



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST



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SOLEMN CONSECRATION OF OLD SAINT PATRICK ROMAN CATHOLIC ORATORY



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BY HIS EXCELLENCY
THE MOST REVEREND ROBERT W. FINN,
BISHOP OF KANSAS CITY-SAIN'T JOSEPH

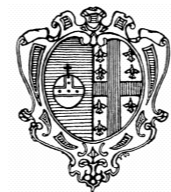


OCTOBER 25, 2008



THE INSTITUTE OF CHRIST THE KING IS
 DEEPLY GRATEFUL TO
 HIS EXCELLENCY
 THE MOST REVEREND ROBERT W. FINN
 BISHOP OF KANSAS CITY-SAINT JOSEPH,
 THE MEMBERS OF OLD SAINT PATRICK ORATORY,
 THE GENEROUS BENEFACTORS, AND VOLUNTEERS
 FOR THEIR SUPPORT AND HELP
 IN THIS RESTORATION PROJECT.

ON OCTOBER 26TH, THE VICAR GENERAL OF THE INSTITUTE
 SHALL CELEBRATE A SOLEMN MASS IN THANKSGIVING.



and he who seeks, finds; and to him who knocks, it shall be opened.

POSTCOMMUNION

We pray Thee, Oh almighty God, that in this place, which we, unworthily, have dedicated to Thy Name, the ears of Thy loving-kindness may be inclined unto all who make their petitions. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

DISMISSAL

PONTIFICAL BLESSING AND PUBLICATION OF INDULGENCES

LAST GOSPEL

DIVESTING OF THE PONTIFF

THE PONTIFF'S PRAYERS OF THANKSGIVING

THE EXIT OF THE PONTIFF

Special thanks to the specially composed dedication choir directed by Mr. Patrick Watkins, the Saint Francis de Sales Oratory Choir from Saint Louis directed by Mr. Nicholas Botkins, and the Organist Miss Bridget Clonts.



SERMON—HIS EXCELLENCY, THE MOST REVEREND ROBERT FINN

CREED

OFFERTORY I PAR. 29: 17,18

Oh Lord God, in the simplicity of my heart, I have joyfully offered all these things: and I will have seen with great joy Thy people, which are present: Oh God of Israel, keep this will. Alleluia!

A collection will be taken up for the restoration project

SECRET

Oh God, Who art the author of the gifts that are to be consecrated to Thee, pour forth Thy blessing upon this house of prayer, that the help of Thy defense may be felt by all who here invoke thy Name. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

PREFACE

SANCTUS from Palestrina’s “Missa Brevis”

CONSECRATION OF HOLY MASS

BENEDICTUS from Palestrina’s “Missa Brevis:

COMMUNION MT 21: 13

My house shall be called the house of prayer, saith the Lord: every one that asks therein receives;



Introduction to the Ceremony

Symbolically, the word “church” speaks not only of the building that houses the gathering of Christ’s Faithful, but also the gathering of the Faithful itself.

The liturgy of the Dedication in which we shall take part highlights this symbolism. During its successive stages, it will constantly refer to, and link, the visible building to the “City of the Living.” The link will often be based on the evocation of Jerusalem, which is an archetype of the Church, and in which the first temple of God had been raised. This is why the psalms shall be sung all throughout the rites of purification and of “possession,” as well as through the solemn transfer and burial of the martyrs’ relics, the consecration of the walls and of the altar with Sacred Chrism, and, at last, the celebration of Holy Mass. These psalms reflect ancient Israel’s love for the Holy City and the Temple, and at the same time raise our sight to the New Jerusalem, whose temple is the Lamb Himself (Apoc. 21:22)

Therefore the ceremony of the Dedication of a church is four-fold:

Firstly, the Lustration, or Washing of the Church (performed both outside and in, this ceremony purifies the church and prepares it for the consecration. The water, called “Gregorian,” has been specially blessed for this occasion.)

Secondly, the Translocation and Deposition of the relics.

Thirdly, the Consecration (consecration of the Church by the unction on the twelve crosses, and the consecration of the altars.)

Finally, the Pontifical Mass in the newly consecrated Church.

The following pages are designed to guide you through the ceremony so that you may better understand the richness of such a sacred occasion. It is good to bear in mind that the church symbolizes the Incarnate Word, the Mystical Body (presence of the relics) and that the ceremony renews the spiritual birth of every Christian life with baptism (Lustration), Confirmation (Chrismal Unction), and the Eucharist (Mass).



