

# RITES OF ORDINATION OF A BISHOP, OF PRIESTS, AND OF DEACONS

ENGLISH TRANSLATION ACCORDING  
 TO THE SECOND TYPICAL EDITION

March 2017



# The International Commission on English in the Liturgy

A MIXED COMMISSION OF CATHOLIC BISHOPS' CONFERENCES

1100 Connecticut Avenue, NW, Suite 710  
Washington, DC 20036-4101 USA  
TELEPHONE 202-347-0800  
FAX 202-347-1839  
EMAIL [icel@eLiturgy.org](mailto:icel@eLiturgy.org)  
[www.icelweb.org](http://www.icelweb.org)

The Most Reverend Arthur Serratelli  
BISHOP OF PATERSON, CHAIRMAN

The Revd Mgr Andrew Wadsworth  
EXECUTIVE DIRECTOR

31 March 2017

Your Eminence  
Your Excellency,

As part of ICEL's effort to supply the English-speaking Conferences of Bishops with new translations of the liturgical texts of the Roman Rite, it gives me pleasure to send to you a draft translation of *De Ordinatione Episcopi, presbyterorum et diaconorum* for the study and comment of the Bishops of the member and associate-member Conferences.

The Ordination rite has a long and complex history and there are currently three different versions of the text in use in the Conferences of Bishops that ICEL serves. At a meeting in Rome in May 2015, Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments asked ICEL to propose a single version to replace the earlier texts. The attached is the fruit of our labor.

We ask that you return comments on this material by **1 December 2017** so that the ICEL Bishops can work to prepare a final version of this text at their February 2018 meeting.

With all good wishes for the Season of Easter.

Yours sincerely in Christ,



The Most Revd. Arthur Serratelli  
Bishop of Paterson  
Chairman of ICEL

Latin text reproduced from the original.

*De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera* © 1989, Libreria Editrice Vaticana, Citta del Vaticano.

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THE ROMAN PONTIFICAL

RENEWED BY DECREE OF  
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN  
PROMULGATED BY AUTHORITY OF POPE PAUL VI  
AND REVISED AT THE DIRECTION OF POPE JOHN PAUL II

rites of ordination of a bishop,  
of priests, and of deacons

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## CONGREGATIO DE CULTO DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. CD 145/89

### DECRETUM

Ritus Ordinationum, quibus Christi ministri et dispensatores mysteriorum Dei in Ecclesia constituuntur, iuxta normas Concilii Vaticani II (cf. *SC*, 76) recogniti, anno 1968 in prima editione typica promulgati sunt sub titulo *De Ordinatione Diaconi, Presbyteri et Episcopi*.

Nunc vero, attenta experientia, quæ e liturgica oritur instauratione, opportunum visum est alteram parare editionem typicam, quæ relatione habita ad priorem sequentia præbet elementa peculiaria:

**1.** Hæc editio ditata est *Prænotandis*, sicut ceteri libri liturgici, ut exponatur doctrina de sacramento et structura celebrationis clarius eluceat.

**2.** Dispositio libri immutata est, ita ut initium sumendo ab Episcopo, qui plenitudinem sacri Ordinis habet, melius intellegatur quomodo presbyteri eius sint cooperatores et diaconi ad eius ministerium ordinentur.

**3.** In Prece Ordinationis sive presbyterorum sive diaconorum, verbis quæ ad naturam rei pertinent et ideo ad valorem actus exiguntur iisdem manentibus, nonnullæ mutatæ sunt locutiones, quædam sententiæ adiunctæ e Novo Testamento haustæ, ita ut ipsa Prex electis et christifidelibus ditiores presbyteratus et diaconatus præbeat notionem, in quantum a Christo sacerdote profluunt.

**4.** Ordinandi presbyteri modo magis explicito interrogantur de ministerio reconciliationis exercendo et de Eucharistia celebranda.

**5.** Ritus de sacro cælibatu amplectendo, a Sacra Congregatione pro Cultu Divino apparatus, ad normam Litterarum Apostolicarum *Ad pascendum*, quæ a Paulo PP. VI fel. rec. anno 1972 datæ sunt, nunc inseritur in Ordinationem diaconorum. De speciali autem mandato Summi Pontificis IOANNIS PAULI PP. II, disciplina mutata est ita ut etiam electi, qui in Instituto religioso vota perpetua emisissent, posthac teneantur in ipsa Ordinatione diaconorum, derogato præscripto canonis 1037 Codicis Iuris Canonici, sacrum cælibatum amplecti tamquam peculiare propositum Ordinationi de iure coniunctum.



## CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. CD 145/89

### DECREE

The Rites of Ordination by which ministers of Christ and stewards of the mysteries of God are constituted in the Church, revised in accord with the norms of the Second Vatican Council (cf. *Sacrosanctum Concilium*, no. 76), were published in the first *editio typica* in 1968 under the title *De Ordinatione Diaconi, Presbyteri et Episcopi*.

But now, in view of the experience acquired from the liturgical reform, it has been judged opportune to prepare a second *editio typica*, which has the following distinct elements that differ from the earlier edition.

1. This second edition, like the other liturgical books, is provided with introductions, in order to present the doctrine concerning the Sacrament and to bring out more clearly the structure of its celebration.

2. The structure of this book is changed in such a way that it begins with the Bishop, who has the fullness of the Sacrament of Holy Orders, in order to convey more clearly the idea that Priests are the Bishop's co-workers and that Deacons are ordained for his ministry.

3. In the Prayer of Ordination for Priests, as well as that for Deacons, the words that belong to the nature of the rite and are consequently required for the validity of the act remain unchanged; but certain other expressions have been changed and phrases drawn from the New Testament have been added, in order that the Prayer of Ordination may convey to the elect and to the Christian faithful a richer conception of the Priesthood and the Diaconate, as these Orders derive from Christ the Priest.

4. Those to be ordained Priests are questioned more explicitly on the exercise of the ministry of reconciliation and on celebrating the Eucharist.

5. The Ordination of Deacons now includes the "Rite of Commitment to Holy Celibacy" prepared by the Sacred Congregation for Divine Worship, in keeping with the Apostolic Letter *Ad pascendum*, issued in 1972 by POPE PAUL VI of happy memory. By special mandate of the Supreme Pontiff JOHN PAUL II, the discipline has been changed in such a way that henceforth even elect who have pronounced perpetual vows in a religious institute are obliged, when being ordained as Deacons, to make a commitment to holy celibacy as a distinct promise conjoined *de iure* to Ordination. This derogates from the pertinent provision of canon 1037 of the Code of Canon Law.

6. Item sodales Institutorum vitæ consecratæ in Ordinatione ad diaconatum et presbyteratum posthac interrogandi erunt etiam de reverentia et obœdientia erga Episcopum diœcesanum ad unitatem fovendam omnium clericorum in unaquaque Ecclesia.

7. Ad modum Appendicis additur Ritus pro admissione inter candidatos ad diaconatum et presbyteratum, paucis tantummodo mutatis.

Editionem alteram Pontificalis Romani *De Ordinatione Episcopi, presbyterorum et diaconorum* Summus Pontifex IOANNES PAULUS PP. II auctoritate sua approbavit et Congregatio de Cultu Divino et Disciplina Sacramentorum nunc promulgat et typicam esse declarat.

Conferentiis Episcoporum curæ erit textus, ritus et normas, quæ in hac editione inveniuntur, in praxim et in editiones linguis vernaculis apparandas inducere.

Iidem ritus ac textus, lingua latina exarati, statim ac prodierint erunt adhibendi; linguis autem vernaculis, cum interpretationes a Conferentiis Episcoporum approbatæ ab Apostolica Sede sint recognitæ, a die quem ipsæ Conferentiæ statuerint.

Contrariis quibuslibet minime obstantibus.

Ex ædibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 29 Iunii 1989, in Sollemnitate Sanctorum Petri et Pauli, Apostolorum.

EDUARDUS Card. MARTINEZ  
Præfectus

✠ LUDOVICUS KADA  
Archiep. tit. Thibicen.  
a Secretis



6. Similarly in the Ordination to the Diaconate and the Priesthood, henceforth, provision is made to question members of institutes of consecrated life on their respect for the Diocesan Bishop and obedience to him, in order to foster the unity of all the clerics in each local Church.

7. With few changes, the “Rite of Admission to Candidacy for Holy Orders” is included as an appendix.

By his authority the Supreme Pontiff JOHN PAUL II, has approved this second edition of *De Ordinatione Episcopi, presbyterorum et diaconorum* of the *Pontificale Romanum*; the Congregation for Divine Worship and the Discipline of the Sacraments now publishes it and declares it to be typical.

It will be the responsibility of the Conferences of Bishops to introduce into practice and into editions to appear in vernacular languages the texts, rites, and norms which are found in this edition.

The Latin edition of these texts and rites may be used as soon as it is published. Vernacular versions, when these have been approved by the Conferences of Bishops and confirmed by the Apostolic See, become effective on the date to be decreed by those Conferences.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 29 June 1989, Solemnity of the Apostles Saints Peter and Paul.

EDUARDO Cardinal MARTINEZ

*Prefect*

✠ LAJOS KADA

Titular Archbishop of Thibica

*Secretary*



## SACRA CONGREGATIO RITUUM

Prot. n. R. 19/967

### DECRETUM

Per Constitutionem Apostolicam *Pontificalis Romani recognitio*, die 18 mensis Iunii anno 1968, Summus Pontifex Paulus VI novum ritum pro collatione sacrorum Ordinum Diaconatus, Presbyteratus et Episcopatus, a Consilio ad exsequendam Constitutionem de S. Liturgia, peritis adhibitis et Episcopis diversarum orbis regionum consultis, recognitum, approbavit, ut posthac, pro ritu in Pontificali Romano exstante, usurpetur in his Ordinibus conferendis.

Pars igitur Pontificalis Romani, novos hos ritus pro collatione sacrorum Ordinum Diaconatus, Presbyteratus et Episcopatus continens, præsenti Decreto ab hac Sacra Rituum Congregatione, vigore facultatum sibi a Summo Pontifice PAULO PP. VI tributarum, evulgatur et uti typica declaratur.

Statuitur insuper ut, usque ad diem 6 mensis Aprilis proximi anni 1969, hoc est ad Dominicam Resurrectionis D.N.I.C., aut hi novi ritus, aut ii qui nunc in Pontificali Romano sunt, usurpari ad arbitrium possint; ab eo autem die hi novi dumtaxat ritus adhibeantur.

Contrariis quibuslibet minime obstantibus.

Romæ, die 15 Augusti 1968, in festo Assumptionis B. Mariæ Virginis.

