faithful and obedient to the pope?

Will he refrain from evil and do good?

Will he observe and teach chastity and sobriety?

Will he be given to divine affairs and abstain from worldly matters or sordid gains?

New Rite

Old Rite

New Rite

Will he be affable and merciful to the poor and to pilgrims?

The Consecrator says a short prayer for the Bishop-elect.

Second, there is the **interrogation on the faith**.

“Do you believe in the Holy Trinity . . .?” [A precise exposition of what the Church teaches regarding the Trinity follows.]

At each question the Bishop-elect gives his consent.

“Do you believe each single Person of the Holy Trinity is God, true, full, and perfect?

“Do you believe in the Son of God? . . . [What follows in an exact exposition of what the Church teaches regarding our Lord Jesus Christ.]

“Do you believe in the Holy Ghost . . . ? [Listing His exact attributes that the Church teaches.]

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

“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?

“Do you also anathematize every heresy that shall arise against this Holy Catholic Church?” — **I do anathematize it.**

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

“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?”

After the examination the Consecrator says a short prayer for the Bishop-elect.

Old Rite**The Mass of the Catechumens**

Once the examination is finished the Bishop-elect kisses the Consecrating Bishop's hand.

It is important to note that the Mass begins after the examination as if to show that now the official ceremony may proceed because we have an acceptable candidate for the episcopacy.

The Consecrator recites the Confiteor.

The Consecrator ascends the altar, kisses it and the Gospel to be said later in the Mass, incenses the altar, and proceeds with the Mass up to the Alleluia or last verse of the tract or sequence exclusive.

The assistant bishops lead the Bishop-elect to his chapel where he receives the pectoral cross and hangs his stole from his shoulders. He is vested with the tunic, dalmatic/chasuble, and maniple. He returns to the main altar and reads the whole office of the Mass up to the Alleluia or tract, etc. [This is done because the Bishop-elect and Consecrator say the Mass simultaneously] The office of the day is never changed on account of the ordination of a bishop. A second collect for the Bishop-elect is added. However, the conclusion "Through Christ Our Lord, etc." is said a single time, *viz.*, only after the second collect.

Now the actual Consecration is to take place. The actual ceremony will be described further down in the text so that a better comparison can be made.

New Rite**The Liturgy of the Word**

Because this rite takes place in the Novus Ordo Missae, it is imperative to note that this rite takes place in a sacrilegious Mass. Therefore, the rite begins with the Novus Ordo's "Liturgy of the Word," which includes the reading of the Epistle and Gospel. No Profession of Faith is said. The "General Intercessions" are not said, either. The "readings" may be taken in whole or in part from the Mass of the day or from other texts. [Contrast this to the Old Rite where the Office of the day is never changed on account of the ordination of the bishop. A second collect is added for the Bishop-elect.]

It is interesting to note that in the New Rite the "Mass" begins before the bishop-elect is interrogated regarding his mandate, obedience, and firm faith.

Old Rite

New Rite

Comparison of the presentation

This was done by the senior bishop in the Old Rite before the Mass began. See **The Solemn Ascertaining that the Bishop-elect Has the Right to Episcopal Consecration.**

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 assistant bishop answers: "We have."

The Consecrator says: "Let it be read."

Then the notary of the Consecrator, taking the mandate from the assistant bishop, reads it from the beginning to the end; meanwhile all sit with heads covered. The mandate having been read, the Consecrator says:

Thanks be to God.

[Emphasis added.]

The Veni Creator is sung

The Veni Creator may be sung or another hymn similar to it is sung.

The Bishop-elect is presented

It is important to note that now the New Rite will do what the Old Rite did earlier as far as mandate, interrogation, etc.

The bishop-elect is presented by one of the priest assistants.

Most Reverend Father, the church of N. asks you to ordain this priest, N., for service as bishop.

Old Rite

Note the word usage “promote this priest” certainly implies the intention to bring him to a higher rank in the priesthood, namely, the fullness of the priesthood which is the episcopate. The term “burden” also indicates the larger responsibilities involved with being a bishop.

In the Old Rite, the authorization and approval comes from the Sovereign Pontiff and his word is final. The consent of the people has nothing to do with the fact that the consecration will take place.

It is interesting to note that there is no sermon in the Old Rite. The duties of a bishop it would seem do not have to be expounded upon. Certainly the prayers of the Old Rite itself explain these duties very thoroughly.

Introduction to the Examination

“The ancient rule of the 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 ...”

One can clearly see in the above words that the **people** are **not mentioned**.

New Rite

Note the word usage ordain this priest could actually imply that this man has not been made a priest yet and as a priest he will serve as a bishop, as a mere title.

The principal consecrator asks an assistant priest for the mandate. The mandate is read.

The Consent of the People

After the mandate is read all present say: “Thanks be to God.” or give their assent in some other way.
[This is a very protestant sounding concept.]

Homily added to the New Rite

The principal consecrator addresses all the clergy, people, and bishop-elect on the duties of a bishop.
[This is a very vague requirement]

The Examination of the Candidate *****

Note: This was done earlier in the Old Rite which seems more fitting to be sure that the priest (part of the matter for the sacrament) be correct before the actual ceremonial Mass begins.

Introduction to the Examination

“An age-old custom of the Fathers decrees that a bishop-elect is to be questioned before the people on his resolve to uphold the faith and to discharge his duties faithfully.”

{In the section of the examination, they do not even question the bishop-elect regarding the faith.}

Old Rite

The Old Rite doesn't mention the people as part of the reason for the examination. However, the Consecrator shows concern about the blame being on himself if he did not examine the Bishop-elect, "also that they may be blameless who impose on him the hands of ordination."

New Rite

The words of the consecrator's introduction to the examination have been changed. They have been abridged and the troubling change is the wording "to be questioned before the people."

For purposes of proper analysis it is important to contrast each examination question one by one of the Old and New Rites.

1.) Contrast the question within the introduction, "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?"

The Bishop-elect, rising slightly, with head uncovered, answers: "With my whole heart I wish in all things to consent and obey."