FIRST PART

LUSTRATION AND DEDICATION OF THE CHURCH

EXTERNAL ASPERSION

Evoking the spirit of Baptism, the first rites constitute a liturgy of water that purifies and gives life.



The Pontiff vests in the Chapel of Relics. After a short prayer begging the aid of God, he proceeds to the main door of the church where the people are assembled.

The Pontiff (preceded by the acolytes, crucifer, and torch-bearers), and clergy go around the church for the Lustration. This is done with a specially blessed mixture of water, ash,

salt, and wine, called Gregorian Water. Lustration, then, is the sacramental cleansing, or purification, of the church.

As this takes place, the schola sings the antiphon and the 86th Psalm, *Fundamenta ejus*, “The foundations thereof are in the holy mountains.”

ENTRANCE INTO THE CHURCH

The Pontiff asks the deacon to open the church door, which is an earthly image of the eternal doors.

When the Pontiff arrives at the main Entrance he knocks on the door three times with the bottom of his crosier saying aloud, **“Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors, and the king of glory shall come in.”** From inside the deacon answers, **“Who is this King of Glory?”** The Pontiff and the clergy say, **“The Lord strong and mighty, the Lord mighty in battle.”**



Then all shout **“Open up!”** The deacon opens the door and the pontiff, with the end of



shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more. Nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne, said: Behold, I make all things new.

GRADUAL

This place was made by God a priceless mystery, it is without reproof. V. Oh God, before Whom stands the choir of angels, hear the prayers of Thy servants.

ALLELUIA

Alleluia, alleluia! *Ps. 137: 2* I will worship toward Thy holy temple; and I will give glory to Thy Name. Alleluia!

GOSPEL

The continuation of the holy Gospel according to Saint Luke. At that time, Jesus entered and walked through Jericho. And behold, there was a man named Zaccheus, who was the chief of the publicans: and he was rich. And he sought to see Jesus who he was: and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up, he saw him and said to him: Zaccheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down and received him with joy. And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. But Zaccheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.





FOURTH PART
THE PONTIFICAL MASS

INTROIT

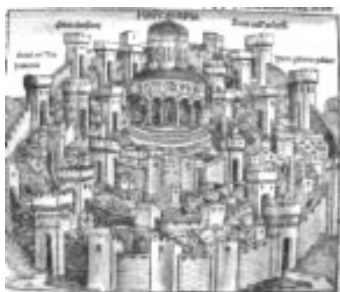
Terrible is this place: it is the house of God, and the gate of heaven; and shall be called the court of God. *Ps. 83:2-3* How lovely are Thy tabernacles, Oh Lord of hosts! My soul longeth and fainteth for the courts of the Lord. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be world without end. Amen. Terrible is this place: it is the house of God, and the gate of heaven; and shall be called the court of God.

KYRIE from Palestina's "Missa Brevis"

GLORIA from Palestrina's "Missa Brevis"

PRAYER

O God, Who dost invisibly contain all things, and yet dost visibly show the signs of the Thy power for the salvation of mankind, illumine this temple by the virtue of Thine indwelling, and grant that all who assemble here to pray, from whatsoever tribulation they shall call upon Thee, may obtain the blessings of Thy consolation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.



EPISTLE

A reading from the Apocalypse of Blessed John the Apostle.
And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men: and he will dwell with them. And they shall be his people: and God himself with them



his crosier, crosses the threshold, saying, **"Behold the sign + of the Cross, flee all ye phantoms."** Then, all enter the church. Once the Pontiff is in, he says aloud, **"Peace be to this house!"** The deacon who was inside answers, **"At thine incoming."**

LITANIES

Now, we shall call upon the Lord and the saints who, close to God, constitute the assembly of the first born, the first fruits of the Church of the Atoned, the Mystical Body of Jesus Christ.

Immediately, the cantors begin the Litany of Saints. The title of the saint in whose honor the church is consecrated (Saint Patrick) is chanted three times whereas the titles of the saints whose relics will be in the altars are each chanted once.

When the Pontiff has reached the altar, he kneels at the faldstool. The clergy and faithful kneel. During the Litany, the Pontiff blesses the body of the church, invoking God's protection.