BENNO Card. GUT  
Præfectus S. Congr. Rituum  
et "Consilii" Præses

✠ FERDINANDUS ANTONELLI  
Archiep. tit. Idicensis  
S.C.R. a Secretis



## SACRED CONGREGATION OF RITES

Prot. n. R. 19/967

### DECREE

Through the Apostolic Constitution *Pontificalis Romani recognitio*, 18 June 1968, the Supreme Pontiff Paul VI approved in place of the existing rite in the *Pontificale Romanum* the new rite to be used henceforth for the conferral of the Holy Orders of Diaconate, Priesthood, and Episcopate. This rite had been revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy, calling upon experts and consulting with Bishops from various parts of the world.

Therefore, in virtue of the powers given it by the Supreme Pontiff PAUL VI, this Sacred Congregation of Rites by the present Decree issues and declares to be the *editio typica* that part of the *Pontificale Romanum* containing these new rites for the conferral of the Holy Orders of Diaconate, Priesthood, and Episcopate.

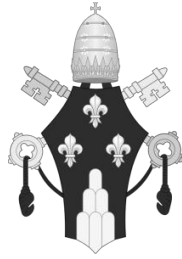
It is further established that until 6 April 1969, that is Easter Sunday of the Resurrection of our Lord Jesus Christ, either these new rites of Ordination or those currently in the *Pontificale Romanum* may be used; after that date only the new rites are to be used.

All things to the contrary notwithstanding.

Rome, 15 August 1968, Feast of the Assumption of the Blessed Virgin Mary.

BENNO Cardinal GUT  
*Prefect, Sacred Congregation of Rites  
and President of the Consilium*

✠ FERDINAND ANTONELLI  
Titular Archbishop of Idicra  
*Secretary, Sacred Congregation  
of Rites*



CONSTITUTIO APOSTOLICA  
QUA NOVI RITUS APPROBANTUR  
AD ORDINATIONEM DIACONI, PRESBYTERI  
ET EPISCOPI

PAULUS EPISCOPUS  
SERVUS SERVORUM DEI  
AD PERPETUAM REI MEMORIAM

PONTIFICALIS ROMANI RECOGNITIO non tantum generali modo a Concilio Œcumenico Vaticano II præscribitur,<sup>1</sup> sed etiam peculiaribus regitur normis, quibus eadem Sacra Synodus ritus Ordinationum, « sive quoad cæremonias sive quoad textus », <sup>2</sup> immutari iussit.

Sed ex Ordinationis ritibus illi imprimis considerandi sunt, quibus per Sacramentum Ordinis, vario gradu collatum, sacra Hierarchia constituitur: « sic ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur ».<sup>3</sup>

In recognitione autem ritus Ordinationum sacrarum, præter principia generalia, quibus integra instauratio Liturgiæ, iuxta præscripta Concilii Vaticani II, regi debet, summopere attendendum est ad præclaram illam doctrinam de natura et effectibus Sacramenti Ordinis, quæ in Constitutione de Ecclesia ab eodem Concilio pronuntiata est; quæ sane doctrina ipsa Liturgia, modo sibi proprio, exprimenda est, nam « textus et ritus ita ordinari oportet ut sancta, quæ significant, clarius exprimant, eaque populus christianus, in quantum fieri potest, facile percipere atque plena, actiosa et communitatis propria celebratione participare possit ».<sup>4</sup>

<sup>1</sup> Conc. Vat. II, Const. de Sacra Liturgia, *Sacrosanctum Concilium*, n. 25.

<sup>2</sup> *Ibid.*, n. 76

<sup>3</sup> Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 28.

<sup>4</sup> Conc. Vat. II, Const. de Sacra Liturgia, *Sacrosanctum Concilium*, n. 21.



## **APOSTOLIC CONSTITUTION**

### **APPROVING NEW RITES FOR THE ORDINATION OF DEACONS, PRIESTS, AND BISHOPS**

**PAUL, BISHOP**

SERVANT OF THE SERVANTS OF GOD  
FOR AN EVERLASTING MEMORIAL

The revision of the *Pontificale Romanum* not only is prescribed in a general way by the Second Vatican Ecumenical Council<sup>1</sup> but also is governed by the specific directives of the Sacred Synod ordering the revision of “both the ceremonies and texts” of the Rites of Ordination.<sup>2</sup>

Among the Rites of Ordination the first to be considered are those that constitute the hierarchy through the Sacrament of Holy Orders, conferred in its several grades. “The divinely established ecclesiastical ministry is exercised in different Orders by those who even from antiquity have been called Bishops, Priests, and Deacons.”<sup>3</sup>

The revision of the rites of sacred Ordination is to follow the general principles that must direct the entire reform of the Liturgy according to the decrees of the Second Vatican Council. But in addition a supreme criterion for that revision must be the clear doctrine concerning the nature and effects of the Sacrament of Holy Orders expressed in the Constitution on the Church of the same Council. This teaching must of course receive expression through the Liturgy itself in its own way, because “the texts and rites should be so drawn up that they express more clearly the holy things they signify and that the Christian people, as far as possible, are able to understand them with ease and to take part in the rites fully, actively, and as befits a community.”<sup>4</sup>

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<sup>1</sup> Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 25.

<sup>2</sup> *Ibidem*, no. 76.

<sup>3</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

<sup>4</sup> Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 21.

Iamvero eadem sancta Synodus docet: « Episcopali consecratione plenitudinem conferri Sacramenti Ordinis, quæ nimirum et liturgica Ecclesiæ consuetudine et voce sanctorum Patrum summum sacerdotium, sacri ministerii summa nuncupatur. Episcopalis autem consecratio, cum munere sanctificandi, munera quoque confert docendi et regendi, quæ tamen natura sua nonnisi in hierarchica communione cum Collegii capite et membris exerceri possunt. Ex traditione enim, quæ præsertim liturgicis ritibus et Ecclesiæ tum Orientis tum Occidentis usu declaratur, perspicuum est manuum impositione et verbis consecrationis gratiam Spiritus Sancti ita conferri et sacrum characterem ita imprimi, ut Episcopi, eminenti ac adspectabili modo, ipsius Christi Magistri, Pastoris et Pontificis partes sustineant et in Eius persona agant ».<sup>5</sup>

Quibus verbis addenda sunt plura et præclara doctrinæ capita de Episcoporum apostolica successione necnon de eorum muneribus et officiis, quæ, etsi iam in Ordine Consecrationis episcopalis contineantur, meliore tamen et accuratiore modo exprimenda videntur. Quod ut rectius obtineretur, opportunum visum est e fontibus antiquis arcessere precationem consecratoriam quæ in ea invenitur, quæ vocatur « Traditio Apostolica Hippolyti Romani », sæculo tertio ineunte scripta, quæque, magna ex parte, in liturgia Ordinationis Coptorum et Syrorum occidentalium adhuc servatur. Ita fit ut in ipso Ordinationis actu testimonium perhibeatur de concordia traditionis cum orientalis tum occidentalis, quoad munus apostolicum Episcoporum.

Quod vero ad Presbyteros attinet, ex Actis Concilii Vaticani secundi hæc præsertim recolenda sunt: « Presbyteri, quamvis pontificatus apicem non habeant et in exercenda sua potestate ab Episcopis pendeant, cum eis tamen sacerdotali honore coniuncti sunt et vi sacramenti Ordinis, ad imaginem Christi, summi atque æterni Sacerdotis (cf. Hebr 5, 1-10; 7, 24; 9, 11-28), ad Evangelium prædicandum, fidelesque pascendos, et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti ».<sup>6</sup> Atque alio loco hæc leguntur: « Presbyteri enim, sacra Ordinatione atque missione, quam ab Episcopis recipiunt, promoventur ad inserviendum Christo Magistro, Sacerdoti et Regi, cuius participant ministerium, quo Ecclesia in populum Dei, Corpus Christi et Templum Spiritus Sancti, hic in terris, indesinenter ædificatur ».<sup>7</sup> In Ordinatione autem presbyterali, prouti in Pontificali Romano habebatur, missio et gratia Presbyteri tamquam adiutoris Ordinis episcopalis clarissime describebatur. Attamen necessarium visum est totum ritum, qui antea in plures partes distribuebatur, ad maiorem unitatem redigere, et mediam Ordinationis partem, hoc est impositionem manuum et precationem consecratoriam in vividiore luce ponere.

<sup>5</sup> Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 21.

<sup>6</sup> *Ibid.*, n. 28.

<sup>7</sup> Conc. Vat. II, Decr. de Presbyterorum ministerio et vita, *Presbyterorum Ordinis*, n. 1.

The Sacred Synod teaches moreover: “Episcopal consecration bestows the fullness of the Sacrament of Holy Orders, that fullness of power, namely, which in both the Church’s liturgical practice and the language of the holy Fathers is called precisely the High Priesthood, the summit of the sacred ministry. But episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and governing, offices that of their very nature can be exercised only in hierarchical communion with the head of the College and its members. For from tradition, expressed especially in liturgical rites and in the usage of the Church of both East and West, it is clear that the laying on of hands and the words of consecration bestow the grace of the Holy Spirit and impress a sacred character in such a way that Bishops in an eminent and visible way carry on the role of Christ himself as Teacher, Shepherd, and High Priest and act in his person.”<sup>5</sup>

To these words must be added a number of important doctrinal points concerning the apostolic succession of Bishops and their functions and duties. Even if these themes are already present in the rite of episcopal consecration, it still seems that they must be better and more precisely expressed. To ensure this, it was judged appropriate to take from ancient sources the consecratory prayer that is found in the document called the *Apostolic Tradition of Hippolytus of Rome*, written at the beginning of the third century. This consecratory prayer is still used, in large part, in the Ordination Rites of the Coptic and West Syrian liturgies. Thus in the very act of Ordination there is a witness to the harmony of tradition in both East and West concerning the apostolic office of Bishops.

With regard to Priests, the following should be especially recalled from the acts of the Second Vatican Council: “Even though Priests do not possess the fullness of the Priesthood and in the exercise of their power are dependent on the Bishops, they are nevertheless linked to the Bishops in sacerdotal dignity. By virtue of the Sacrament of Holy Orders, in the image of Christ the eternal High Priest (cf. Hebrews 5:1-10, 7:24, 9:11-28), they are consecrated to preach the Gospel, to shepherd the faithful, and to celebrate divine worship as true Priests of the New Testament.”<sup>6</sup> Elsewhere the Council says: “By sacred Ordination and the mission they receive from the Bishops, Priests are promoted to the service of Christ the Teacher, Priest, and King. They share in his ministry of unceasingly building up the Church on earth into the People of God, the Body of Christ, and the Temple of the Holy Spirit.”<sup>7</sup> In priestly Ordination, as formerly given in the *Pontificale Romanum*, the mission and grace of the Priest as a helper of the episcopal Order were very clearly described. Yet it seemed necessary to reduce the entire rite, which had been divided into several parts, to a greater unity and to express more vividly the central part of the Ordination, that is, the laying on of hands and the consecratory prayer.