[The above question is entirely different than the one in the New Rite used here. This question refers to the Bishop-elect desiring to live a virtuous life in compliance with Holy Scripture.]

1.) "My brother, are you resolved by the grace of the Holy Spirit to discharge to the end of your life the office the apostles entrusted to us, which we now pass on to you by the laying on of hands?"

The bishop-elect replies: I am. {The bishop-elect answers all the questions affirmatively}

[This is a troubling departure from the Old Rite because it doesn't specify exactly what office is to be given. Furthermore, the question is not the same as the Old Rite's question here. This question seems to be asking whether the bishop-elect is willing to accept the office itself but fails to mention which office.]

Old Rite

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

The Old Rite’s question is clearer and explicitly refers to all the Scriptures and not a vague term of “Gospel of Christ.”

New Rite

Principal consecrator:

2.) Are you resolved to be faithful and constant in proclaiming the Gospel of Christ?

[This is vague and too general of a question. What does it mean to be faithful and constant in proclaiming the Gospel of Christ? Is the “Gospel of Christ” only His words written in the four Gospels? The modernists like to speak in fuzzy terms like this, *i.e.* the Gospel, the Good News etc. What does it mean to be “constant in proclaiming”?

Old Rite

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

“To receive, keep, and teach with reverence the tradition...” implies a stricter obligation than just “maintaining.” Note “with reverence” implies a great respect for tradition. The word “traditions” is used “of the orthodox fathers” and thus being all the truths that the Church has expounded on.

New Rite

3.) Are you resolved to maintain the deposit of faith, entire and incorrupt, as handed down by the apostles and professed by the Church everywhere and at all times?

At first glance the above question sounds traditional and strong by using words such as “deposit of faith,” “entire and incorrupt,” “as handed down by the apostles,” and “professed by the Church everywhere and at all times.”

However, taking a closer look and comparing it with the Old Rite, one can see many ambiguities. It can be interpreted that the “deposit of faith” is only what was expounded in the times of the apostles whereas in the Old Rite there is no confusion because the “traditions of the orthodox fathers” would entail all doctrine that has been handed down.

Furthermore, “professed by the Church everywhere and at all times” sounds like it refers to all doctrine yet this phrase could simply be modifying the word “maintain” referring to where or when the deposit of faith is to be maintained. Note that the Old Rite also includes **decrees from the Pontiffs** that the New Rite **omits**. This increases the suspicion that all doctrines and all dogmas are not to be inferred by the use of “deposit of faith.”

Old Rite

4.) This question doesn't really have a parallel one in the Old Rite.

New Rite

4.) Are you resolved to build up the Church as the body of Christ and to remain united to it within the order of bishops under the authority of the successor of the apostle Peter?
 What is exactly meant here "to build up the Church as the body of Christ"? The Church is the Mystical Body; this is true. How will the bishop "build up" the Church, by baptism, ordaining priests?
 What is meant by "remain united to it within the order of bishops under the "authority" of the successor of Peter? What "authority" does the successor of Peter have in the "college of bishops" but a mere "head" of the "college" with no substantial monarchical authority in the eyes of the "college"?

Old Rite

5.) 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 N. and to his successors the Roman Pontiffs?

Contrast this precisely worded question with the corresponding question in the New Rite. “Are you resolved to be” is entirely different from “will you exhibit.” The resolution to be something is very subjective whereas the exhibition of something is more manifest to the public.

In the Old Rite not only is obedience promised but also fidelity to the Pontiff and submission (a humbling thing).

Note also the reference to St. Peter and the current Pontiff and the successors of the Roman Pontiffs. Note that the New Rite in the corresponding question and the one preceding it uses only the “successor of the apostle Peter” without any reference to the strong title of Pontiff. Is it because the term Pontiff implies a monarchical supreme authority and the modernists are afraid to admit that this authority still exists? On the other hand, the Old Rite is very explicit in describing the Pontiff’s authority.

New Rite

5.) Are you resolved to be faithful in your obedience to the successor of the apostle Peter?

Old Rite

6.) There is no corresponding question in the Old Rite.

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?

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

New Rite

6.) Are you resolved as a devoted father to sustain the people of God and to guide them in the way of salvation in cooperation with the priests and deacons who share your ministry?

Note the use of “people of God,” a modern way of referring to the faithful.

How exactly is the new bishop to sustain? What is meant here by the word “sustain”?

Also the use of the words “in cooperation with the priests and deacons.” This puts the priests/deacons on a higher footing and makes it seem like the priests/deacons do not have much obligation to obey the bishop. Doesn’t the bishop decide what is to be done, and the priests/deacons follow the directives of the bishop? These are reasonable suspicions in light of the further use of the words “who share your ministry.” The bishop has a higher rank in the ministry. Indeed, the bishop is supposed to have the full power of the priesthood. This “share” here is ambiguous and does imply putting bishop, priests, and deacons on equal footing.

There is no corresponding question in the New Rite.

There is no corresponding question in the New Rite.

Old Rite

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?

Note that the above three questions concerning the virtue, sanctification, and edifying example of the prelate **all have been omitted** in the New Rite.

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

These corresponding questions are similar.

This question has been **added** in the New Rite.

New Rite

There is no corresponding question in the New Rite.

7.) Are you resolved to show kindness and compassion in the name of the Lord to the poor and to strangers and to all who are in need?

These corresponding questions are similar.

Are you resolved as a good shepherd to seek out the sheep who stray and to gather them into the fold of Lord?

This is a very general question. Does this question refer to apostate Catholics? Does it refer to protestant sects or other non-Catholics? If it refers to any of these groups it is a wonder that the modernists would really ask such a question. It is obvious that the current hierarchy doesn’t try to “gather” the “stray” sheep when the hierarchy seems only interested in false ecumenism.

Old Rite

This question has been **added** in the New Rite.

Note that **all the above specific questions regarding the doctrines of the faith have been omitted in the New Rite!!!!**
 It is appalling and unthinkable that these **questions of utmost importance** have been completely **omitted**.

