(Continued from first page,)

the ring. This rite is found in all the ancient rituals - Latin, Greek among the Latins. Now follows the ward applications do not cure. imposition of hands, which, according to the common opinion, is the essence of consecration. Both the consecrator and the assistant bishops place both hands, to express the plenitude of the power conferred and of the grace asked for, on the head of the elect, saying, "Receive the Holy Ghos."—without restric—

usappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it better and it was not long before I was cured. Have never had any skin disease since." Mrs. IDA E. WARD, Cove Point, Md. simple formula indicates. Theologians do not agree as to whether the communication of the gift of the Holy Ghost is directly implied in these words, but the prayers which follow seem to determine the imposition of hands by which the grace and bishops through the church, that he power of the episcopacy is signified may bless the people. Having reand conferred. In the Greek ritual turned to the altar—or to the throne the prayer which accompanies the in his own cathedral—the bishop imposition of hands is clearly the gives the final solemn blessing as form. The "Veni, Creator Spir-usual. The consecrator and assistitus" is sung, during which the con- ant bishops move toward the Gospel secrator first makes the sign of the corner of the altar and face the cross with holy chrism on the crown Epistle side; the new bishop goes or tonsure of the new bishop and then anoints the rest of the crown. with mitre and crosier, facing the That this unction is to symbolize the consecrator, makes a genuflexion and gifts of the Holy Ghost with which chants "Ad multos annos." He the Church desires a bishop to be proceeds to the middle of the prefilled, is evident from the prayer della and performs the same cerewhich follows, "May constancy of mony, chanting in a higher tone of faith, purity of love, sincerity of voice. Finally, approaching the peace abound in him," The anoint feet of the consecrator, he again ing of the hands of the bishop in the genuflects, chanting in a still higher form of a cross, and afterwards of the entire palms, then follows. This unction indicates the powers receive him to the kiss of peace. that are given to him. The conse- Accompanied by the assistant bishorator then makes thrice the sign of ops, he returns to his altar, reciting the cross over the hands thus anoint the Gospel of St. John. All then ed and prays: "Whatsoever thou lay aside their vestments and depart shalt bless, may it be blessed; and whatsoever thou shalt sanctify may it be sanctified; and may the imposition of this consecrated hand to salvation." The hands of the bishop are then joined, the right Kenrick, Form of Consecration of a resting on the left, and placed in a Bishop (Asltimore, 1868.) linen cloth which is suspended from

his neck.