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<sup>5</sup> Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 21.

<sup>6</sup> *Ibidem*, no. 28.

<sup>7</sup> Second Vatican Council II, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 1.

Quod tandem ad Diaconos spectat, præter ea quæ in Litteris Apostolicis *Sacrum Diaconatus Ordinem*, Motu proprio a Nobis die XVIII mensis Iunii anno MCMLXVII editis, continentur, hæc præcipue commemoranda sunt verba: « In gradu inferiori Hierarchiæ sistunt Diaconi, quibus “non ad sacerdotium, sed ad ministerium” (*Constitutiones Ecclesiæ Ægyptiacæ*, III, 2), manus imponuntur. Gratia etenim sacramentali roborati, in diaconia liturgiæ, verbi et caritatis Populo Dei, in communione cum Episcopo eiusque presbyterio, inserviunt ».<sup>8</sup> In Ordinatione autem diaconali pauca quædam mutanda erant, ratione habita sive præceptionum recens latorum de diaconatu tamquam gradu proprio et permanenti Hierarchiæ in Ecclesia latina, sive maioris simplicitatis et claritatis rituum.

Porro ex ceteris Supremi Magisterii documentis, ad Sacros Ordines pertinentibus, peculiari mentione, dignam existimamus Constitutionem Apostolicam *Sacramentum Ordinis*, a Decessore Nostro fel. rec. Pio XII, die XXX mensis Novembris anno MCMXLVII, editam, qua declaratur « Sacrorum Ordinum Diaconatus, Presbyteratus materiam eamque unam esse manuum impositionem: formam vero itemque unam esse verba applicationem huius materiæ determinantia, quibus univoce significantur effectus sacramentales — scilicet potestas Ordinis et gratia Spiritus Sancti — quæque ab Ecclesia qua talia accipiuntur et usurpantur ».<sup>9</sup> Quibus præmissis, idem documentum decernit quænam manuum impositio et quænam verba in uniuscuiusque Ordinis collatione materiam et formam constituent.

Cum vero in recognitione ritus opus fuerit quædam vel addi, vel deleri, vel mutari, sive ut textus ad fidem textuum antiquiorum restituerentur, sive ut sententiæ clariores redderentur, sive ut effectus sacramenti melius exponerentur, necesse esse putamus, ad omnem controversiam tollendam et ad conscientiarum anxietates præcavendas, declarare quænam in ritu recognito ad naturam rei pertinere dicenda sint. De materia ergo et forma in uniuscuiusque Ordinis collatione, suprema Nostra Apostolica auctoritate, quæ sequuntur decernimus et constituimus.

In Ordinatione Diaconorum materia est Episcopi manuum impositio, quæ silentio fit super singulos ordinandos ante precationem consecratoriam; forma autem constat verbis eiusdem precationis consecratoriæ, quorum hæc ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Emitte in eos, Domine, quæsumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuæ gratiæ roborentur ».

<sup>8</sup> Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 29.

<sup>9</sup> A.A.S. 40 (1948) 4.



Finally with regard to Deacons, in addition to the content of Our Apostolic Letter *Sacrum Diaconatus Ordinem*, issued *motu proprio* on 18 June 1967, the following should be especially recalled: “At a lower grade of the hierarchy are Deacons, who receive the laying on of hands ‘not for the Priesthood, but for the ministry’ (*Constitutions of the Church of Egypt* 3, 2). Strengthened by sacramental grace, they serve the People of God in the *diakonia* of liturgy, word, and charity, in communion with the Bishop and his Presbyterate.”<sup>8</sup> In the Ordination of Deacons a few changes had to be made to satisfy the recent prescriptions about the Diaconate as a distinct and permanent grade of the hierarchy in the Latin Church or to achieve a greater simplicity and clarity in the rites.

In addition, among the other documents of the supreme Magisterium pertaining to Holy Orders, We consider one worthy of particular mention, namely, the Apostolic Constitution *Sacramentum Ordinis* published by Our Predecessor, Pius XII of happy memory, on 30 November 1947. In this Constitution he declared that “the sole matter of the Holy Orders of Diaconate and Priesthood is the laying on of hands; likewise the sole form is the words determining the application of this matter, which univocally signify the sacramental effects, namely the power of the Order and the grace of the Holy Spirit, and are accepted and used as such by the Church.”<sup>9</sup> After this, the document determines which laying on of hands and which words constitute the matter and form in the conferring of each Order.

It was necessary in the revision of the rite to add, delete, or change certain things, in order either to restore the texts of the rite to the integral form they had in antiquity, to clarify expressions, or to bring out more clearly the effects of the Sacraments. We therefore think it necessary, so as to remove all controversy and avoid perplexity of conscience, to declare what is to be considered as belonging to the nature of the rite in each case. Therefore, by Our supreme Apostolic Authority We decree and establish the following with regard to the matter and form in the conferring of each Order.

In the Ordination of Deacons, the matter is the laying of the Bishop’s hands on the individual candidates that is done in silence before the consecratory prayer; the form consists in the words of the consecratory prayer, of which the following belong to the nature of the rite and are consequently required for the validity of the act: *Emitte in eos, Domine, quæsumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuæ gratiæ roborentur.*

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<sup>8</sup> Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 29.

<sup>9</sup> AAS 40 (1948), 4.

In Ordinatione Presbyterorum, item materia est Episcopi manuum impositio, quæ silentio super singulos ordinandos fit ante precationem consecratoriam; forma vero constat verbis eiusdem precationis consecratoriæ, quorum hæc ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Da, quæsumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis, acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suæ conversationis insinuent ».

Denique in Ordinatione Episcopi, materia est impositio manuum quæ ab Episcopis consecrantibus, vel saltem a Consecratore principali, fit silentio super caput Electi ante precationem consecratoriam; forma autem constat verbis eiusdem precationis consecratoriæ, quorum hæc ad naturam rei pertinent, atque adeo ut actus valeat exiguntur. « Et nunc effunde super hunc electum eam virtutem, quæ a te est, Spiritum principalem, quem dedisti dilecto Filio tuo Iesu Christo, quem ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca, ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui ».

Hunc igitur ritum pro collatione Ordinum sacrorum Diaconatus, Presbyteratus et Episcopatus, a Consilio ad exsequendam Constitutionem de s. Liturgia, « peritis adhibitis et Episcopis consultis ex diversis orbis regionibus », <sup>10</sup> recognitum, Nosmetipsi Apostolica Nostra auctoritate approbamus, ut posthac, pro ritu in Pontificali Romano adhuc exstante, adhibeatur in his Ordinibus conferendis.

Nostra hæc statuta et præscripta nunc et in posterum firma et efficacia esse et fore volumus, non obstantibus, quatenus opus sit, Constitutionibus et Ordinationibus Apostolicis a Nostris Decessoribus editis, ceterisque præscriptionibus etiam peculiari mentione et derogatione dignis.

Datum Romæ, apud Sanctum Petrum, die XVIII mensis Iunii, anno MCMLXVIII, Pontificatus Nostri quinto.

PAULUS PP. VI

<sup>10</sup> Cf. Conc. Vat. II, Const. de Sacra Liturgia, *Sacrosanctum Concilium*, n. 25.

In the Ordination of Priests, the matter is likewise the laying of the Bishop's hands on the individual candidates that is done in silence before the consecratory prayer; the form consists in the words of the consecratory prayer, of which the following belong to the nature of the rite and are consequently required for the validity of the act: *Da, quæsumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis; acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suæ conversationis insinuent.*

Finally, in the Ordination of a Bishop, the matter is the laying of hands on the head of the Bishop-elect by the consecrating Bishops, or at least by the principal consecrator, that is done in silence before the consecratory prayer; the form consists in the words of the consecratory prayer, of which the following belong to the nature of the rite and are consequently required for the validity of the act: *Et nunc effunde super hunc electum eam virtutem, quæ a te est, Spiritum principalem, quem dedisti dilecto Filio tuo Iesu Christo, quem ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui.*

This rite for the conferral of the Holy Orders of Diaconate, Priesthood, and Episcopate has been revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy "with the employment of experts and with the consultation of Bishops from various parts of the world."<sup>10</sup> By Our Apostolic Authority We approve this rite, so that it may be used in the future for the conferral of these Orders in place of the rite now found in the *Pontificale Romanum*.

It is Our will that these Our decrees and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the Apostolic Constitutions and Ordinances issued by Our Predecessors and other prescriptions, even those deserving particular mention and derogation.

Given in Rome, at Saint Peter's, 18 June 1968, the fifth year of Our Pontificate.

PAUL PP. VI

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<sup>10</sup> Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 25.

## PRÆNOTANDA GENERALIA

### I

#### DE SACRA ORDINATIONE

1. Per sacram Ordinationem Christi nomine instituuntur et donum Spiritus Sancti accipiunt quidam christifideles ad Ecclesiam verbo et gratia Dei pascendam.<sup>1</sup>
2. Etenim « Christus, quem Pater sanctificavit et misit in mundum (Io 10, 36), consecrationis missionisque suæ per Apostolos suos, eorum successores, videlicet Episcopos, participes effecit, qui munus ministerii sui, vario gradu, variis subiectis in Ecclesia legitime tradiderunt. Sic ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur ».<sup>2</sup>
3. Episcopi, « plenitudine sacramenti Ordinis insigniti »,<sup>3</sup> per Spiritum Sanctum qui in Ordinatione datus est eis, « veri et authentici effecti sunt fidei magistri, pontifices et pastores »,<sup>4</sup> et ut tales gregi Domini in persona Christi capitis præsentent.
4. « Presbyteri, quamvis pontificatus apicem non habeant et in exercenda sua potestate ab Episcopis pendeant, cum eis tamen sacerdotali honore coniuncti sunt et, vi sacramenti Ordinis, ad imaginem Christi, summi atque æterni Sacerdotis, ad Evangelium prædicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur ut veri Sacerdotes Novi Testamenti ».<sup>5</sup>
5. Diaconis « non ad sacerdotium sed ad ministerium sacrum manus imponuntur. Gratia etenim sacramentali roborati, in diaconia liturgiæ, verbi et caritatis populo Dei, in communione cum Episcopo eiusque presbyterio, inserviunt ».<sup>6</sup>
6. Sacra Ordinatio confertur per manuum impositionem Episcopi et Precem qua ab eo benedicatur Deo et invocatur donum Spiritus Sancti ad ministerium implendum.<sup>7</sup> Ex traditione enim, quæ præsertim liturgicis ritibus et Ecclesiæ tum

<sup>1</sup> Cf. Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 11.

<sup>2</sup> *Ibid.*, n. 28.

<sup>3</sup> *Ibid.*, n. 26.

<sup>4</sup> Conc. Vat. II, Decr. de Pastoralis episcoporum munere in Ecclesia, *Christus Dominus*, n. 2.