New Rite

Are you resolved to pray for the **people of God** without ceasing, and to carry out the duties of one who has the **fullness of the priesthood** so as to afford no grounds for reproach?

Are the above two questions added in lieu of the previous three regarding virtue, etc. in the Old Rite? Certainly, the wording is not as strict and precise in the New Rite. It is almost as if these two questions were tacked on for good measure. Note again the modernist style of using “people of God.” Note also that there is finally a reference to the good character of the bishop-elect although this character is couched in the fear of reproach instead of the fear of God’s Just Judgments.

[Note also that this is the **only** time in the whole New Rite where the “fullness of the Priesthood,” itself, is referred to.

Now apparently the New Rite is ready to proceed with the consecration even though there is **no confirmation that the bishop-elect adheres to all the specific doctrines and dogmas** of the Catholic Faith.

Old Rite

The Consecrator sets forth the duties and the powers of a bishop.

The Bishop-elect having finished the Alleluia or tract, is led by the assistant bishops to where the Consecrator is sitting on the faldstool before the main altar. The Consecrator wears his mitre indicating he is exercising his Episcopal authority.

The Bishop-elect lays aside his biretta out of respect for the Consecrator. He bows to the Consecrator as do the assisting bishops wearing their mitres. The assisting bishops sit on the right and left hand sides of the Consecrator. The Consecrator turned toward the Bishop-elect says, **“A bishop judges, interprets, consecrates, ordains, offers, baptizes, and confirms.”**

It is interesting to note the Consecrator explaining exactly what a bishop does.

New Rite

***** The New Rite omits this explanation! *******

Old Rite

The Prayer for grace for the Bishop-elect

The Consecrator (wearing his mitre) says, “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. R. Amen.”

The Litany of the Saints

The Consecrator and assisting bishops (all with their mitres on) prostrate themselves. The Bishop-elect prostrates himself at the left of the Consecrator. All others kneel. The chanter begins the litany of the saints.

*[This seems an appropriate preparation that the **Consecrator**, **assisting bishops** and the **Bishop-elect** should all **humbly prostrate** themselves for so important an event.]*

New Rite

The prayer for the bishop-elect

Then all stand, the consecrator (without his miter) says, “My dear people, let us pray that almighty God in his [sic] goodness will pour out his grace upon this man whom he [sic] has chosen to provide for the needs of the Church.”

The above (underlined) phrase appears to be an attempted parallel text to the Old Rite’s phrase “consulting the utility, etc.” but is awkwardly rendered in the New Rite.

The Litany of the Saints

The deacon says, “Let us kneel.”

The **bishop-elect alone** prostrates himself.

The cantor begins the litany that may be improvised and other saints or petitions may be added or improvised as desired.

*[Note the change of having **only** the bishop-elect lie prostrate and that **the litany may be improvised instead of following the set rubrics of the Old Rite**.]*

Old Rite**Interruption of the Litany for extra petitions for the Bishop elect**

After the petition, **That Thou wouldst vouchsafe to all the faithful departed, etc.** R. We beseech Thee, hear us, has been said,

The Consecrator, rising and turning towards the Bishop-elect, holding in his left hand the pastoral staff, says in the tone of the litanies, first:

That Thou wouldst vouchsafe to + bless this Elect here present. R. We beseech Thee, hear us.

That Thou wouldst vouchsafe to + bless and + sanctify this Elect here present. R. We beseech Thee, hear us.

That Thou wouldst vouchsafe to + bless and + sanctify and + consecrate this Elect here present. R. 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.

New Rite

Note there is mention that other petitions may be added, however, they are improvised and **no set wording** is included **in the rubrics** of the New Rite.

***** **These specific petitions for the bishop-elect are omitted in the New Rite.** *****

Old Rite

New Rite

Understanding the Consecration Itself

Before considering the form of the Consecration, it is important to consider the Catholic teaching about Sacraments. This explanation is taken from the Apostolic Constitution on Sacred Orders (Sacramentum Ordinis) by Pope Pius XII. “It is evident to all that the Sacraments of the New Law in so far as they are perceptible and efficient signs of invisible grace, **should signify the grace they produce and produce the grace they signify**. Indeed, **the effects which must be produced and therefore signified** by the sacred ordination of diaconate, priesthood, and episcopate (**namely, power and grace**) [sic] **are found sufficiently** signified in all rites of the universal Church, of different periods and places, **by the imposition of hands and the words determining it.**” [*bold and underlined emphasis added; italics and parentheses in original*]

Pope Pius XII declared **ex cathedra** in this document that “the matter of the Sacred Orders of diaconate, priesthood, and the episcopate **is the imposition of hands**. The form is the **words determining the application of the matter**, by which the sacramental effects are univocally signified --- namely the **power of Orders** and the **grace of the Holy Spirit**.” [*italics are in the original but bold and underlined are added here for emphasis*]

In other words the words of the form must specify what power of orders is given and that the grace of the Holy Ghost is given. Therefore in this ceremony the **“grace and power of the episcopacy must be signified and conferred.”** Catholic Encyclopedia, Vol. IV, p. 278, *Consecration*, 1913 ed. Pope Pius XII states that for the episcopacy, the words of the Preface are the form and the essential words of this form for validity are: “Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum coelestis unguente rore sanctifica.”

This translated is: “Fill up (complete, perfect) in Thy Priest the perfection (sum total) of thy ministry and sanctify with the dew of Thy heavenly ointment this Thy Servant (the Bishop-elect) decked out (adorned, embellished) with the ornaments of all beauty (glory).”

By saying essential words, Pope Pius XII is saying this is an example of the bare minimum needed for validity.

Furthermore, Pope Pius XII states, **“It shall be in no way right to understand from what we have declared and ordained above as to matter and form, that it would be lawful to neglect in any way or to omit the other established rites of the Roman Pontifical. Indeed, We ever command that all the prescribed details of that Roman Pontifical be religiously observed and carried out.”** With all of the above in mind, a better and more proper comparison can be made between the Old and New forms of Episcopal Consecration.

Old Rite**After the Litany****The Placing of the Book of the Gospels**

The Litany finished, all rise. The Consecrator stands in front of his faldstool, wearing his mitre, and the Bishop-elect kneels before him.

