

# RECEPTION OF THE BISHOP IN HIS CATHEDRAL CHURCH

## (INSTALLATION OF A BISHOP)

### INTRODUCTION

In the life of a diocese the Ordination or Installation of a new Bishop are significant events. The *Rites of Ordination*<sup>1</sup> together with *Ceremonial of Bishops* provide much information and guidance about the Ordination of a Bishop whereas for the Reception or Installation there are no texts and some guidance. This document is intended to assist dioceses which are planning for the Installation of a new bishop. It draws on the information which is available in the *Pontifical* and the *Ceremonial of Bishops*; it also reflects the recent practice of diocese in England and Wales.

Unlike Ordination the Reception of a Bishop is an administrative act rather than a sacramental one. The Bishop takes possession of the diocese by the proclamation of the Apostolic Letter and the moment in which he sits in his *cathedra*. However, the celebration of the Eucharist in a particular Church is of the utmost importance. This is the first time which the Bishop, as the prime steward of the mysteries of God in the particular Church entrusted to his care, presides with the Presbyterate, the Deacons, and the people taking part, and so the mystery of the Church is manifest.<sup>2</sup>

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<sup>1</sup> The English translation *Ordination of a Bishop, of Priests, and of Deacons*, 2<sup>nd</sup> edition is currently in preparation. (2019)

<sup>2</sup> Cf. General Instruction of the Roman Missal, 22

## OUTLINE OF THE RITE

### INTRODUCTORY RITES

Presentation by the Metropolitan  
Reception at the door of the Cathedral Church  
Kissing of Crucifix and Sprinkling with Holy Water

Entrance Procession  
(Prayer at Blessed Sacrament Chapel and Vesting for Mass)

Greeting  
Apostolic Letter  
Consent of the People - Acclamation  
Seating of the Bishop  
Greeting by Representatives of the Diocese  
and, depending on circumstances, by members of other churches  
and ecclesial communities, religious bodies, civil authorities,  
and others.

[Penitential Act and Kyrie omitted]

Gloria

Collect

### LITURGY OF THE WORD

[Creed and Prayer of the Faithful included]

### LITURGY OF THE EUCHARIST

## RECEPTION OF THE BISHOP IN HIS CATHEDRAL CHURCH

The ordination of a new Bishop properly takes place in his cathedral church, in accord with the Roman Pontifical, and there is then no distinct rite for the reception or installation of the Bishop.<sup>3</sup>

If the Bishop-elect has been ordained already and transferred from another Church, or if he has not received ordination in his own cathedral church, he is solemnly received by the gathered community of the diocese – clergy and people of the local church – and with the celebration of a stational Mass when he comes to his cathedral church for the first time.<sup>4</sup>

This liturgical reception of the new Bishop is sometimes called Installation. Its principal element is the Eucharistic celebration at which the Bishop presides for the first time with the college of Priests and the Deacons, and with the people of the diocese taking full and active part.<sup>5</sup>

The document presumes that the Metropolitan Archbishop will be present at the Installation. Where there is not a Metropolitan, either because the See is vacant or because the Metropolitan himself is being installed this is included in the notes. These notes, which are given in the indented sections, also offer clarifications and further information.

### CANONICAL POSSESSION

The new Bishop may take canonical possession of the diocese before the liturgical reception. It is preferable, however, that this be done in the presence of the clergy and people – that is, by the presentation and reading of the Apostolic Letter at the beginning of Mass. The showing of the letter to the Chapter of the Cathedral church or to the College of Consultors should be recorded by the Chancellor.

### CHOICE OF DATE AND TEXTS

In a similar way to the Ordination of a Bishop the Reception of a Bishop should take place in the presence of as large a gathering of the faithful as possible, on a Sunday or on a Feast, particularly the Feasts of the Apostles, unless pastoral reasons suggest another day. The Installation may not take place

- during the Paschal Triduum,

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<sup>3</sup> Cf. Roman Pontifical (RP).

<sup>4</sup> Cf. Ceremonial of Bishops (CB) 1141 and General Instruction of the Roman Missal (GIRM) 203.

<sup>5</sup> Cf. RP.