signia. - The crosier is then blessed secrated. Altars, permanent strucand handed to the bishop, who re- tures of stone, may be consecrated ceives it between the index and at other times, but only in churches be in future a firmly fixed and con- Some authors attribute its origin to middle fingers, the hands remaining that have been consecrated or at ioined. The consecrator at the same least solemnly blessed. We have time admonishes him, as the Ritual instances in which a simple priest indicates, that the true character of has performed this rite. Walafridus the ecclesiastical shepherd is to tem. Strabo, in the Life of St. Gall (ch. per the exercise of justice with meek. vi), says that St. Columban, at that ness, and not to neglect strictness of time being a priest, having dedicatdiscipline through love of tranquil- ed the church of St. Aurelia at Breity. The consecrator then blesses genz on the Lake of Constance, the ring and places it on the third anointed the altar, deposited the finger of the bishop's right hand, relics of St. Aurelia under it, reminding the latter that it is the and celebrated Mass on it. But symbol of fidelity which he owes to according to the present discipline Holy Church. The book of the of the Church, the ordinary minister Gospels is taken from the bishop's of its consecration is the diocesan shoulders and handed to him, with bishop. Without the permission of the command to go and preach to the ordinary, a bishop of another the people committed to his care. diocese cannot licitly consecrate an He then receives the kiss of peace alter, although without such perfrom the consecrator and the assist mission the consecration would be ant bishops, and the latter conduct valid. One and the same bishop him to his altar, where the crown of must perform the rite from the behis head is cleansed with crumbs of gioning to the end. An altar may bread, and his bair is adjusted. be consecrated on any day of the Afterwards the bishop washes his year, but a Sunday or feast day is to bands, and both be and the conse- be preferred (Pontificale Romanum.) crator, at their respective altars, It is difficult to determine when the continue the Mass as usual, down rite used at present was introduced. to the prayer of the Offertory in- To the essentials of consecration clusively. After the Offertory the reference is made as early as the new bishop is led to the consecrat- sixth century by the Council of Agde or's altar where he presents to the (506): "Altars are to be conselatter two lighted torches, two loaves orated not only by the chrism, but of bread, and two small barrels of with the sacerdotal blessing;" and wine. This offering is a relie of by St. Caesarius of Arles (d. about ancient discipline, according to 542) in a sermon delivered at the which the faithful made their offer- consecration of an altar: "We have ings on such occasions for the sup- today consecrated an altar, the stone port of the clergy and other purposes of which was blessed or anointed." connected with religion. From the (Migne, P. L., LXVII., Serm. Offertory to the Communion the cexxx.) bishop stands at the Epistle side of the consecrator's altar and recites of the relics on the evening before and note together with the latter the day of consecration, the keeping everything as indicated in the Mis- of the vigil, the blessing of the Gresal. After the consecrator bas con- gorian water, the sprinkling of the sumed on-half of the Host which he alter, and the translation of the relics consecrated at Mass, and partaken to the church are the same as those of one-half of the Precious Blood described at the consecration of together with the particle of the church (see IV, below). When the consecrated Host that was dropped relics have been carried to the church, into the chalice, he Communicates the consecrator anoints with holy the bishop by giving him, first, the chrism, at the four corners, the sepother half of the consecrated Host, ulchre of the alter (see altar), in and then the Precious Blood remain- which the relies are to be enclosed, ing in the chalice. Both take the thereby sanctifying the cavity in ablutions from different chalices, which the venerated remains of the after which the new bishop goes to martyrs are to rest, and then reverentthe Gospel side of the consecrator's ly places therein the case containing tinues the Mass down to the blessing ing anointed with holy chrism the neblesses the mitre and places it on cover the sepulchre, he spreads blessthe head of the bishop, referring to ed cement over the ledge of the sepits mystical signification as a helmet of protection and salvation, that the into the cavity, after which he anoints Tacob, who, having his hands cov- "Stetit angelus"; secondly, in the ered with the skins of kide, implored form of a cross on the top, in the and received the paternal blessing. In like manner the consecrator prays that the wearer of the gloves may deserve to implore and receive the blessings of Divine grace by means of the saving Host offered by his

Conclusion .- The new bishop is then enthroned on the feldstool on the predella, from which the consecrator has risen, or, if the ceremony be performed in the cathedral of the new bishop, on the usual episcopal throne. The Te Deum is now

Itching Skin

Distress by day and night-That's the complaint of those Syriac - though in early times it are so unfortunate as to be afflicted seems not to have been universal with Eczema or Salt Rheum-and out-

> The source of the trouble is in the blood-make that pure and this scaling, burning, itching skin disease will disappear.

tion and with all His gifts, as the Hood's Sarsaparilla rids the blood of all impurities and cures all eruptions.

> entoned by the consecrator, and while the hymn is being sung the new bishop is led by the assistant to the Epistle corner, and there, tone of voice. After this the consecrator and the assistant bishops

Martene, De antiquis Ecclesiae ritibus (Venice, 1753); Amberger, Pastoraltheologie (Ratisbon, 1884), and thumb be profitable in all things II; Bernard, Cours de liturgie romaine-le Pontifical (Paris, 1902, I:

II. Consecration of a Fixed Altar.

-At the Consecration of a church Presentation of the episcopal in- at least one fixed altar must be con-

The ceremonies of the exposition altar, and with the consecrator con- the relics and incenses them. Havinclusively. The consecrator then ther side of the small slab that is to ulchre on the inside and fits the slab wearer of it may seem terrible to the the upper side of the slab and the opponents of truth and be their alter-table near it. He then incenstordy adversary. The gloves are ses the alter, first, on every sidethen blessed and put on the hands of right, left, front and on the topthe bishop, referring to the action of whilst the chanters sing the antiphon

> A few years ago flying machines were hardly thought of, nor was Scott's Emulsion summer. Now Scott's in summer. Now Scott's Emulsion is as much a summer as a winter remedy.