Then the Consecrator, with the aid of the assistant bishops, taking the open book of the Gospels, saying nothing, lays it upon the neck and shoulders of the Bishop-elect, so that the printed page touches the neck.

{This action is fittingly done here and certainly makes the following events much more solemn. The Book of the Gospels is like the burden of the authority placed on a man.}

New Rite**After the Litany****Prayer for the bishop-elect**

The principal consecrator says, “Lord, be moved by our prayer. Anoint your servant with the fullness of priestly grace and bless him with spiritual power in all its richness. We ask this through Christ our Lord.”

R. Amen.

{The prayer above is vaguely like the Old Rite’s “Be propitious” prayer found before the Preface of the Old Rite and after the Laying on of Hands. The Preface and Laying on of Hands are found later in the text. For comparison purposes, the Old Rite’s prayer is given here:}

“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, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, etc.”

[Basically, the prayer in the Old Rite is asking for the **power of God’s blessing** in abundance. The New Rite seems to be asking the same. Yet, what is disturbing here is the choice of ambiguous words and also the changing of the order of the words “bless” and “power.” For example, by choosing the words “fullness of priestly grace,” is the New Rite trying to hint at “fullness of priestly ‘power’”? It is obvious that the two words **grace** and **power do not mean the same thing** and cannot be interchanged. Note too that the Old Rite uses “sacerdotal grace” here in a metaphorical sense because the Old Rite speaks of a pouring out from a horn and the Old Rite is not trying to interchange the words “power” and “grace”.

Old Rite

New Rite

Why exchange the Old Rite's word order of "*upon him the power of Thy blessing*" for the words "*bless him with spiritual power*" in the New Rite? Clearly, the Old Rite means the desire that God bless the Bishop-elect.

Whereas the New Rites seems to desire that some "spiritual power" be given now and what this power is, is unclear. The fact that the use of the word "anoint" seems to further indicate that there is a request that some power is to be given in this prayer.]

Old Rite**Laying on of the Hands**

Then the Consecrator and the assistant bishops (all wearing mitres) touch with both hands the head of the one to be consecrated (who is still kneeling) saying:
 “Receive the Holy Ghost.”

New Rite**Laying on of the Hands**

All rise. The bishop-elect kneels before the principal consecrator and the principal consecrator lays his hands upon the head of the bishop-elect **in silence**. After him, all the bishops present do the same. Apparently not only the assistant bishops lay hands on the bishop-elect, but all the bishops present at the ceremony.

NOTE: **This action is done in silence!** Note too that the principal consecrator and the assistant bishops **do not** do this action **simultaneously** as in the Old Rite.

NOTE ALSO: Traditionally, the matter and form for episcopacy were performed by the principal consecrator and assisting bishops **simultaneously yet here** we see **the matter not being done** this way.

The Book of the Gospels is placed

Then the principal consecrator places the open book of the Gospels upon the head of the bishop-elect; two deacons, standing at either side of the bishop-elect, hold the Book of the Gospels **above** his head until the prayer of consecration is completed.

Note: The **Book** of the Gospels is held **above the head** and **not on the neck and shoulders** as in the Old Rite. Also note that the Book is removed after the consecration and in the Old Rite where the Book remains to show the solemnity of all the ceremony afterwards. Note also, in the New Rite, that the Book is placed after the laying on of hands, which does seem to diminish the importance of that action.

Old Rite

The Form of Consecration

The Consecrator laying aside his mitre says, “Be propitious, O Lord to our supplication...”

This prayer was quoted above and discussed and seems an appropriate preparation for the Consecration that follows.

The Old Preface is beautiful and long. It basically explains and addresses the need for “mystic” robes and the outward adornment used for the “sacred functions.” In addition, it adds that there is the need to see by the “very appearance of symbols” in order to grow in reverence and in understanding of the mysteries of which the symbols are figures, because these are aids to understanding the things signified. Thus the bishop continues with the words, “**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.**” Then the essential form given by Pope Pius XII follows to finish up the Preface. This essential Form was set forth in English and in Latin, at page 19 above.

New Rite

The Prayer [sic] of Consecration

The Consecration prayer is broken in the New Rite into three parts. **The 1st part**—The principal consecrator, with his hands extended over the bishop-elect, sings or says **alone**. [Note: there is **no** mention whether he is wearing his miter.]

The 2nd part—is recited by all the consecrating bishops with hands joined. [“with hands joined” is the description given. It is not clear what this means.]

The 3rd part—The principal consecrator says **alone**.

The **1st part** is as follows:

“God the Father of our Lord Jesus Christ, Father of mercies and God of all consolation, you dwell in heaven, yet look with compassion on all that is humble. You know all things before they come to be; by your gracious word you have established the plan of your Church.

From the beginning

you chose the descendants of Abraham to be your holy nation.

You established rulers and priests,

and did not leave your sanctuary without ministers to serve you.

From the creation of the world you have been pleased to be glorified by those whom you have chosen.”

There is an entirely different flavor in this prayer than in the Old Rite. This above is filled with ambiguity. For example, what does “by your gracious word” mean?

Old Rite

New Rite

Does “word” here refer to Jesus Christ because the prayer goes on to say that, “by your ...word, you have established the plan of your Church.”?

Again, a further ambiguity, “you chose the descendents of Abraham to be your holy nation.” Who are these “descendents of Abraham”? Are they priests? Are they Jews? Is the 1st part basically saying that God wanted there to be priests?

Old Rite

New Rite

The 2nd part is as follows:

“So now pour out upon this chosen one that power which is from you, the governing Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name.”

[All the consecrating bishops recite this part, hence, should one consider it to be the form?