<sup>5</sup> Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 28.

<sup>6</sup> *Ibid.*, n. 29.

<sup>7</sup> Cf. Pius XII, Const. Apost. *Sacramentum Ordinis*: A.A.S. 40 (1948) 5-7; Paulus VI, Const. Apost. *Pontificalis Romani recognitio*; CIC can. 1009 § 2.

## GENERAL INTRODUCTION

### I

#### SACRED ORDINATION

**1.** Through sacred Ordination certain of the Christian faithful are appointed in the name of Christ and receive the gift of the Holy Spirit to nourish the Church with the word and grace of God.<sup>1</sup>

**2.** For “Christ, whom the Father has sanctified and sent into the world (cf. John 10:36), through his Apostles has made their successors, namely, Bishops, sharers in his consecration and mission. They in turn have lawfully handed on the office of their ministry in several grades to different individuals in the Church. Thus the divinely established ecclesiastical ministry is exercised in different Orders by those who even from antiquity have been called Bishops, Priests, and Deacons.”<sup>2</sup>

**3.** “Signed with the fullness of the Sacrament of Holy Orders,”<sup>3</sup> Bishops, “through the Holy Spirit who has been given them” at Ordination, “have been made true and authentic teachers of the faith, High Priests, and shepherds.”<sup>4</sup> As such they preside over the Lord’s flock in the person of Christ the Head.

**4.** “Even though Priests do not possess the fullness of the High Priesthood and in the exercise of their power are dependent on the Bishops, they are nevertheless linked to the Bishops in sacerdotal dignity. By virtue of the Sacrament of Holy Orders, in the image of Christ the eternal High Priest, they are consecrated to preach the Gospel, to shepherd the faithful, and to celebrate divine worship as true Priests of the New Testament.”<sup>5</sup>

**5.** Deacons “receive the laying on of hands not for the Priesthood but for the sacred ministry. Strengthened by sacramental grace, they serve the People of God in the *diakonia* of liturgy, word, and charity, in communion with the Bishop and his Presbyterate.”<sup>6</sup>

**6.** Sacred Ordination is conferred by the Bishop’s laying on of hands and the Prayer of Ordination by which the Bishop blesses God and calls upon the gift of the Holy Spirit for the fulfillment of ministry.<sup>7</sup> For from tradition, expressed especially in the liturgical rites and the usage of the Church of both East and West, it is clear that the laying on of hands and the Prayer of Ordination bestow

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<sup>1</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11.

<sup>2</sup> *Ibidem*, no. 28.

<sup>3</sup> *Ibidem*, no. 26.

<sup>4</sup> Second Vatican Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, no. 2.

<sup>5</sup> Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

<sup>6</sup> *Ibidem*, no. 29.

<sup>7</sup> Cf. Pius XII, Apostolic Constitution *Sacramentum Ordinis*: AAS 40 (1948), 5-7; Paul VI, Apostolic Constitution, *Pontificalis Romani recognitionis*; *Codex Iuris Canonici*, can. 1009, § 2.

Orientis tum Occidentis usu declaratur, perspicuum est manuum impositione et Prece Ordinationis donum Spiritus Sancti conferri et sacrum characterem ita imprimi, ut Episcopi, presbyteri et diaconi, suo quisque modo, Christo conformantur.<sup>8</sup>

## II

### DE STRUCTURA CELEBRATIONIS

**7.** Manuum impositio et Prex Ordinationis sunt essentielle elementum cuiusvis Ordinationis; in quo oratio ipsa benedictionis et invocationis significationem determinat impositionis manuum. Itaque hi ritus cum sint centrum Ordinationis, per institutionem catechetica inculcentur et per ipsam celebrationem in lucem ponantur.

Dum manus imponuntur, fideles silentio supplicant, precem autem participant eam auscultantes et per acclamationem finalem confirmantes ac concludentes.

**8.** Magni momenti intra Ordinationis celebrationem sunt ritus praeparatorii, nempe praesentatio electi vel electio candidatorum, homilia, promissio electorum et supplicatio litanica, et praesertim ritus explanativi, diversi pro diversitate Ordinis, quibus indicantur munera per manuum impositionem et invocationem Spiritus Sancti collata.

**9.** Ordinatio celebranda est intra Missarum sollemnia, quae fideles praesertim die dominico actuose participant « ad unum altare cui praest Episcopus a suo presbyterio et ministris circumdatus ».<sup>9</sup>

Hoc modo simul copulantur praecipua Ecclesiae manifestatio et sacrorum Ordinum dispensatio una cum Sacrificio eucharistico, totius christianae vitae fonte et culmine.<sup>10</sup>

**10.** Intima coniunctio ipsius Ordinationis cum celebratione Missae opportune manifestatur non tantum per insertionem ritus et per formulas proprias in Prece eucharistica et in benedictione finali sed etiam, servatis servandis, per lectiones seligendas et per usum peculiaris Missae ritualis pro diversitate Ordinis collati.

<sup>8</sup> Cf. Paulus VI, Const. Apost. *Pontificalis Romani recognitio*.

<sup>9</sup> Conc. Vat. II, Const. de Sacra Liturgia, *Sacrosanctum Concilium*, n. 41.

<sup>10</sup> Cf. Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 11.

the gift of the Holy Spirit and impress a sacred character in such a way that Bishops, Priests, and Deacons are, in their respective ways, conformed to Christ.<sup>8</sup>

## II

### THE STRUCTURE OF THE CELEBRATION

**7.** The laying on of hands and the Prayer of Ordination make up the essential element of every Ordination; the prayer of blessing and invocation specifies the signification of the laying on of hands. Accordingly, since these rites are the center of an Ordination, their meaning should be instilled through catechesis and brought out clearly through the celebration itself.

While the laying on of hands is taking place the faithful should pray silently. They take part in the Prayer of Ordination by listening to it and by affirming and concluding it through their final acclamation.

**8.** The preparatory rites within the celebration of an Ordination are of great importance, namely, the presentation of the Bishop-elect or the election of the candidates for the Priesthood or Diaconate, the Homily, the Promise of the Elect, and the Litany of Supplication. Particularly important are the explanatory rites, which are different for the various Orders and which represent the offices that have been conferred through the laying on of hands and the invocation of the Holy Spirit.

**9.** Ordination is to be celebrated within the rites of Mass, in which the faithful, particularly on a Sunday, take an active part “at one altar at which the Bishop presides, surrounded by his Presbyterate and ministers.”<sup>9</sup>

In this way the preeminent manifestation of the Church and the conferral of Holy Orders are joined with the Eucharistic Sacrifice, the source and summit of the whole Christian life.<sup>10</sup>

**10.** The close connection between Ordination itself and the celebration of Mass is suitably brought out not only by the celebration of the rite within Mass, the proper formulas in the Eucharistic Prayer and the final blessing, but also, with due regard for the rubrics, by the readings chosen and the use of the Ritual Mass proper to the conferral of the various Orders.

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<sup>8</sup> Cf. Paul VI, Apostolic Constitution, *Pontificalis Romani recognitio*.

<sup>9</sup> Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 41.

<sup>10</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11.

## III

## DE APTATIONIBUS AD VARIAS REGIONES ET ADIUNCTA

**11.** Conferentiis Episcoporum competit, ritus Ordinationum Episcopi, presbyterorum et diaconorum accommodare singularum regionum necessitatibus, ut, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet, adhibeatur. Qua in re Conferentiæ Episcoporum, attentis locorum et rerum adiunctis necnon ingenio et traditionibus populorum, possunt:

a) formam definire, qua communitas, iuxta morem regionis, electioni candidatorum assentit (in Ordinatione Episcopi, nn. 38 et 74; in Ordinatione presbyterorum, nn. 122. 150. 266. 307; in Ordinatione diaconorum, nn. 198. 226. 264. 305);

b) statuere ut interrogationibus ante Ordinationem in ritibus prævisis (in Ordinatione Episcopi, nn. 40 et 76; in Ordinatione presbyterorum, nn. 124. 152. 270. 311; in Ordinatione diaconorum, nn. 200. 228. 268. 309) aliæ, pro opportunitate, addantur;

c) definire formam, qua electi ad diaconatum et presbyteratum reverentiam et obœdientiam promittunt (nn. 125. 153. 201. 228. 269. 271. 310. 312);

d) statuere ut propositum assumendi obligationem cælibatus (in Ordinatione diaconorum, nn. 200. 228. 268. 309), præter responsionem ad quæstionem respectivam, forma aliqua externa manifestetur;

e) approbare quosdam cantus peragendos loco ipsorum qui in hoc libro indicantur;

f) proponere Apostolicæ Sedi alias aptationes rituum, de ipsius consensu introducendas. Attamen: manuum impositio omitti nequit; Prex Ordinationis nec reduci nec substitui potest cum aliis textibus alternativis. Structura generalis ritus et indoles propria uniuscuiusque elementi servantur.



## III

## ADAPTATIONS FOR DIFFERENT REGIONS AND CIRCUMSTANCES

**11.** It belongs to the Conferences of Bishops to adapt the Rites of Ordination of a Bishop, of Priests, and of Deacons to the needs of the particular regions, so that, after the Apostolic See has confirmed the decisions of a Conference, the rites may be used in the region of that Conference. With due regard for local circumstances and conditions and for the genius and traditions of the various peoples, the Conferences of Bishops have the authority:

a) to establish in what way the community, in keeping with regional customs, is to indicate its assent to the election of the candidates (in the Ordination of a Bishop, nos. 38 and 74; in the Ordination of Priests, nos. 122, 150, 266, 307; in the Ordination of Deacons, nos. 198, 226, 264, 305);

b) as circumstances suggest, to direct that other questions before the Ordination be added to those provided in the various rites (in the Ordination of a Bishop, nos. 40 and 76; in the Ordination of Priests, nos. 124, 152, 270, 311; in the Ordination of Deacons, nos. 200, 228, 268, 309);

c) to specify the form by which the elect for the Diaconate and the Priesthood are to promise respect and obedience (nos. 125, 153, 201, 228, 269, 271, 310, 312);

d) to direct that in addition to the response to the question on celibacy the candidate manifest in some external way his resolve to assume the obligation of celibacy (in the Ordination of Deacons, nos. 200, 228, 268, 309);

e) to approve certain liturgical songs to be used instead of those given in this book;

f) to propose to the Apostolic See other adaptations of the rites to be introduced with its consent. Nevertheless, the laying on of hands cannot be omitted, nor the Prayer of Ordination shortened or replaced by other, alternative texts. The general structure of the rites and the proper character of each element are to be retained.

# CAPUT I

## DE ORDINATIONE EPISCOPI

### PRÆNOTANDA

#### I

##### DE ORDINATIONIS MOMENTO

**12.** Vi episcopalis Ordinationis et hierarchica communione cum Collegii Capite atque membris, aliquis membrum Corporis episcopalis constituitur.