Science did it. All Dress

middle, and at the four corners; the "Faculates Extraordinariae," C. three times. After the third incen are Matins and Lauds recited on the sation, the censer is given to a priest, evening before the consecration : nei-

ctions which follow. The consecra- an altar. tor than anoints the table of the altar at the middle and the four corners, twice with the oil of catechumens, (Sess. XXII), Mass should not be and the third time with holy chrism, celebrated in any place except a con After each unction he goes round the secrated or blessed church. Hence altar once, incensing it continuously, it is the wish of the Oburch that at the first and second time passing by least cathedrals and parish churches the Epistle side, and third time by be solemnly consecrated, and that the Gospel side. Finally, as if to in smaller churches be blessed (Cong. dicate the complete sancification of Sac. Rit., 7 Aug., 1875), but any the altar, he pours and spreads over church and public or semi public oraits table the oil of catechumens and tory may be consecrated (Cong. Sac. holy chrism together, rubbing the Rit. 5 June, 1999). Both by conholy oils over it with his right hand, secratian and by blessing a church is whilst the chanters sing the appropriate dedicated to Divine worship, which antiphon, "Behold the smell of my forbids its use for common or profane son is as the smell of a plentiful field." purposes. Consecration is a rite rethe church is consecrated at the same anointing with holy chrism, and in the ime, the twelve crosses on the inner prescribed form, dedicates a building walls are now anointed with holy to the service of God, thereby raising chrism and incensed. The consecratit in perpetuum to a higher order, tor then blesses the incense and removing it from the malign influence sprinkles it with boly water. Then of Satan, and rendering it a place in he forms it into five crosses, each which the prayers of the faithful are in a valuable horse by the use of consisting of five grains, on the table more readily heard and favours are MINARD'S LINIMENT. of the altar, in the middle and at the more graciously granted by God our corners. Over each cross of in (Pontificale Romanum). The bless cense he places a cross made of thin ing of a church is a less solemn rite, wax taper. The ends of each cross which may be performed by a priest are lighted, and with them the inceuse delegated by the diocesan bishop. is burned and consumed. This cere- It consists in the sprinkling with holy nony symbolizes the true sacrifice water and the recital of prayers, thus which is thereafter to be offered on making it a sacred place, though not rhe altar; and it indicates that our necessarily in perpetuum. Consecraprayers must be fervent and animat- tion differs from mere blessing in this, ed by true and lively faith if they are that it imprints an indelible mark be acceptable to God and efficac- (St. Thomas, II-II, Q. xxxix, a, 3) ous against our spiritual enemies, on the building, by reason of which it Finally, the bishop traces with holy may never be transferred to common chrism a cross on the front of the or profane uses. altar and on the juncture of the table The consecration of churches dates Moving-picture shows remind us, and the base on which it rests at the probably from Apostolic times and is,

faith approach it. Then follow the bration of Mass, and the publication of . the Indulgences, as at the end of the consecration of a church. Loss of Consecration. -An altar

History of the Christian.) ogie (Ratisbon, 1884), II, Van Der cates that churches were consecrated Stappen, Sacra Liturgia (Mechlin, before, and that accordingly the anni-1902), III, Uttini, Corso di Scienza versaries of the dedication might now Liturgica (Belogna, 1904) S. L. T., be publicly celebrated. The Altar, in Am. Eccl. Rev. July, It is difficult to determine in what the

York 1907.) III. Consecration of an Altar Stone. - Mass must be celebrated

Relics of two martyrs, with three grains of incense, are placed immediately (i. e. without a reliquary) in for valid consecration it suffices to of one martyr. The Pontifical ployed. The Pontifical of Egbert, Arch. makes no mention of the blessing of bishop of York (733-767) bears a strikthe cement with which the slab is se- ing resemblance to it. cured, but the Cong. Sac. Rit (10

May, 1890) prescribes it. Ordinarily, only a bishop may secrate an altar-stone, but by pon in fical privilege some abbots have this ies. Our trade during 1909 faculty for altar-stones used in their has been very satisfactory. own churches. The Holy See fre- We shall put forth every ef quently grants this privilege to priests fort during the present year labouring in missionary countries. to give our customers the best The bishops of the United States have the faculty of delegating priests possible service.—R. F. Madto perform this function by virtue of digan.

thirdly, whilst going round the altar VI. The relics are not exposed, nor vested in surplice, who, till the end ther is the vigil kept. The ceremonof the consecration, continues going les are similar to thoes used at the

of the consecration, continues going around the altar, incensing it on all sides, save when the bishop uses the censer. The incense symbolizes the sweet odour of prayer which is to ascend from the altar to heaven, whilst the fullness of the grace of the Holy the fullness of the grace of the Holy and the offering of the Holy Sacrifice. Ghost, which is to descend on the lake place; and the sombo ical meanaltar and the faithful, is indicated by lings of these ceremonies are the same the prayers recited after the three un- as those given at the consecration of