Does this part (if it is supposed to be the form) meet the criteria set forth by Pope Pius XII? **It does not mention the power of orders.** In fact, **it doesn't mention the priesthood at all!** First of all, does the governing Spirit refer to the Holy Ghost? From the context here, it seems so because the pronoun “whom” refers to a person. It seems clear too, that the word “you” refers to God the Father (because the words say “you gave to your beloved Son, Jesus Christ”). The word “power” is mentioned, yet what power is not specified. The wording of the prayer is extremely ambiguous. The placement of the phrase “the governing Spirit” makes one think that the “power which is from you” (God the Father) is the “governing Spirit”. However, the pronoun “which” adds to the confusion because “which” cannot properly refer to a person. Also, is this second part attempting to invoke the Holy Ghost upon the bishop-elect? It is not clear. Likewise, nothing in particular is asked of the Holy Ghost.

[Nothing in this part mentions or asks for the full power of the priesthood or the grace of the Holy Ghost as Pope Pius XII declares as absolutely necessary.

Another ambiguity is that the “chosen one” is not referred to as a priest. Thus, this part could easily refer to a layman.

Old Rite

New Rite

The 3rd part is as follows:

“Father, you know all hearts.

You have chosen your servant for the office of bishop. May he be a shepherd to your holy flock, and a high priest blameless in your sight, ministering to you night and day;

may he always gain the blessing of your favor and offer the gifts of your holy Church. Through the Spirit who gives the grace of high priesthood

grant him the power to forgive sins as you have commanded, to assign ministries as you have decreed, and to loose every bond by the authority which you gave to your apostles.

May he be pleasing to you by his gentleness and purity of heart,

presenting a fragrant offering to you, through Jesus Christ, your Son, through whom glory and power and honor are yours with the Holy Spirit

in your holy Church, now and for ever. R. Amen.”

[Underline added for emphasis]

Is this 3rd part meant to be an “official” or “essential” part of the form? If so, why is it **not said by the two co-consecrating bishops?**

This 3rd part is most disturbing. Again, there is **nothing** here that **specifically states the full power of the priesthood is given** or **asks specifically for grace** from the Holy Ghost.

Old Rite

New Rite

[First to consider is the full power of the priesthood:] The words, “you have chosen your servant for the office of bishop.” **does not ask** God to give the servant the full power of the priesthood (full powers of orders) or to make him a bishop.

The words, “May he be a shepherd to your flock and a high priest,” are certainly vague at best. Does “shepherd” here clearly refer to the episcopacy? A mere priest is a shepherd of sorts too.

What does “high priest” mean? The Catholic Church **doesn’t** usually refer to her priests or bishops as simply **high priests**.

The specific power of orders to the full priesthood is not being asked for either. First of all, the words, “*grace* of high priesthood” **is not** “*power* of high priesthood.” Further, “*high*” priesthood **is not** “*full*” priesthood. The term “*high*” is vague and certainly does not mean “*full*.”

The words, “*Through the Spirit...grant him the power...*” comes the closest to sounding like the power is being asked, however, there are a number of ambiguities here. The power granted (asked for) is “*to forgive sins, to assign ministries as you have decreed, and to loose every bond by the authority which you gave*”

Old Rite**New Rite**

to your apostles.” Is this an attempt to tell some of the duties or things a bishop normally does? What does “to assign ministries as you have decreed,” mean? What does, “to loose every bond by the authority which you gave to the apostles” mean? It is unclear what is meant because these words are very vague. It is interesting to observe that the phrases used here sound vaguely like the prayer after the Anointing of the Head in the Old Rite. Why are these things mentioned here in the 3rd part of the prayer of consecration? **If the 3rd part is attempting to mention the duties of a bishop, then why is the wording so ambiguous and vague??**

Also, why is the “power to forgive sins” mentioned here? The prayer after the Anointing of the Head in the Old Rite doesn’t use this phrase because the Old Rite of Ordination **clearly gave the power to forgive sins.**

[Second is to consider whether grace is asked of the Holy Ghost:]
“May he gain the blessing of your favor.” This is certainly **not specifically asking** for the grace of the Holy Ghost.

“May he gain the blessing...and offer the gifts of your holy Church.” what does this part of the quote mean?

Old Rite**Conclusion:**

The Old Rite meets the criteria given by Pope Pius XII. It uses the **exact words** that Pope Pius XII suggests for validity! Furthermore, it can be clearly seen that **the full powers of the priesthood** are given and **the grace of the Holy Ghost** is asked. The very grace of the sanctification of the Bishop-elect is asked!

After the Preface of Consecration

The Bishop-elect still has the Book of the Gospels held on his neck and shoulders.

The Anointing of the Bishop's head

The Bishop-elect's head is bound with a long cloth to form a crown.

New Rite

The quote given above, "Through the Spirit ...grant him the power...", comes *the closest* to sounding like the grace of the Holy Ghost is being asked. However, it is FAR FROM SPECIFIC! For **grace is not being asked** of the Holy Ghost. The term "grace" is only used to describe the Holy Ghost as "the Spirit who gives" grace.

Conclusion:

Thus, when one examines the three parts of the above prayer of consecration, and even if one attempts to stretch the words, **IT IS UNCLEAR that the criteria set forth by Pope Pius XII are met.** These criteria are, namely, that the powers of orders and the grace of the Holy Ghost have been given to the Bishop-elect.

After the Prayer of Consecration

***** The Book of the Gospels is removed. *****

The Anointing of the Bishop's head

***** **This cloth crown is omitted.** *****

Old Rite

The Consecrator prostrate on both knees and facing the altar intones the **Veni Creator**, the others continue singing to the end. At the conclusion of the first verse the Consecrator rises, sits on the faldstool wearing his mitre, he lays aside his gloves but restores his ring. He dips his thumb in Holy Chrism and anoints the head of the Bishop-elect who is kneeling before him. He makes the Sign of the Cross on the cloth crown, and then anoints the rest of the crown while saying: **“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. R. Amen. V. Peace be with thee. R. And with thy spirit.”

*[From the above wording it is clear that the Bishop-elect’s head is **actually being anointed now** and that the Consecrator is **actually blessing him in this moment** using the Pontifical blessing of a bishop.]*

The Catholic Encyclopedia explains:

“That this unction is to symbolize the gifts of the Holy Ghost with which the Church desires a bishop to be filled is evident from the prayer that follows.” **Catholic Encyclopedia, Vol. IV, p. 278, Consecration, 1913 ed.**

New Rite

The Veni Creator is omitted here.