INTERNAL ASPERSION

While the Pontiff asperses the walls of the church, all will sing Psalm 121, overjoyed to have entered the house of the Lord:

"Our feet were standing in thy courts, Oh Jerusalem" (v.2)

After the Litany, the Pontiff goes round the inside of the church. Beginning behind the main altar, he silently asperses the walls while continuing by the Gospel side and rounding back to his starting point.

Then the Pontiff silently asperses the pavement of the church while walking from the altar to the main door, and then, crossing in front, from one wall to the other, beginning by the gospel side.



LUSTRATION OF THE ALTAR

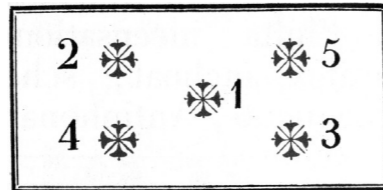
The altar is emphasized during the aspersion as it is being completely separated from the secular.

After the aspersion, the Pontiff returns to the altar. There, after having put aside the Holy Water sprinkler and his miter, he turns towards the nave of the church, joins his hands and prays.



Donning his miter once again, the Pontiff rounds the altar and asperses it silently with the Gregorian Water.

Then, standing before the altar, he dips his right thumb into the Gregorian Water, draws it forth, and traces five crosses as illustrated below:



Drawing each cross, he says, **“May this altar be hallowed in the Name of the Father and of the Son and of the Holy Ghost.”**

Meanwhile, sand is spread on the floor in the form of Saint Andrew’s Cross.

POSSESSION RITES AND DEDICATION OF THE CHURCH

The Pontiff now takes possession of the church in the Name of the One who is the Lord of the universe, Alpha and Omega, beginning and end of all. Firstly, he draws out the Latin and Greek alphabet in the sand-cross. While the rite is undergone, we glorify our God and the Church He established in the midst of the Gentiles. The antiphon Domus Dei et Porta Caeli, “House of God and Gate of Heaven,” is sung.



Lord kept in His Risen Body, while the prayer *Veni Sancte Spiritus*, “Come Holy Ghost,” is sung.

The Consecration is achieved by the invitation of the Pontiff to join him in reciting the prayer *Deus omnipotens in cuius honore*, **“Almighty God, in whose honor, and that of the Saint Patrick we do consecrate this altar, graciously and mercifully give ear to our humble prayers...that at all times, Thou mayest be moved to relieve the anxieties of Thy people who shall call upon Thee in this place, to hear their prayers, to accept their vows, to strengthen their good purposes, to grant whatsoever they ask,”** and concludes with the preface *Et ut propensiori*, **“And for that we render our duties of Thy service with zeal...”**

VESTITION, OR CLOTHING OF THE ALTAR

While the Pontiff returns to the sacristy to prepare for holy Mass, the altar is vested. The Vestition is accompanied by the singing of the 95th Psalm *Cantate*, “Sing to the Lord a new song,” with the antiphon, *Confirma hoc*, “Confirm this, Oh God,” taken from the 67th Psalm.





Christ our Lord.” Then he resumes the anointing of the walls.

The Pontiff then concludes the rite by the prayer, **“O God, Who in all places of Thy dominion art present, hallowing them in grace and mercy, hear us, we beseech Thee, and grant that the consecration of this place may remain inviolate, and that the entire body of Thy suppliant faithful may deserve to receive the favors of Thy bounty. Through Christ our Lord.”**

CONSECRATION OF THE ALTAR

UNCTIONS

The consecration of the altar commences with the Chrismal Unction in the form of five crosses on the altar, the Pontiff says, **“May this altar be signed, sanctified, and consecrated in the Name of the Father and of the Son and of the Holy Ghost; in honor of God and in memory of Saint Patrick.”** Meanwhile the 44th Psalm *Eructavit*, “My heart hath uttered a good word,” is sung with the antiphon *Unxit te Deus*, “God hath anointed thee.”



OFFERING OF INCENSE

Renewing the movement of the Angel of the Apocalypse, the Pontiff will incense the Altar, “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. (Apoc. 8:3)”

After the rite of Unction comes that of the Incensation which is enacted in two periods. Firstly, the incensation of the altar similar to that of Mass, followed by the prayer *Dirigatur*, “May my prayer rise up before Thee.” Finally, the burning (“combustion”) of the incense on the five crosses themselves, which are the memorial of the Glorious wounds that Our



The Pontiff, with crosier and miter, goes to the place where the sand has been spread and there writes the two alphabets as illustrated.