IV. Consecration of a Church. By a decree of the Council of Trent (Gen., xxvii, 27, 28). When served to a bishop, who by the solemn

our corners, as if to join them to- in a sense, a continuation of the gether, to indicate that this altar is to Jewish rite instituted by Solomon. stant source of grace to all who with Pope St. Evaristus (d. 105), but it is blessings of the altar-cloths, vases, mulgated formally as a law what had and ornaments of the altar, the cele- been the custom before his time, or consecrated without the celebration of the Holy Sacrifice. That churches were consecrated before peace had Pills. Price a box 50c. oses its consecration: (1) when the been granted to the Church would aptable of the altar is broken into two or pear not only from the life of St Cecilia more large pieces; (2) when at the (Roman Breviary, 22 November), corner of the table that portion which who prayed for a cessation of hose the consecrator anointed with holy tilities against the Christians in order oil is broken off; (3) when several that her home might be consecrated large stones of the support of the as a church by St. Urban I. (222-230), table are removed; (4) when one of but also from the life of St. Marcellus you know. the columns which support the table (308-309), who appears to have actuat the corners is removed; (5) if for ally consecrated a church in the home any reason whatever the table is re of St. Lucina (Roman Breviary, 16 moved from the support, or only rais. January.) Before the time of Coned from it-e. g., to renew the ce- stantine the Consecration of churches ment; (6) by the removal of the rel- was, on account of the persecutions, ics, or by the fracture or removal, by necessarily private, but after the conchance or design, of the small cover, version of that emperor it became a or slab, placed over the cavity con- solemn public rite, as appears from taining the relics. (See also Altar, Eusebius of Caesarea (Hist. Eccl., X): After these things a spectacle earn-Bona, Rerum Liturgicarum libri estly prayed for and much desired by don't recollect having seen bim duo (Turin, 1747-53); Martene, us all appeared, viz., the solemniza-De antiquis Ecclesiae ritibus (Venice, tion of the festival of the dedication haven't. He's not a motorist; he's 753); Bernard, Cours de of churches throughout every city, and an undertaker. iturgie romaine-le Pontifical (Paris, the consecration of newly built ora-1902), II, Amberger, Pastoralthelo- tories." The passage clearly india

1904; Schulte, Consecranda (New right of consecration consisted in early, times. Many sermons preached on these occasions are still extant, and we find occasional notices of the vigil kept before the consecration, of the translaither on an alter which has been tion of the relics, and of the tracing of consecrated or on a consecrated altar- the Greek and Latin alphabet on the stone, or portable altar (Rubr. Gen. pavement of the church. The relics Miss., XX.) Its consecration is a were not always the whole body of a less solemn function than the consometimes merely articles with which ecration of an altar. It may take the martyr came in contact. Churches siace on any day of the year, in the were sometimes consecrated without orning, as, after its consecration, depositing relics. Some ancient forms Mass must be celebrated upon it the of consecration prescribe that the Host same day. If several stones are con-consecrated by the bishop be deposited. Often only the Greek alphabet or the Latin was written twice; and sometimes on one of the alters so consecrated. to the Greek and Latin the Hebrew al-The ceremony may take place in the phabet was added (Martene, De Anchurch, sacristy, or any other uitable tiquis Ecclesiae Ritibus, II.) The rite does not appear to have always been one The cavity for the relics is made on the top of the stone, usually near separation of any building from a comits front edge. It may be in the cen- mon to a sacred use, which would be the tre of the stone, but never on its front first religious act in the process of initiedge (Coug. Sac. Rit. 13 June, 1800) ating and appropriating it to a Divine use-was always ealled its consecration. In allusion to this fact the first beginning of anything is often styled its dedication (Bingham Origines sive Antiquit. its cavity, which is closed with a Eccles., VIII, ix, §1), which word the small slab of natural stone fitting ex- Roman Pontifical uses in this place only actly upon the opening. The Cong |-" De Ecclesiae Dedicatione sen Conse-Sac. (16 Feb., 1906) declared that cratione"—elsewhere the word consecratio only is used. It cannot be definitely decided when the rite of consecrahave enclosed in the cavity the relics tion in use at present began to be em-

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