[It was an option to sing this earlier before the bishop-elect was presented.]

The principal consecrator takes chrism and anoints the head of the bishop, who kneels before him. He says, **“God has brought you to share the high priesthood of Christ, May he pour out on you the oil of mystical anointing and enrich you with spiritual blessings.”**

The principal consecrator washes his hands.

*[Just as in the New Rite of Priestly Ordination **there is nothing in the above wording to indicate that the new bishop is actually having his head anointed at this moment.** If one were to have his eyes closed while the above words were being said, he would not know that the bishop was being anointed.]*

Old Rite

Prayer after the Anointing of the head

The Consecrator cleanses his thumb, the above mentioned hymn having been finished, he lays aside his mitre, rises and continues in the same tone as before, saying: **“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...”

The rest of the prayer beautifully asks God that the new Bishop, filled with the power of the Holy Ghost, may fulfill his duties with all virtue unto his sanctification. The new bishop’s Episcopal chair is even mentioned, **“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 [by] 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 he reads the following so as to be heard by those surrounding him:]

Through Our Lord Jesus Christ, who liveth and reigneth in the unity of one God, world without end. R. Amen

New Rite

***** omitted *****

NOTE: The 3rd part of the Prayer of Consecration of the New Rite sounds like it might have been trying to echo some of the thoughts of this prayer of the Old Rite.

It is not clear why the Prayer of Consecration in the New Rite adulterates the Old Rite’s Form of Consecration and takes ideas from the Old Rite’s Prayer after the Anointing of the Head to be used in its Prayer of Consecration. One would almost think that the New Rite was trying to imitate some of the beauty of the Old Rite.

Old Rite**Anointing of the New Bishop's Hands**

“This unction indicates the powers that are given to him” –
Catholic Encyclopedia, Vo. IV, p. 278, Consecration, 1913 ed.

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.”**

Then Ps. 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”**] is sung, the Glory Be, and the Antiphon is repeated. While Ps. 132 is being sung, the Bishop-elect has one long strip of cloth placed on his neck. The Consecrator sits down and wearing his mitre **anoints the hands** of the Bishop-elect who is kneeling before the Consecrator. The hands are anointed in the form of a cross.

The Consecrator dips his thumb in the oil and draws two lines from the thumb of the right hand to the index finger of the left hand and from the thumb of the left hand to the index finger of the right hand.

New Rite

***** **The Anointing of the New Bishops hands, the symbolic Antiphon and Ps. 132 are OMITTED.** *****

It is very interesting that the anointing of the hands is omitted in the New Rite!

In the prayers of the anointing in the Old Rite, the full powers of the Priesthood are clearly referred to. By omitting this part in the New Rite, one could be led to think that there is an aversion to mentioning the specific powers of the episcopacy.

Note: This anointing of the hands is significant showing again the power of the full Priesthood because the new Bishop can now use his hands for ordinations/consecrations and the thumb for confirmations.

Old Rite

After this, he anoints the entire palms of the Bishop-elect 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 Bishop-elect, 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. R. 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. R. Amen”

New Rite

From this point on there is a vast difference between the Old and New Rites. The order in which the new Bishop receives his ring, mitre, Book of Gospels, and staff. The timing of the completion of the Mass and the ceremony of the seating of the new Bishop are different. Also, the reception of the Episcopal gloves is omitted in the New Rite. Therefore each event that occurs will be shown in the order, in which it occurs, in the individual rites.

Old Rite**The Blessing and Reception of the staff**

The consecrated one joins both hands with his right hand resting on his left and places them upon the cloth hanging from his neck. The Consecrator cleanses his thumbs with breadcrumbs, lays aside his mitre, rises, and blesses the Pastoral Staff saying: **“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. R. Amen”**

He sprinkles the staff with holy water. Then sitting and wearing his mitre, he gives the staff to the one consecrated who kneels before him. The staff is received between the index and middle fingers while the hands remained 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 tranquility. R. Amen.

New Rite**The Presentation of the Book of the Gospels**

The principal Consecrator hands the Book of the Gospels to the new bishop saying, **“Receive the Gospel and preach the word of God with unflinching patience and sound teaching.”**

Old Rite

Note: The *1913 Catholic Encyclopedia* states that the above prayer of the reception of the staff is an admonishment, “*that the true character of the ecclesiastical shepherd is to temper the exercise of justice with meekness, and not to neglect strictness of discipline through love of tranquility.*” 1913 Catholic Encyclopedia, Vol. IV, p. 278-9.

Of course, the modernists do not like this kind of talk.

New Rite

Old Rite**The Blessing and Reception of the Ring**

The Consecrator rises laying aside his mitre, blesses the ring saying: **“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. R. Amen”**

Then the Consecrator sprinkles the ring with holy water. He sits with his mitre on again and he himself places the ring on the ring finger of the right hand of the one consecrated, 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. R. Amen.”** Also note the strong language of **“unspotted”** faith and keeping the Church **“inviolably.”**

[underline added for emphasis]

Investiture of the Book of the Gospels

Then the Consecrator takes the book of the Gospels from the shoulders of the one consecrated, and with the aid of the assistant bishops, hands it closed to the one consecrated, 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. R. Amen.

New Rite**The Investiture of the Ring**

***** **The solemn blessing of the ring is omitted!*****

The principal consecrator places the ring on the ring finger of the new bishop’s right hand saying: **“Take this ring, the seal of your fidelity. With faith and love protect the bride of God, his holy Church.”**

This action was done earlier in the New Rite

One must certainly wonder why the Book of Gospels was given at a different time in the New Rite. It seems more fittingly given after the hands are anointed, and the staff and the ring are given, precisely because it is then that the new bishop is properly equipped to teach as a faithful shepherd ought.

Old Rite**The Kiss of Peace**

Finally the Consecrator receives the one consecrated to the kiss of peace. The Assistant bishops each do likewise saying to the one consecrated: "Peace be with thee," and the one consecrated answers to each: "And with thy spirit."