- on Ash Wednesday,
- on any day in Holy Week,
- or on the Commemoration of All the Faithful Departed (All Souls' Day).<sup>6</sup>

If the Installation takes place on any of the following, the Mass of the day is said, with its proper readings:

- on Solemnities,
- on the Sundays of Advent, Lent, and Easter,
- on days within the Octave of Easter,
- and Feasts of the Apostles.

It is noted that in England and Wales that Installations do not usually happen on a Sunday. When the Installation takes place on a day not indicated above and therefore, where a number of texts may be considered the following are suggested. The provisions for the liturgical season should also be taken into account.

#### **Roman Missal**

Various Needs and Occasions: For the Church (RM 1297–1303)

*The following may also be used:* Eucharistic Prayer for In Masses for Various Needs (RM 804–830)

Votive Mass: 14 All the Holy Apostles (RM 1425)

Votive Mass of the Patron of the Diocese

#### **Lectionary**

Various Needs and Occasions: For the Universal Church (LM III: 405–424)

Votive Mass: The Apostles (LM II: 1242–3)

Votive Mass of the Patron of the Diocese —Proper readings

*A reading may be taken from* Ritual Masses: The Sacrament of Ordination: (LM III: 301–335)

## **INTRODUCTORY RITES**

(Various processions of clergy, ecumenical and civic guests will have taken place before the new Bishop arrives at the door of the Cathedral.

At the door of the Cathedral church the Metropolitan presents the new Bishop to the one who is to receive him – either the Provost of the Cathedral Chapter or the Dean of the Cathedral. All are vested for Mass. The Metropolitan wears his Pallium.

Where there is no Metropolitan to present the new bishop, he is received at the door by the Provost of the Cathedral Chapter or the Dean of the Cathedral

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<sup>6</sup> Cf. English translation of *Ordination of a Bishop, of Priests, and of Deacons*, 23

The one who receives the Bishop presents a crucifix for him to kiss and then gives him the sprinkler with holy water. The Bishop sprinkles himself and those gathered around him.

The entrance procession through the church takes place as usual, while the entrance song is sung.

The new Bishop is vested for Mass when he arrives at the door of the Cathedral.

Alternatively, "If the Bishop has not vested for Mass, he may visit the chapel of the Blessed Sacrament with the priests, deacons and other ministers who have received him and then go to the vesting chapel, sacristy or other convenient place to vest." (Cf. RP, and CB 1142.)

If the Bishop is not vested for Mass, and is wearing a cope, the person receiving him is vested either in a cope or in canonical dress, as appropriate.

The choice between whether the bishop, (and others) is vested for Mass at the beginning of the liturgy, or not, will affect the flow of the liturgy. It is the difference between the bishop arriving and the Entrance Procession and the Mass following directly on from this, and his arriving and then a further pause before Mass begins.

The Metropolitan presides over the introductory liturgical rite. After the entrance procession he reverences the altar and then goes to the Bishop's chair (*cathedra*). Upon completion of the entrance song, he greets the people and then asks that the Apostolic Letter be shown and read. He then sits.

The presiding Bishop may say "I now invite N. to read the Apostolic Letter", or similar.

Where there is no Metropolitan the *Ceremonial of Bishops* has the new Bishop presiding and sitting in the *cathedra* from the beginning of Mass, in England and Wales the custom has been for the new Bishop to occupy another chair before the actual installation in the *cathedra*.

One of the Deacons or concelebrating Priests first shows the Bishop's Apostolic Letter to the College of Consultors, in the presence of the Chancellor of the Diocesan Curia, so that he may record the matter in the acts of the Curia. Then, at a lectern or other suitable place, the Deacon or Priest reads the Apostolic Letter. All sit and listen; at the end they respond with the acclamation **Thanks be to God**, or with some other suitable acclamation.<sup>7</sup>

The Apostolic Letter is addressed to the new Bishop, so it is preferable that the position of the lectern from which it is read should allow the reader to face him.

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<sup>7</sup> Cf. CB 1143.

It may be helpful to cue the people's response by concluding the reading of the Apostolic Letter with a phrase such as "Let us therefore bless the Lord."

Note that the Chancellor's function is to record the act, not necessarily to read the letter.

It is not uncommon for the original of the Apostolic Letter to arrive just days before the liturgy. It is possible for a copy to be obtained in advance for the purpose of translation from Latin to English.