Let us pray to our Lord that that He bless this edifice, and from this place shine forth His light, that it may be truly made the house of God.



The Pontiff turns towards the people and invites them to pray by saying, **“Let us humbly beseech God almighty, dearest brothers, that He deign to bless and guard this abode, cast out darkness and shine forth light, and give no power to the ferocious adversary, but truly make of it the house of God, where the enemy shall be able to do no harm.”**

Then turning towards the altar, he says, *Oremus*, **“Let us pray.”** The Deacon adds, *Flectamus genua*, **“Let us kneel,”** and the Subdeacon responses, *Levate*, **“Let us stand.”** The Pontiff prays, **“Oh God who sanctifiest the places which shall be consecrated to Thy Name, sendest Thy grace upon this house of prayer, that those who invoke Thy Name here find the succor of thy mercy, through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy spirit, one God unto the ages of ages.”**

Let us thank the Lord for sending to this hour the Holy Ghost and His Seven Gifts for the relief of the weak and the forgiveness of sinners.

The **Preface** is sung by the Pontiff.



SECOND PART

DEPOSITION OF THE RELICS

TRANSFER OF THE RELICS

Our church is now purified. The Pontiff leaves the church for the Chapel of the Relics, He is to triumphantly bear them to the altar where they shall be buried in the table of Christ's Sacrifice.

The Pontiff replaces his purple stole and cope with white ones. The Deacon also removes his purple stole to don a white one. The Pontiff proceeds to the location where the relics have been placed. He then recites the following prayer before the relics, **“Grant we beseech Thee, O Lord, that we may worthily handle these members of Thy saints, which have been specially devoted to Thy service; may they never cease to be our patrons and defenders. Through Christ our Lord.”**

Then the procession with the Holy Relics resumes triumphantly toward the church.

In the Main Altar, dedicated to Saint Patrick, the relics of Saint Dominic, Saint Justina, and Saint Florence.

For the Altar of the Sacred Heart of Jesus, the relics of Saint John Bosco, Saint Justina, and Saint Florence.

For the Altar of the Immaculate Conception, the relics of Saint Bernadette Soubirous, Saint Justina, and Saint Florence.

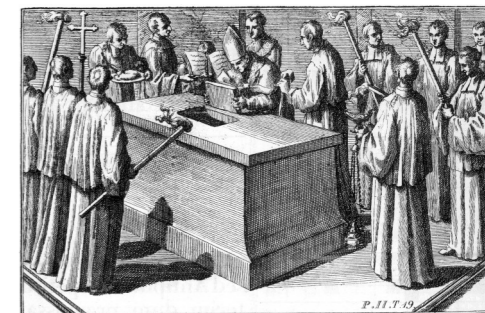
DEPOSITION OF RELICS

The Pontiff ascends the altar and deposes the relics in the sepulcher (within the altar), then he blesses the cement and seals the cover, pronouncing the prayer, **“O God who out of the gathering together of all Thy saints, dost build up for Thy Majesty and everlasting abode, give to this Thy structure heavenly growth, and grant that we may ever**



be helped by the merits of them whose relics we here venerate with pious affection.

Through Christ our Lord.” During this funeral rite the schola sings *Sub altare Dei sedes, Sub altare Dei audivi, and Corpora Sanctorum.*



THIRD PART

CONSECRATION OF THE CHURCH AND OF THE ALTARS

CONSECRATION OF THE CHURCH

Not only the Altar, but the whole church is consecrated to be a sacred place. In the Book of the Apocalypse, Saint John describes his vision of the Wall of the Great City, the holy Jerusalem, “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” The Pontiff shall anoint the twelve crosses upon the church walls with Sacred Chrism in the Name of the Lamb and of Saint Patrick.



The consecration of the church consists of the Chrismal Unction in the form of twelve crosses on the walls of the church, and in the anointing of the two door-posts of the principal entrance. During the anointing of the walls the 147th Psalm, “Praise the Lord, Oh Jerusalem,” is sung. After the sixth unction the chant is interrupted to let the Pontiff be heard as he pronounces the consecration of the door, **“O**

gate, be thou blessed, hallowed, consecrated, signed with the cross and made over to the Lord God: be thou, O gate, and entrance of salvation and peace; be thou, O gate, the peaceable door, through Him Who called Himself the door (Jn 10:9), Jesus