The investiture of the mitre is done toward the end of the ceremonies after the Mass is ended.

New Rite**Investiture of the Miter**

Then the principal consecrator places the miter on the head of the new bishop **in silence**.

Note: There is **no mention** of the **blessing** of the **miter** and the miter **is placed in silence** .

Investiture of the Staff

Lastly, the principal consecrator gives the staff to the new bishop and says: "**Take this staff as a sign of your pastoral office: keep watch over the whole flock in which the Holy Spirit has appointed you to shepherd the Church of God.**"

One must not fail to wonder why the staff is given last. It seems the most symbolic insignia of the episcopacy. Note the **staff is not blessed** beforehand. Note also the tenor of the words of reception. The new bishop's flock does not seem to be limited to a definite diocese. The wording could easily apply to the Supreme Pontiff himself. Note also the contrasts of the wording "to the people committed to thee." (words from the Old Rite in giving the Book of Gospels)

[NOTE: There is no mention of whether the principal consecrator wears his miter while bestowing any of the above investitures. This surely diminishes the solemnity and importance of these actions!]

Old Rite**New Rite****Seating of the Bishop**

All stand. If the new bishop is in his own church, then he occupies the chair and the principal consecrator sits at his right. If not, then the principal consecrator invites the new bishop to take the first place among the concelebrating bishops.

The Kiss of Peace

The newly ordained then sets aside his staff and receives the kiss of peace from the principal consecrator and all the other bishops. After the presentation of the staff, and until the end of ordination rite, the following antiphon **may** be sung with Psalm 96.

“Alleluia, go and teach all people my Gospel, alleluia.”

The antiphon is repeated after every two verses. Glory to Father is not said. The psalm is interrupted and the antiphon repeated when all have given the kiss of peace to the bishop.

Any other appropriate song may be sung.

[as worded in the New Rite's Pontifical]

[Note: It is interesting how much may be improvised.]

Old Rite**The Consecrated one returns to his chapel.**

Then the one consecrated, between the assistant bishops, returns to his chapel. He sits and his head is cleansed and combed. He washes his hands. The **Consecrator** washes his hands at his faldstool and **continues with the Mass up to the Offertory inclusive. The consecrated one does the same in his chapel.** [The Offertory having been said, the Consecrator sits at the faldstool before the middle of the altar, wearing his mitre, and the one consecrated, coming from his chapel, between the assistant bishops, kneels before the Consecrator and offers to him two lighted torches, two loaves of bread and two small barrels of wine, and kisses reverently the hands of the Consecrator receiving the above gifts.]

“this offering is a relic of ancient discipline, according to which the faithful made their offerings on such occasions for the support of the clergy.” **1913 Catholic Encyclopedia, Vol. IV, p. 279.**

Then the Consecrator washes his hands and goes to the altar. The one consecrated also goes to the Epistle side of the same altar. **He says and does with the Consecrator everything as in the Missal.**

New Rite**“Liturgy of the Eucharist”**

Then the continuation of the Novus Ordo Missae takes place. **[This is an appalling idea, indeed a sacrilegious event!!!]**

Either the new bishop or the principal consecrator may be the celebrant. The others also concelebrate.

[Contrast this to the prescribed rubrics of the Old Rite where the Consecrator is celebrant and only the new bishop concelebrates with him!!!]

****Note: This beautiful offering is omitted in the New Rite. ****

Old Rite

One host is prepared to be consecrated for the Consecrator and the One Consecrated. Likewise wine for both is put in the chalice.

After the Prayer for Peace, “O Lord Jesus Christ Who saidst...”, the one consecrated goes to the right of the Consecrator and both kiss the altar. The Consecrator then gives the Kiss of Peace to the one consecrated saying: “Peace be with thee.” The one consecrated answers, “And with thy spirit.”

Then after the Consecrator has consumed one half of the Host and partaken of one half of the Precious Blood including the Particle in the Chalice, he communicates the new bishop first with the Host, then the Precious Blood. Both take ablutions from different chalices. Then the new bishop goes to the Gospel side and the Consecrator goes to the Epistle side. The one consecrated continues the Mass with the Consecrator until the blessing.

Then the Consecrator, wearing his mitre solemnly blesses the people. He then sits on the faldstool, which has been placed before the middle of the altar.

New Rite

Old Rite**Investiture of the Mitre**

The one consecrated, keeping his biretta on his head, kneels before the Consecrator.

The Consecrator lays aside his mitre, rises and blesses the mitre for the new bishop saying,

“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. R. Amen.”

He then sprinkles it with holy water. Then the Consecrator, with his mitre on and the assisting bishops aiding him, he places the mitre on the one consecrated 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. R. Amen.”**

New Rite

The mitre is **not** blessed in the New Rite.

Contrast the beautiful, solemn, and strong prayer of the Old Rite with the **UTTER SILENCE** of the New Rite!!

Old Rite**Investiture with the Gloves**

The Consecrator rises, laying aside his mitre, blesses the gloves saying:

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. R. Amen.

The Consecrator sprinkles the gloves with holy water. Then the pontifical ring is drawn from the finger of the one consecrated. The Consecrator sits down with his mitre on. The assistant bishops aid him in placing the gloves on the hands of one consecrated 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. [underline added]

New Rite

******* OMITTED *******

No gloves are given in the New Rite!

Old Rite

And immediately, the Consecrator replaces the Episcopal ring onto the finger of the one consecrated.

The enthronement of the New Bishop

Then the Consecrator rises and takes the consecrated one's right hand and the senior assistant takes his left hand and they enthrone him by placing him sitting on the faldstool from which the Consecrator has risen. The Consecrator places in his hand the pastoral staff.

[Note: It certainly seems more fitting that the enthronement should happen toward the end of the ceremonies because it is the culmination of all the events. Certainly it is more fittingly done after the Holy Sacrifice of the Mass.]

The Te Deum

Then the Consecrator, turning towards the altar lays aside his mitre, while standing intones the Te Deum.