## GREETING OF THE BISHOP

After the reading of the Apostolic Letter and the acclamation by the people, the Metropolitan invites the Bishop to sit in the chair (*cathedra*).

The Bishop is greeted, according to local custom, by the one (Provost or Dean) who received him at the door of the church and then by the Cathedral Chapter or College of Consultors, representatives of the presbyteral and pastoral councils, and at least some of the priests, deacons and lay people of the local church, and, depending on circumstances, by members of other churches and ecclesial communities, religious bodies, civil authorities, and others.<sup>8</sup>

The logistics of this greeting will depend on the size and layout of the particular cathedral and sanctuary, and where the various representatives are seated.

Practice in some dioceses has been for diocesan representatives to come forward to greet the Bishop and for him to go to greet representatives of Her Majesty the Queen and other civic and religious authorities.

The Metropolitan goes to his own place within the sanctuary and joins the new Bishop in the Eucharistic celebration.

Although a crozier is often handed to the new Bishop, it does not officially form part of the Installation. The Bishop is installed by the reading of the Apostolic Letter and being seated in the *Cathedra*. See Appendix for *Notitiae* note.

In some dioceses the crozier or pastoral staff and other items have a historic significance within the history of the local Church. It is appropriate for the service booklet to include the information about the importance of these objects.

## CELEBRATION OF MASS

The Penitential Act and **Kyrie** are omitted.

The Bishop, putting aside the mitre, rises, and the **Gloria** is sung.

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<sup>8</sup> Cf. RP and CB 1143.

The Gloria is sung or said on Sundays outside Advent and Lent, and also on Solemnities and Feasts, and at particular celebrations of a more solemn character. (cf. GIRM 53)

The Bishop then invites the people to pray, and, after a period of silent prayer, sings or says the Collect of the Mass.

The Liturgy of the Word and the Liturgy of the Eucharist are celebrated in the usual way. In the homily after the Gospel reading, the Bishop addresses the people of the local church for the first time.

## WELCOME AND RECEPTION OF COADJUTOR OR AUXILIARY BISHOPS

The ordination of a coadjutor or auxiliary bishop properly takes place in the cathedral church of the Bishop whom he will assist in the pastoral ministry.

If, however, the coadjutor or auxiliary bishop has been ordained already, it is appropriate that he be welcomed and introduced to the people of the local church by the Bishop of the diocese, during the celebration of the Eucharist, after the greeting of the people. The coadjutor or auxiliary bishop then joins the Bishop of the diocese in the Eucharistic celebration.<sup>9</sup>

Where an Ordinary assigns areas of the diocese to the pastoral care of an auxiliary bishop, it may be appropriate for a celebration of the Eucharist to take place at a suitable church in that area. In some dioceses the new auxiliary will be installed as a canon of the cathedral chapter and this would be another occasion at which the welcome of the diocese is expressed.

When the Ordinary retires there is no specific rite for the installation of the Coadjutor but part of the Rite of Reception might be adapted, in particular the seating of the bishop in the *cathedra*.

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<sup>9</sup> Cf. RP and CB 1148



## SAMPLE TEXTS FOR RITE OF INSTALLATION

Although there is no rite – and therefore no texts – for the Installation of a Bishop, the following have been used in dioceses in England and Wales. As with any liturgical celebration the rite should be allowed to speak for itself and therefore long explanatory statements should be avoided.

### PRESENTATION, READING AND ACCEPTANCE OF THE APOSTOLIC LETTER

*After the Letter has been read and shown, the Bishop may say:*

With faith in Jesus Christ, and with love in my heart,  
I accept the pastoral care of the people of God  
in the Diocese of N.  
I promise to serve faithfully the Church in this Diocese,  
to preach the Gospel and celebrate the Eucharist.

### AT THE CATHEDRA

*The Metropolitan Bishop leads the Bishop to the Cathedra and may say the following or something similar:*

Almighty and eternal God,  
from the highest heavens  
you sent your Son among us  
to teach us and guide us:  
we earnestly pray that this your servant,  
in whom you have given the fullness of the priesthood,  
may grow in humility as he approaches the chair of his office.  
Let him come among us as one who serves,  
and make his heart the throne of your comforting Spirit.  
We ask this through Christ our Lord  
Amen.