Ordo autem Episcoporum collegio Apostolorum in magisterio et regimine pastoralis succedit, immo in eo corpus apostolicum continuo perseverat.<sup>11</sup> Episcopi ergo, « utpote Apostolorum successores, a Domino, cui omnis potestas in cælo et in terra data est, missionem accipiunt docendi omnes gentes et prædicandi Evangelium omni creaturæ, ut homines universi, per fidem, baptismum et adimplentionem mandatorum salutem consequantur (cf. Mt 28, 18) »;<sup>12</sup> Episcopale Collegium, sub uno capite Romano Pontifice, Petri successore, collectum, unitatem, varietatem et universalitatem gregis Christi exprimit.<sup>13</sup>

**13.** Singuli autem Episcopi, qui particularibus Ecclesiis præficiuntur, regimen suum pastorale super portionem Populi Dei sibi commissam exercent;<sup>14</sup> visibile principium et fundamentum sunt unitatis in istis Ecclesiis particularibus, ad imaginem Ecclesiæ universalis formati, in quibus et ex quibus Ecclesia catholica existit.<sup>15</sup>

**14.** Inter præcipua Episcoporum munera eminet prædicatio Evangelii: Episcopi enim sunt fidei præcones, qui novos discipulos ad Christum adducunt et doctores authentici qui populo sibi commissio fidem credendam et moribus applicandam prædicant.<sup>16</sup> Sicut vero per ministerium verbi virtutem Dei credentibus in salutem communicant (cf. Rom 1, 16), ita per sacramenta fideles sanctificant: ipsi regunt collationem baptismi; sunt ministri originarii confirmationis, dispensatores sacrorum Ordinum, moderatores disciplinæ pænitentialis. Plenitudine sacramenti Ordinis insigniti, sunt « œconomi gratiæ supremi sacerdotii » præsertim in Eucharistia, quam ipsi offerunt vel offerri

<sup>11</sup> Cf. Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 22.

<sup>12</sup> *Ibid.*, n. 24.

<sup>13</sup> Cf. *ibid.*, n. 22.

<sup>14</sup> Cf. *ibid.*, n. 23.

<sup>15</sup> Cf. *ibid.*

<sup>16</sup> Cf. *ibid.*, n. 25.

## CHAPTER I

### ORDINATION OF A BISHOP

#### INTRODUCTION

##### I

##### THE IMPORTANCE OF ORDINATION

**12.** By virtue of episcopal Ordination and in hierarchical communion with the head of the college and its members, one is constituted a member of the body of Bishops.

Moreover, the Order of Bishops succeeds the College of the Apostles in teaching authority and pastoral rule; indeed in the Order of Bishops the apostolic body continues to perdure.<sup>11</sup> Therefore, Bishops, “as successors of the Apostles, receive from the Lord, who was given all power in heaven and on earth, the mission to teach all nations and to preach the Gospel to every creature, so that by faith, Baptism, and obedience to the commandments (cf. Matthew 28:18) all people may attain salvation.”<sup>12</sup> The episcopal College, gathered under the one head, the Roman Pontiff, successor of Peter, expresses the unity, diversity, and universality of the flock of Christ.<sup>13</sup>

**13.** However, the individual Bishops, who are placed in charge of the particular Churches, exercise their pastoral governance over the portion of the People of God entrusted to their care;<sup>14</sup> they are the visible principle and foundation of unity in these particular Churches. These Churches are formed according to the image of the universal Church, and in them and from them the Catholic Church has her existence.<sup>15</sup>

**14.** Among the principal offices of Bishops the preaching of the Gospel is preeminent, for Bishops are heralds of the faith, who lead new disciples to Christ, and are authentic teachers, who proclaim to the people entrusted to them the faith that is to be believed and that is to direct their conduct.<sup>16</sup> Just as through the ministry of the word they communicate God’s power to those who believe unto salvation (cf. Romans 1:16), so too through the Sacraments they sanctify the faithful: they regulate the conferral of Baptism, they are the originating ministers of Confirmation, they are the dispensers of Holy Orders and the moderators of penitential discipline. Signed with the fullness of the Sacrament of Holy Orders, Bishops are “stewards of the grace of the supreme Priesthood,” especially in the

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<sup>11</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 22.

<sup>12</sup> *Ibidem*, no. 24.

<sup>13</sup> Cf. *Ibidem*, no. 22.

<sup>14</sup> Cf. *Ibidem*, no. 23.

<sup>15</sup> Cf. *Ibidem*, no. 23.

<sup>16</sup> Cf. *Ibidem*, no. 25.

curant. Omnis autem legitima Eucharistiæ celebratio ab eis dirigitur: in quavis enim altaris communitate, sub Episcopi sacro ministerio exhibetur symbolum caritatis et unitatis Corporis mystici.<sup>17</sup>

## II

### DE OFFICIIS ET MINISTERIIS

**15.** Officium est omnium fidelium orare pro Episcopo suo eligendo et electo. Hoc fiat præsertim in oratione universali Missæ et in precibus Vesperarum.

Cum Episcopus pro tota Ecclesia locali constituatur, ad eius Ordinationem clerici alique fideles invitandi sunt, ut quam maxima frequentia celebrationi intersint.

**16.** Iuxta usum antiquitus traditum Episcopus ordinans principalis duos saltem Episcopos in Ordinatione celebranda sibi adiungat. Valde autem convenit ut omnes Episcopi præsentés in novo electo ad summi sacerdotii ministerium elevando partem habeant,<sup>18</sup> cum manus super eum imponunt, statutam partem Precis Ordinationis proferunt eumque osculo salutant.

Hoc modo in ipsa Ordinatione uniuscuiusque Episcopi indoles collegialis Ordinis episcopalis significatur.

De more Metropolita ordinet Episcopum suffraganeum, Episcopus autem loci Episcopum auxiliarem.

Episcopus ordinans principalis Precem Ordinationis profert, qua Deo benedicatur et Spiritus Sanctus invocatur.

**17.** Duo presbyteri diœcesis, pro qua electus ordinatur, ei in celebratione Ordinationis assistunt: nomine Ecclesiæ localis unus ex eis ab Episcopo ordinante principali petit, ut electo Ordinationem conferat. Una cum Episcopo in hac celebratione Ordinato aliisque Episcopis hi duo presbyteri et, in quantum fieri potest, etiam alii presbyteri præsertim eiusdem diœcesis liturgiam eucharisticam concelebrant.

**18.** Duo diaconi librum Evangeliorum super caput electi tenent, dum Prex Ordinationis profertur.

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<sup>17</sup> Cf. *ibid.*, n. 26.

<sup>18</sup> Cf. *ibid.*, n. 22.

Eucharist, which they offer or cause to be offered. Moreover, every lawful celebration of the Eucharist is regulated by the Bishop, because any community of the altar, under the sacred ministry of the Bishop, stands out as a symbol of the charity and unity of the Mystical Body.<sup>17</sup>

## II

### DUTIES AND MINISTRIES

**15.** It is the duty of all the faithful to pray for the one to be elected their Bishop and for the Bishop once elected. This duty should be fulfilled especially in the Universal Prayer (Prayer of the Faithful) at Mass and in the intercessions at Vespers (Evening Prayer).

Since the Bishop is constituted for the sake of the entire local Church, the clergy and other faithful are to be invited to his Ordination, so that as many as possible may take part in the celebration.

**16.** In accord with the usage handed down from antiquity, the principal ordaining Bishop should join to himself at least two other Bishops in celebrating the Ordination. In fact, it is highly appropriate that all the Bishops present have a part in the raising of the Bishop-elect to the ministry of the High Priesthood,<sup>18</sup> namely, by the laying on of hands, the recitation of the designated part of the Prayer of Ordination, and the greeting with the fraternal kiss.

In this way, at the Ordination of every Bishop the collegial nature of the Order of the Episcopate is signified.

As a rule, the Metropolitan should ordain a suffragan Bishop, and the local Bishop should ordain an Auxiliary Bishop.

The principal ordaining Bishop sings or says the Prayer of Ordination by which he blesses God and invokes the Holy Spirit.

**17.** Two Priests of the diocese for which the Bishop-elect is being ordained assist him in the celebration of his Ordination and, in the name of the local Church, one of these Priests requests the principal ordaining Bishop to confer Ordination on the Bishop-elect. Along with the Bishop ordained in this celebration and the other Bishops, these two Priests and, to the extent possible, even other Priests, particularly those of the same diocese, concelebrate the Liturgy of the Eucharist.

**18.** Two Deacons hold the Book of Gospels above the head of the Bishop-elect during the Prayer of Ordination.

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<sup>17</sup> Cf. *Ibidem*, no. 26.

<sup>18</sup> Cf. *Ibidem*, no. 22.

### III DE ORDINATIONIS CELEBRATIONE

**19.** Electus ante celebrationem Ordinationis, tempore opportuno, spiritualibus exercitiis vacet.

**20.** Convenit ut omnes communitates diœcesis, pro qua Episcopus ordinatur, ad celebrationem Ordinationis apto modo præparentur.

**21.** Episcopus, qui tamquam caput cuidam diœcesi præficitur, in ecclesia cathedrali ordinetur. Episcopi auxiliares, qui in servitium cuiusdam diœcesis ordinantur, etiam in ecclesia cathedrali vel alia ecclesia maioris momenti in diœcesi ordinentur.

**22.** Ordinatio Episcopi fiat cum fidelium quam maxima frequentia die dominico vel festo, præsertim festo Apostolorum, nisi rationes pastorales alium diem suadeant. Excludantur tamen Triduum paschale, Feria IV Cinerum, tota Hebdomada sancta et Commemoratio omnium fidelium defunctorum.

**23.** Ordinatio fit intra Missarum sollemnia ritu stationali celebrata, et quidem liturgia verbi absoluta, ante liturgiam eucharisticam.

Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ et Paschæ, diebus intra octavam Paschæ et festis Apostolorum. Occurrentibus his diebus dicitur Missa de die, cum suis lectionibus. Si tamen, aliis in diebus, Missa ritualis non dicitur, una ex lectionibus sumi potest ex iis quæ in Lectionario pro Missa rituali proponuntur.

Oratio universalis omittitur, quia litanie eius locum tenent.

**24.** Dicto Evangelio, Ecclesia localis per unum ex presbyteris suis ab Episcopo ordinante principali petit, ut electum ordinet. Electus coram Episcopis omnibusque fidelibus voluntatem exprimit se munus suum, iuxta mentem Christi atque Ecclesiæ in communione cum Ordine Episcoporum sub auctoritate successoris beati Petri Apostoli, exerciturum esse. In litanis omnes gratiam Dei pro electo implorant.