At the beginning of the hymn, the assistant bishops, with their mitres, lead the one consecrated around the Church and the new bishop blesses everyone. Meanwhile, the Consecrator without his mitre, remains standing at the altar. When the one consecrated has returned to the faldstool, he sits again until the Te Deum is finished. The assistant bishops lay aside their mitres and stand with the Consecrator.

New Rite

[The enthronement happened already in the New Rite even before the Novus Ordo Missae is finished, even before the Offertory!]

The Te Deum

At the conclusion of the prayer after communion, the hymn Te Deum is sung or another hymn similar to it, depending on local custom. *[Note: the modernists do not like set rubrics]*

[Note also: there is no final blessing done by the principal consecrator in the Mass.]

Meanwhile, the newly ordained bishop is led by the consecrating bishops through the church and he blesses the congregation.

[Note the use of "ordained" instead of "consecrated".]

Old Rite

After the Hymn

Note: The “optional homily” is **not** in the Old Rite.

After the hymn the Consecrator, without his mitre, stands at the right hand of the one consecrated, says or intones the following

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.”

And the whole Antiphon is repeated.

New Rite

After the Hymn

After the hymn the new bishop **may** stand at the altar with his staff and miter and address the people briefly.

*******This Antiphon is omitted. *******

Old Rite

Consecrator’s Final Prayer for the New Bishop

When the Antiphon is finished the Consecrator says:

V. O Lord hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. 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 entrusted to him, he may attain unto life everlasting. Through Christ Our Lord. R. Amen”

After which, the Consecrator with uncovered head, remains at the Gospel corner of the altar, the assistant bishops (their heads are also uncovered) standing with him.

[Note: Contrast the Old Rite’s prayer for the bishop is short and to the point, simply desiring the new bishop and his flock to gain their salvation. The New Rite’s one, although much longer, focuses on an easy journey in this life, “free from hardships.” There is nothing said about the bishop being an edifying example of virtue to his flock.]

New Rite

There is an optional blessing that the principal consecrator may give the new bishop if the principal consecrator was the celebrant over the “eucharistic liturgy” as follows: **“May the Lord bless and keep you. He chose to make you a bishop for his people: may you know happiness in this present life and share unending joy.**

R. Amen.

The Lord has gathered his people and clergy in unity. By his care and your stewardship may they be governed happily for many years.

R. Amen.

**May they be obedient to God’s law,
free from hardships,
rich in every blessing,
and loyally assist you in your ministry.**

**May they be blessed with peace and calm in this life and come to share with you
the fellowship of the citizens of heaven. R. Amen.**

**May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.”**

Old Rite**The New Bishop's blessing of the faithful**

The one consecrated 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.

R. Now and forever.

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

Our help is in the name of the Lord.

R. Who hath made Heaven and earth.

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

May the Almighty God bless you.

And when he has said "God" he turns towards the people and blesses them thrice, saying:

The + Father, the + Son and the Holy + Ghost. R. Amen.”

This is the usual pontifical blessing.

New Rite

There is an optional blessing the new bishop may give if he was the celebrant over the “eucharistic liturgy” as follows: **“Lord God, you care for your people with kindness, you rule them with love. Give your Spirit of wisdom to the bishops you have made teachers and pastors. By advancing in holiness may the flock become the eternal joy of the shepherds. R. Amen.**

Lord God, by your power you allot us the number of our days and the measure of our years. Look favorably upon the service we perform for you and give true, lasting peace in our time.

R. Amen.

Lord God, now that you have raised me to the order of bishops, may I please you in the performance of my office. Unite the hearts of people and bishop, so that the shepherd may not be without the support his flock, or the flock without the loving concern of its shepherd. R. Amen.

May almighty God bless you, the Father, and the Son, + and the Holy Spirit. R. Amen.”

Note: Contrast the simple pontifical blessing in the set rubrics of the Old Rite to the optional blessing of the New Rite. The New Rite is filled with humanistic sentiments. The new bishop prays that his flock will “advance in

Old Rite

New Rite

holiness” but yet does not beg God’s help in his own holiness. He simply wants to “please” God “ in the performance of my office.”

He wishes “true, lasting peace in our time.”

The prayer seems filled with the desire of a peaceful reign but there is nothing mentioned about begging God’s assistance to reign with holiness and virtue.

Old Rite**The Solemn For Many Years “Ad multos annos”
Final Kiss of Peace**

Then the Consecrator takes his mitre, and stands at the Gospel corner, his face turned towards the Epistle corner. The assistants, with their mitres on, stand near him. The one consecrated goes to the epistle corner of the altar, and there with his mitre on, and holding his staff, facing the Consecrator, he makes a genuflection and sings:

For many years.

Then 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. The assistant bishops do likewise. These lead between them the one consecrated, who wears his mitre and walks with the pastoral staff, reciting the Gospel of St. John, In the beginning was the Word, etc. After having made a reverence to the cross upon the altar he goes to his chapel, where he lays aside his vestments saying meanwhile the antiphon Of the Three children, etc., and the canticle, "Bless ye."

New Rite

The beautiful finale of the Old Rite is simply omitted in the New Rite.

[NOTE: The lack of capitalization of the words referring to God is in the original pontifical of the New Rite.]

Old Rite

New Rite

The Conclusion

The Consecrator, having given the kiss of peace to the one consecrated, says in a low voice:

The Lord be with you, The beginning of the Gospel according to St. John. In the beginning was the Word, etc.

He signs the altar and himself, and having made likewise a reverence to the cross, he lays aside his sacred vestments at the throne or the faldstool, saying also the antiphon **Of the three children** and the canticle "**Bless ye,**" etc., after which the one consecrated returns thanks to the Consecrator and his assistants, and all depart in peace.

Conclusion

The modern rite of consecration and the new mass are fruits of the post-Vatican II revolution. Our Lord advised us to make judgments when he said, "By their fruits you shall know them. . . . Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit." (St. Matthew 7:16, 18). Indeed, the above comparisons are meant to inform Catholics about the exact changes made in this rite so they can make an educated judgment about the new rite. The reader, thus, can draw his own conclusions about the changes and this fruit of the revolution.