*The Bishop sits in his Cathedra.*

[Based on 15<sup>th</sup> Pontifical from Canterbury adapted for use at the Installation of Cardinal Vincent Nichols, 2009.]

## APPENDIX

### IMPOSITION OF THE PALLIUM

Until recently, the pallium had traditionally been imposed by the Pope at a Mass with the new archbishops in Rome on the Solemnity of Saints Peter and Paul (29th June) each year. The rite is a sign of communion with the See of Peter.

However, in a (12.1.2015) letter to apostolic nuncios in countries where a new Metropolitan archbishop was set to receive the traditional pallium that year, Monsignor Guido Marini, Papal Master of Ceremonies, wrote that, as a sign of “synodality” with local Churches, Pope Francis had decided that new Metropolitan archbishops would officially be imposed with the pallium in their home diocese, rather than in Rome, in order to put more emphasis on the relationship of the Metropolitan archbishops – the newly nominated – with their local Church.

By having the official imposition ceremony in the archbishop’s home diocese, more faithful and bishops in dioceses under the archbishop’s jurisdiction would be able to participate in this important moment in the life and history of the local Church.<sup>10</sup>

The Pope blesses the palliums as usual during the 29th June Mass in the Vatican, which the new Metropolitan archbishops are invited to concelebrate. They receive the pallium “in a private manner, from the hands of the Holy Father,” but the pallium is placed on the shoulders of the new Metropolitan archbishop at a later date in his own diocese by the Apostolic Nuncio, the Pope’s representative, to “publicly and officially” invest the archbishop with the pallium “by mandate of the Holy Father.”

Other Bishops under the jurisdiction of the new Metropolitan archbishops are expected to attend the ceremony for their new shepherd.

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<sup>10</sup> Cf, Monsignor Guido Marino interview, Vatican Radio, 29.1.2015.

For reference, these are the directions in the Roman Pontifical:

### **IMPOSITION OF THE PALLIUM**

In the case of the Reception of the Metropolitan (or other Bishop who is to receive the pallium), it is appropriate that the imposition of the pallium take place on the occasion of the liturgical Reception in the Cathedral Church. In this case the pallium is carried in the entrance procession by one of the deacons and placed upon the altar. The senior suffragan Bishop, or other Bishop who is to impose the pallium, takes a position in a suitable place in the sanctuary. After the reading of the Apostolic Letter, the Metropolitan goes to him, kneels and makes the prescribed Profession of Faith and Oath.

The Bishop who is to impose the pallium then rises without the mitre, takes the pallium from the deacon, and places it on the shoulders of the Bishop.

## APPENDIX

### NOTE RE HANDING OVER THE CROZIER

*Notitiae* 46 (2009) pg 622:

Whether it is permitted to hand over the pastoral staff to a new Bishop within the rite of entrance into the Diocese?

Ⱳ. *In the negative.*

The Ceremonial of Bishops prescribes the rite by which a Bishop who has been transferred from another Church or who has not received episcopal ordination in his cathedral takes possession of his diocese. In the aforesaid rite, the handing over of the pastoral staff to the new Bishop has no place. The Bishop, rather, takes possession essentially by force of the proclamation of the Apostolic Letter and the moment in which he sits in his *cathedra*.

For, the *Ceremonial of Bishops*, whether with regard to n. 1135 where it deals with the ordination of a Bishop or n. 1143 about the reception of a Bishop in his Cathedral church, puts the emphasis on the reading of the Apostolic Letter together with the situating of the Bishop in his *cathedra*.

With regard to n. 1145 above, it clearly says: « If, however, the Metropolitan himself brings the Bishop into his cathedral church, he presents the Bishop at the door of the church to the highest-ranking member of the chapter and presides at the entrance procession; at the cathedra he greets the people and requires that the apostolic Letter be shown and read. When it has been read, and after the acclamation of the people, the Metropolitan invites the Bishop to be seated in the cathedra. Then the Bishop rises and sings *Gloria in excelsis* according to the rubrics. »

If the Bishop has not yet received episcopal ordination, the handing over of the pastoral staff constitutes part of the rite of ordination itself, as it says in the Roman Pontifical (*Ord. Episc.* n. 90).