**25.** Per impositionem manuum Episcoporum et Precem Ordinationis electo donum Spiritus Sancti pro munere Episcopi confertur. Hæc autem verba ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Et nunc effunde

## III

## THE CELEBRATION OF THE ORDINATION

**19.** At an appropriate time before the celebration of his Ordination the Bishop-elect should make a retreat.

**20.** All the communities of the diocese for which the Bishop is to be ordained should be made ready in an appropriate manner for the celebration of the Ordination.

**21.** The Bishop who is placed as head of a particular diocese should be ordained in the cathedral church. Auxiliary Bishops, who are ordained for service in a particular diocese, may also be ordained in the cathedral church or else in another important church of the diocese.

**22.** The Ordination 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 day, particularly the feasts of the Apostles, unless pastoral reasons suggest another day. The Ordination may not take place during the Paschal Triduum, on Ash Wednesday, on any day in Holy Week, or on the Commemoration of All the Faithful Departed (All Souls' Day).

**23.** The Ordination is celebrated within the ceremonies prescribed for a Stational Mass, between the Liturgy of the Word and the Liturgy of the Eucharist.

The Ritual Mass "For the Conferral of Holy Orders" may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, on days within the Octave of Easter, and Feasts of the Apostles. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

The Universal Prayer (Prayer of the Faithful) is omitted, since the Litany takes its place.

**24.** After the Gospel reading, the local Church, in the person of one of its Priests, requests the principal ordaining Bishop to ordain the Bishop-elect. In the presence of the Bishops and all the faithful, the Bishop-elect expresses his resolve to carry out his office in accord with the mind of Christ and of the Church, in communion with the Order of Bishops under the authority of the successor of the holy Apostle Peter. In the Litany all present implore God's grace for the Bishop-elect.

**25.** Through the laying on of hands by the Bishops and the Prayer of Ordination, the gift of the Holy Spirit for the office of Bishop is conferred on the Bishop-elect. The following words belong to the nature of the rite and are consequently required for the validity of the act: "Now pour forth upon this

super hunc electum eam virtutem, quæ a te est, Spiritum principalem, quem dedisti dilecto Filio tuo Iesu Christo, quem ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui ».

Episcopus ordinans principalis Precem Ordinationis nomine omnium Episcoporum præsentium profert; verba quæ ad naturam rei pertinent, ab omnibus Episcopis, qui una cum Episcopo ordinante principali manus electo imposuerunt, proferuntur. Hæc autem verba ita dicenda sunt, ut vox Episcopi ordinantis principalis clare audiatur, dum ceteri Episcopi ordinantes ea submissa voce proferant.

**26.** Per impositionem libri Evangeliorum super caput ordinandi, dum Prex Ordinationis profertur, necnon eiusdem traditionem in manus Ordinati in lucem ponitur fidelis prædicatio verbi Dei ut Episcopi munus præcipuum; per unctionem capitis peculiaris Episcopi participatio in sacerdotio Christi significatur; per traditionem anuli fides Episcopi erga sponsam Dei, Ecclesiam, per impositionem mitræ studium adipiscendæ sanctitatis, per traditionem autem baculi pastoralis eius munus regendi Ecclesiam sibi commissam indicantur.

Osculo, quod Ordinatus accipit ab Episcopo ordinante principali et ab omnibus Episcopis quasi sigillum ponitur ad eius acceptationem in Collegium Episcoporum.

**27.** Summe convenit, ut Episcopus intra fines propriæ diœcesis ordinatus concelebrationi in liturgia eucharistica præsideat. Si autem Ordinatio facta est in alia diœcesi, Episcopus ordinans principalis præsidet concelebrationi; hoc in casu, Episcopus modo ordinatus primum locum tenet inter ceteros concelebrantes.

#### IV

##### DE IIS, QUÆ SUNT PARANDA

**28.** Præter ea, quæ ad Missæ stationalis celebrationem necessaria sunt, parentur:

- a) Liber De Ordinatione;
- b) libelli Precis Ordinationis pro Episcopis ordinantibus;
- c) gremiale linteum;
- d) sanctum chrisma;
- e) ea quæ ad manuum lotionem necessaria sunt;
- f) anulus, baculus pastoralis, mitra pro electo et, si casus fert, pallium.

Hæc insignia, pallio excepto, benedictione prævia non indigent, cum in ipso ritu Ordinationis tradantur.



chosen one the power that is from you, the governing Spirit, whom you gave to your beloved Son Jesus Christ and whom he gave to the holy Apostles, who established the Church in each place as your sanctuary, to the glory and unfailing praise of your name.”

The principal ordaining Bishop sings or says the Prayer of Ordination in the name of all the Bishops present; but the words that belong to the nature of the rite are prayed by all the Bishops, who, with the principal ordaining Bishop, have laid hands on the Bishop-elect. These words are to be prayed in such a way that the voice of the principal ordaining Bishop is heard clearly, while the other ordaining Bishops pray the words in a softer voice.

**26.** The placing of the Book of Gospels over the head of the Bishop-elect during the Prayer of Ordination as well as the presentation of it to him illustrate that the faithful preaching of the word of God is the pre-eminent obligation of the office of the Bishop. The anointing of the head is the sign of the Bishop’s distinctive share in the Priesthood of Christ. The presentation of the ring symbolizes the Bishop’s fidelity to the Bride of God, the Church; the investiture with the miter signifies his resolve to pursue holiness; the presentation of the crosier signifies the duty of guiding and governing the Church entrusted to him.

The fraternal kiss that the newly ordained Bishop receives from the principal ordaining Bishop and from all the Bishops seals, so to speak, his admittance into the College of Bishops.

**27.** Within his own Diocese it is most fitting that the newly ordained Bishop preside at the concelebration of the Liturgy of the Eucharist. But if the Ordination takes place in some other diocese, the principal ordaining Bishop presides; in this case the newly ordained Bishop takes the first place among the other concelebrants.

#### IV

#### REQUISITES FOR THE CELEBRATION

**28.** In addition to what is needed for the celebration of a Stational Mass, there should be ready:

- a) *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
- b) booklets containing the Prayer of Ordination for the ordaining Bishops;
- c) a linen gremial;
- d) the holy Chrism;
- e) whatever is needed for the washing of hands;
- f) a ring, a crosier, and a miter for the Bishop-elect; when applicable, the pallium. These insignia, with the exception of the pallium, do not require a prior blessing, since they are presented during the rite of Ordination.

**29.** Præter cathedram Episcopi ordinantis principalis, sedes pro Episcopis ordinantibus, electo et presbyteris concelebrantibus parentur hoc modo:

a) In liturgia verbi Episcopus ordinans principalis sedet in cathedra, alii Episcopi ordinantes iuxta cathedram, hinc inde; electus vero inter presbyteros sibi assistentes, loco aptiore in presbyterio;

b) Ordinatio fiat de more ad cathedram; si autem propter participationem fidelium opus est, parentur sedes pro Episcopo ordinante principali aliisque Episcopis ordinantibus ante altare vel alio opportuniore loco; sedes autem pro electo et presbyteris ei assistentibus, sic parentur, ut actio liturgica a fidelibus bene conspici queat.

**30.** Episcopus ordinans principalis necnon Episcopi et presbyteri concelebrantes sacras vestes induunt quæ sibi respective ad Missæ celebrationem requiruntur.

Episcopus ordinans principalis convenienter sub casula induit dalmaticam.

Electus induit omnia paramenta sacerdotalia necnon crucem pectoralem et dalmaticam.

Episcopi autem ordinantes qui forte non concelebrent, sumunt albam, crucem pectoralem, stolam et, pro opportunitate, pluviale et mitram. Presbyteri electo assistentes, si forte non concelebrent, induunt pluviale super albam.

Vestes sint coloris Missæ quæ celebratur, secus coloris albi, vel vestes festivæ seu nobiliores adhibeantur.

**29.** In addition to the cathedra of the principal ordaining Bishop, seats for the other ordaining Bishops, the Bishop-elect, and the concelebrating Priests are to be prepared in the following manner:

a) for the Liturgy of the Word, the principal ordaining Bishop sits at the cathedra, with the other ordaining Bishops near the cathedra, on either side; the Bishop-elect sits between the Priests assisting him, in an appropriate place within the sanctuary;

b) the Ordination should usually take place at the Bishop's cathedra; but, if necessary for the participation of the faithful, seats for the principal ordaining Bishop and the other ordaining Bishops may be placed before the altar or at another, more suitable place; seats for the Bishop-elect and the Priests assisting him should be so placed that the faithful have a clear view of the liturgical rites.

**30.** The principal ordaining Bishop and the concelebrating Bishops and Priests wear the sacred vestments proper to them for the celebration of Mass.

The principal ordaining Bishop may fittingly wear a dalmatic under the chasuble.

The Bishop-elect wears all the priestly vestments, as well as the pectoral cross and the dalmatic.

Any ordaining Bishops who will not be concelebrating wear an alb, a pectoral cross, a stole, and, as circumstances suggest, a cope and a miter. Any Priests assisting the Bishop-elect who will not be concelebrating wear a cope over an alb.

The vestments should be of the color proper to the Mass being celebrated, but white vestments or festive or more precious vestments may also be used.

## RITUS ORDINATIONIS EPISCOPI

### Ritus initiales et Liturgia verbi

**31.** Omnibus rite dispositis, ordinatur processio per ecclesiam ad altare modo consueto. Diaconum librum Evangeliorum, qui in Missa et Ordinatione adhibetur, deferentem et alios diaconos, si adsint, sequuntur presbyteri concelebrantes, deinde electus medius inter presbyteros sibi assistentes, postea Episcopi ordinantes ac denique Episcopus ordinans principalis et paulisper retro eum duo diaconi ei assistentes. Cum ad altare pervenerint, facta debita reverentia, omnes accedunt ad loca sibi assignata. Curandum est tamen ut distinctio inter Episcopos et presbyteros manifeste appareat etiam dispositione locorum.

Interim canitur antiphona ad introitum cum suo psalmo vel alius cantus aptus.

**32.** Ritus initiales et liturgia verbi peraguntur more consueto usque ad Evangelium inclusive.

**33.** Si vero Episcopus in sua ecclesia cathedrali ordinatur, post salutationem populi unus e diaconis vel ex presbyteris concelebrantibus Litteras apostolicas Collegio consultorum, præsente cancellario Curiae qui rem in acta referat, ostendit ac deinde ad ambonem legit, quas omnes sedentes auscultant et in fine acclamant, dicentes: Deo gratias vel aliam acclamationem aptam.

In diocesis vero noviter erectis, clero ac populo in ecclesia cathedrali præsentibus earundem Litterarum communicatio fit, presbytero inter præsentes seniore acta referente.

**34.** Post lectionem Evangelii, diaconus librum Evangeliorum iterum super altare reverenter deponit, ubi remanet usquedum super caput Ordinati positum fuerit.

### Ordinatio

**35.** Deinde incipit Ordinatio Episcopi. Omnibus stantibus, cani potest hymnus Veni, creator Spiritus, vel alius hymnus huic respondens, iuxta locorum consuetudines.

**36.** Deinde Episcopus ordinans principalis alique Episcopi ordinantes accedunt, si opus est, ad sedes pro Ordinatione paratas.

### Præsentatio electi

**37.** Electus a presbyteris ipsi assistentibus adducitur ante Episcopum ordinantem principalem, cui reverentiam facit.

## THE RITE OF ORDINATION OF A BISHOP

### The Introductory Rites and the Liturgy of the Word

**31.** When everything has been properly arranged, the procession makes its way through the church to the altar in the usual way. A Deacon carrying the Book of the Gospels, which is used during the Mass and the Ordination, and other Deacons, if present, are followed by the concelebrating Priests; then follow the Bishop-elect between the Priests assisting him, then the ordaining Bishops, and, last, the principal ordaining Bishop with his two assisting Deacons slightly behind him. On arriving at the altar, after making the proper reverence, all go to their designated places. However, care must be taken that the distinction between Bishops and Priests is clearly evident, even by means of the arrangement of their places.

Meanwhile, the Entrance Antiphon with its psalm or another appropriate liturgical song is sung.

**32.** The Introductory Rites and the Liturgy of the Word up to and including the Gospel take place in the usual way.

**33.** If, however, the Bishop is ordained in his cathedral church, after the greeting of the people, one of the Deacons or concelebrating Priests shows the Apostolic Letter to the College of consultors, in the presence of the chancellor of the Curia, who records the proceedings. Then the Deacon or Priest reads the Letter at the ambo, as all sit and listen and at the end acclaim, by saying *Thanks be to God* or another suitable acclamation.

In newly erected dioceses, however, the same Letter is presented to the clergy and people present in the cathedral, with the senior Priest present recording the proceedings.

**34.** After the reading of the Gospel, the Deacon reverently places the Book of the Gospels again on the altar, where it remains until it is held above the head of the one being ordained Bishop.

### The Ordination

**35.** Then, the Ordination of the Bishop begins. With everyone standing, the hymn *Veni, Creator Spiritus* may be sung or another hymn similar to it, according to local custom.

**36.** Then, the principal ordaining Bishop and the other ordaining Bishops, if necessary, go to the seats prepared for the Ordination.

### THE PRESENTATION OF THE ELECT

**37.** The Bishop-elect is led by the Priests assisting him to the principal ordaining Bishop, to whom he makes a sign of reverence.

**38.** Unus e presbyteris assistantibus alloquitur Episcopum ordinantem principalem his verbis:

Reverendissime Pater, postulat Ecclesia N., ut presbyterum N. ad onus Episcopatus ordines.

Si vero agitur de Episcopo ordinando non residentiali:

Reverendissime Pater, postulat sancta Mater Ecclesia catholica, ut presbyterum N. ad onus Episcopatus ordines.

Episcopus ordinans principalis illum interrogat, dicens:  
Habetis mandatum Apostolicum?

Ille respondet:  
Habemus.

Episcopus ordinans principalis:  
Legatur.

Tunc legitur mandatum, omnibus sedentibus. Quo perlecto, omnes electioni Episcopi assentiunt, dicentes:

Deo gratias,

vel alio modo, iuxta Prænotanda generalia n. 11 statuto, electioni assentiunt.

## Homilia

**39.** Tunc Episcopus ordinans principalis, omnibus sedentibus, homiliam habet, in qua, initium sumens e textu lectionum quæ in liturgia verbi lectæ sunt, clerum ac populum necnon electum de munere Episcopi alloquitur. De tali munere autem loqui potest his vel similibus verbis, aptando tamen textum, si ordinatur Episcopus non residentialis:

Dilectissimi, sedulo attendite, ad qualem in Ecclesia gradum frater noster sit provehendus. Dominus noster Iesus Christus, a Patre missus, ut genus humanum redimeret, ipse in mundum duodecim misit Apostolos qui, Spiritus Sancti virtute repleti, Evangelium prædicarent et omnes gentes in unum ovile congregantes, sanctificarent et gubernarent. Ut autem hoc munus usque ad finem sæculi permaneret, Apostoli sibi adiutores elegerunt,

**38.** One of the assisting Priests addresses the principal ordaining Bishop in these words:

Most Reverend Father, the Church of N. asks you to ordain this Priest N. to the responsibility of the Episcopate.

If, however, it is the case that the Bishop to be ordained will not be a residential Bishop:

Most Reverend Father, the Holy Catholic Church, our Mother, asks you to ordain this Priest N. to the responsibility of the Episcopate.

The principal ordaining Bishop questions him, saying:  
Have you a mandate from the Apostolic See?

He replies:  
We have.

Principal ordaining Bishop:  
Let it be read.

Then all sit and the document is read. When the reading is finished, all give their assent to the election of the Bishop, saying:

Thanks be to God.

or, they give their assent to the election in another way, according to what is established in no. 11 of the General Introduction.

## THE HOMILY

**39.** Then, while all are seated, the principal ordaining Bishop preaches the Homily, in which, taking his starting point from the text of the readings proclaimed in the Liturgy of the Word, he speaks to the clergy and the people, as well as the Bishop-elect about the office of Bishop. He may speak about this office in these or similar words, adapting the text, however, if the one being ordained will not be a residential Bishop.

Dearly beloved, consider carefully the nature of the rank in the Church to which our brother is to be raised. Our Lord Jesus Christ, who was sent from the Father to redeem the human race, himself sent twelve Apostles into the world.<sup>1</sup> Filled with the Holy Spirit,<sup>2</sup> they were to preach the Gospel, and gathering all peoples into one flock,<sup>3</sup> they were to sanctify and govern them. In order that this ministry might remain until the end of time, the Apostles in turn chose helpers for themselves. Through the laying on of hands, they passed on to them the gift of the Holy Spirit that they

quibus donum Spiritus Sancti a Christo acceptum per impositionem manuum tradiderunt, qua Ordinis sacramenti plenitudo confertur. Sic a generatione in generationem principalis traditio per successionem Episcoporum continuam servata est et opus Salvatoris ad nostra usque tempora perseverat et crescit.

In Episcopo a presbyteris suis circumdato adest in medio vestri ipse Dominus noster Iesus Christus, Pontifex factus in æternum. Ipse enim in ministerio Episcopi Evangelium prædicare et credentibus mysteria fidei ministrare non desinit. Ipse paterno Episcopi munere nova membra corpori suo addit et aggregat. Ipse Episcopi sapientia et prudentia vos in peregrinatione terrena ad beatitudinem perducit æternam.

Grato igitur lætoque animo fratrem nostrum excipite, quem nos, Episcopi, per impositionem manuum in collegium nostrum cooptamus. Illum honorate ut ministrum Christi et dispensatorem mysteriorum Dei, cui testificatio Evangelii veritatis conceditur atque ministratio Spiritus et iustitiæ. Mementote verborum Christi dicentis Apostolis: « Qui vos audit me audit, et qui vos spernit me spernit. Qui autem me spernit, spernit eum qui me misit ».

Tu autem, frater carissime, electus a Domino, cogita te ex hominibus esse assumptum et pro hominibus constitutum in iis quæ sunt ad Deum. Episcopatus enim nomen est operis, non honoris, et Episcopum magis prodesse quam præesse oportet. Nam qui maior est, secundum Magistri præceptum, sit ut minor, et qui præcessor est, sicut ministrator. Prædica opportune, importune, increpa in omni patientia et doctrina. In oratione et sacrificii oblatione pro populo tibi commisso, de plenitudine sanctitatis Christi multiformem gratiam abundanter studeas impetrare.

In Ecclesia tibi credita, mysteriorum Christi dispensator, moderator et custos esto fidelis. Electus a Patre ad eius gubernandam familiam, memor esto semper boni Pastoris, qui oves suas cognoscit et quem oves cognoscunt, et qui animam ponere pro ovibus suis non dubitavit.

Universos, quos Deus tibi committit, paterna atque fraterna dilige caritate, imprimis presbyteros et diaconos, tuos in ministerio Christi consortes, sed et pauperes et debiles, peregrinos et advenas. Hortare fideles ut in opere apostolico tecum laborent, eosque libenter audire ne renuas. De illis autem, qui nondum uni Christi ovili sunt aggregati, curam habeas indefessam, tamquam tibi in Domino commendatis. In Ecclesia catholica, caritatis vinculo adunata, numquam obliviscaris te collegio Episcoporum esse coniunctum, ita ut omnium Ecclesiarum sollicitudinem ferre non desinas et Ecclesiis auxilio egentibus libenter subvenias. Attende igitur



themselves had received from Christ.<sup>4</sup> In this way, the fullness of the Sacrament of Holy Orders is conferred. Thus, the tradition handed down from the beginning, through the unbroken succession of Bishops, is preserved from generation to generation, and the work of the Savior continues and grows even to our own times.

Our Lord Jesus Christ, who is a High Priest for ever,<sup>5</sup> is himself present among you in the Bishop surrounded by his Priests. For through the ministry of the Bishop, Christ himself never ceases to proclaim the Gospel and to administer the Sacraments of faith to those who believe. Through the fatherly office of the Bishop, Christ himself adds and gathers new members to his Body. Through the wisdom and prudence of the Bishop, Christ himself leads you on your earthly pilgrimage toward eternal happiness.<sup>6</sup>

Gladly and gratefully, therefore, please receive our brother whom we, as Bishops, admit into our College through the laying on of hands. Honor him as a minister of Christ and a steward of the mysteries of God.<sup>7</sup> To him have been entrusted both the task of bearing witness to the truth of the Gospel and the ministry of the Spirit and of justice.<sup>8</sup> Remember the words that Christ spoke to the Apostles: "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."<sup>9</sup>

And now, dear brother, you have been chosen by the Lord.<sup>10</sup> Consider that you have been taken from among men and appointed to act on their behalf in those things that pertain to God.<sup>11</sup> For the title of Bishop signifies an action, not an honor; a Bishop must strive to benefit others rather than to lord it over them. For in keeping with the precept of the Master, let the greater among you be as the younger, and the leader be as one who serves.<sup>12</sup> Preach in season and out of season; reprove with all patience and sound teaching.<sup>13</sup> Whenever you pray and offer sacrifice for the people committed to your care, seek with zeal and devotion to obtain an abundance of grace for them from the fullness of Christ's holiness.

In the Church entrusted to you, be a faithful steward, moderator, and guardian of the mysteries of Christ.<sup>14</sup> As one chosen by the Father to rule over his family, be mindful always of the Good Shepherd, who knows his sheep and is known by them, and who did not hesitate to lay down his life for them.<sup>15</sup>

With the charity of a father and brother, love all those whom God places in your care, especially the Priests and Deacons, who are your co-workers in the ministry of Christ; but love also the poor and the weak, immigrants and strangers. Exhort the faithful to work with you in your apostolic labors; do not refuse or be reluctant to listen to them. Never tire of caring for those who are not yet gathered into the one fold of Christ;<sup>16</sup> for

universo gregi in quo Spiritus Sanctus te ponit regere Dei Ecclesiam, in nomine Patris, cuius in Ecclesia imaginem repræsentas, et in nomine Filii eius Iesu Christi, cuius munere Doctoris, Sacerdotis et Pastoris fungeris, et in nomine Spiritus Sancti, qui Ecclesiam Christi vivificat et infirmitatem nostram sua virtute confirmat.

### Promissio electi

**40.** Post homiliam electus solus surgit et stat ante Episcopum ordinantem principalem, qui illum interrogat his verbis:

Antiqua sanctorum Patrum institutio præcipit, ut, qui Episcopus ordinandus est, coram populo interrogetur de proposito fidei servandæ et muneris exsequendi.

Vis ergo, frater carissime, munus nobis ab Apostolis creditum et tibi per impositionem manuumstrarum tradendum cum gratia Spiritus Sancti usque ad mortem explere?

Electus respondet:

Volo.

Episcopus ordinans principalis:

Vis Evangelium Christi fideliter et indesinenter prædicare?

Electus:

Volo.

Episcopus ordinans principalis:

Vis depositum fidei, secundum traditionem inde ab Apostolis in Ecclesia semper et ubique servatam, purum et integrum custodire?

Electus:

Volo.

they too are entrusted to you in the Lord. Never forget that you are joined to the College of Bishops in the Catholic Church, which is unified by the bond of charity;<sup>17</sup> and so, you should have a constant concern for all of the Churches and gladly come to the aid of Churches in need.<sup>18</sup> Keep watch, therefore, over the whole flock in which the Holy Spirit places you to govern the Church of God:<sup>19</sup> in the name of the Father, whose image you represent in the Church; and in the name of his Son, Jesus Christ, whose office of Teacher, Priest, and Shepherd you will discharge; and in the name of the Holy Spirit, who enlivens the Church of Christ and, by his power, strengthens us in our weakness.<sup>20</sup>

### THE PROMISE OF THE ELECT

40. After the Homily, the Bishop-elect alone rises and stands before the principal ordaining Bishop, who questions him in these words:

The ancient rule of the holy Fathers decrees that the one to be ordained Bishop should be questioned in the presence of the people concerning his resolve to guard the faith and to discharge this office.

Therefore, dear brother, do you resolve to carry out until death with the grace of the Holy Spirit the office entrusted to us by the Apostles, and to be passed on to you through the laying on of our hands?

The Bishop-elect replies:

I do.

Principal ordaining Bishop:

Do you resolve to proclaim the Gospel of Christ faithfully and ceaselessly?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to guard the deposit of faith pure and entire according to the tradition preserved always and everywhere in the Church from the time of the Apostles?

Bishop-elect:

I do.

Episcopus ordinans principalis:

Vis corpus Christi, Ecclesiam eius, ædificare et in eius unitate cum Ordine Episcoporum, sub auctoritate successoris beati Petri Apostoli, permanere?

Electus:

Volo.

Episcopus ordinans principalis:

Vis beati Petri Apostoli successori obœdientiam fideliter exhibere?

Electus:

Volo.

Episcopus ordinans principalis:

Vis plebem Dei sanctam, cum comministris tuis presbyteris et diaconis, ut pius pater, fovere et in viam salutis dirigere?

Electus:

Volo.

Episcopus ordinans principalis:

Vis pauperibus et peregrinis omnibusque indigentibus propter nomen Domini affabilem et misericordem te præbere?

Electus:

Volo.

Episcopus ordinans principalis:

Vis oves errantes ut bonus pastor requirere et ovili dominico aggregare?

Electus:

Volo.

Episcopus ordinans principalis:

Vis Deum omnipotentem pro populo sancto indesinenter orare et sine reprehensione summi sacerdotii munus explere?

Electus:

Volo, Deo auxiliante.

Principal ordaining Bishop:

Do you resolve to build up the Body of Christ, his Church, and to remain in her unity, with the Order of Bishops, under the authority of the successor of the blessed Apostle Peter?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to render obedience faithfully to the successor of the blessed Apostle Peter?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to sustain as a devoted father the holy People of God and to guide them in the way of salvation together with the Priests and Deacons, your fellow ministers?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve, for the sake of the Lord's name, to show yourself welcoming and merciful to the poor, to strangers, and to all those in need?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve, as a good shepherd, to seek out the sheep who stray and to gather them into the Lord's fold?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to pray without ceasing to Almighty God for his holy people and to carry out the office of High Priest without reproach?<sup>21</sup>

Bishop-elect:

I do, with the help of God.

Episcopus ordinans principalis:

Qui cœpit in te opus bonum, Deus, ipse perficiat.

## Supplicatio litanica

**41.** Deinde Episcopi mitram deponunt et omnes surgunt. Episcopus ordinans principalis stans, manibus iunctis, versus ad populum dicit invitorium:

Oremus, dilectissimi nobis,  
ut huic electo,  
utilitati Ecclesiæ providens,  
benignitas omnipotentis Dei  
gratiæ suæ tribuat largitatem.

**42.** Tunc electus procumbit et canuntur litaniae, omnibus respondentibus; quod diebus dominicis necnon tempore paschali fit omnibus stantibus, ceteris autem diebus flexis genibus. Quo in casu diaconus admonet:

Flectamus genua.

In litaniis addi possunt suis locis aliqua nomina Sanctorum, ex. gr. Patroni, Titularis ecclesiæ, Fundatoris, Patroni eius qui Ordinationem recipit, aut aliquæ invocationes magis aptæ singulis circumstantiis.

Sanctorum cognomina, inter parentheses posita, opportune omittuntur, quando litaniae latina lingua canuntur.

Kyrie, eleison.  
Christe, eleison.  
Kyrie, eleison.

Kyrie, eleison.  
Christe, eleison.  
Kyrie, eleison.

Sancta Maria, Mater Dei,  
Sancte Michael,  
Sancti Angeli Dei,  
Sancte Ioannes Baptista,  
Sancte Ioseph,  
Sancte Petre,  
Sancte Paule,  
Sancte Andrea,  
Sancte Iacobe,  
Sancte Ioannes,  
Sancte Thoma,  
Sancte Iacobe,  
Sancte Philippe,  
Sancte Bartholomæe,

[illegible]

Principal ordaining Bishop:

May God who has begun the good work in you bring it to completion.<sup>22</sup>

### THE LITANY OF SUPPLICATION

41. Then the Bishops put aside their miters, and all rise. The principal ordaining Bishop standing, with hands joined, faces the people and invites them to pray:

Let us pray, dearly beloved,  
that the loving kindness of Almighty God,  
providing for the welfare of the Church,  
will grant to this chosen one an abundance of his grace.<sup>23</sup>

42. Then the Bishop-elect prostrates himself and the Litany is sung, with all responding. On Sundays and during Easter Time, all others remain standing; on other days, however, they kneel. In this case the Deacon says:

Let us kneel.

In the Litany, there may be added, at the proper place, the names of other Saints, e.g., a Patron Saint, the Titular of the church, the Founder of the church, the Patron Saint of the one who will be ordained, or other invocations more suitable to the particular circumstances.

<b>RM</b>	Lord, have mercy Christ, have mercy Lord, have mercy	Lord, have mercy Christ, have mercy Lord, have mercy
	Holy Mary, Mother of God	pray for us
	Saint Michael	pray for us
	Holy Angels of God	pray for us
	Saint John the Baptist	pray for us
	Saint Joseph	pray for us
	Saint Peter	pray for us
	Saint Paul	pray for us
	Saint Andrew	pray for us
	Saint James	pray for us
	Saint John	pray for us
	Saint Thomas	pray for us
	Saint James	pray for us
	Saint Philip	pray for us
	Saint Bartholomew	pray for us

Sancte Matthæe,	ora pro nobis.
Sancte Simon,	ora pro nobis.
Sancte Thaddæe,	ora pro nobis.
Sancte Matthia,	ora pro nobis.
Sancta Maria Magdalena,	ora pro nobis.
Sancte Stephane,	ora pro nobis.
Sancte Ignati Antiochene,	ora pro nobis.
Sancte Laurenti,	ora pro nobis.
Sanctæ Perpetua et Felicitas,	orate pro nobis.
Sancta Agnes,	ora pro nobis.
Sancte Gregori,	ora pro nobis.
Sancte Augustine,	ora pro nobis.
Sancte Athanasi,	ora pro nobis.
Sancte Basili,	ora pro nobis.
Sancte Martine,	ora pro nobis.
Sancte Benedicte,	ora pro nobis.
Sancti Francisce et Dominice,	orate pro nobis.
Sancte Francisce (Xavier)	ora pro nobis.
Sancte Ioannes Maria (Vianney)	ora pro nobis.
Sancta Catharina (Senensis)	ora pro nobis.
Sancta Teresia a Iesu,	ora pro nobis.
Omnes Sancti et Sanctæ Dei,	orate pro nobis.
Propitius esto,	libera nos, Domine.
Ab omni malo,	libera nos, Domine.
Ab omni peccato,	libera nos, Domine.
A morte perpetua,	libera nos, Domine.
Per incarnationem tuam,	libera nos, Domine.
Per mortem et resurrectionem tuam,	libera nos, Domine.
Per effusionem Spiritus Sancti,	libera nos, Domine.
Peccatores,	te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere et conservare digneris,	te rogamus, audi nos.
Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,	te rogamus, audi nos.
Ut hunc electum (hos electos) benedicere digneris,	te rogamus, audi nos.
Ut hunc electum (hos electos) benedicere et sanctificare digneris,	te rogamus, audi nos.
Ut hunc electum (hos electos) benedicere et sanctificare et consecrare digneris,	te rogamus, audi nos.



Saint Matthew	pray for us
Saint Simon	pray for us
Saint Jude	pray for us
Saint Matthias	pray for us
Saint Mary Magdalene	pray for us
Saint Stephen	pray for us
Saint Ignatius of Antioch	pray for us
Saint Lawrence	pray for us
Saint Perpetua and Saint Felicity	pray for us
Saint Agnes	pray for us
Saint Gregory	pray for us
Saint Augustine	pray for us
Saint Athanasius	pray for us
Saint Basil	pray for us
Saint Martin	pray for us
Saint Benedict	pray for us
Saint Francis and Saint Dominic	pray for us
Saint Francis Xavier	pray for us
Saint John Vianney	pray for us
Saint Catherine of Siena	pray for us
Saint Teresa of Jesus	pray for us
All holy men and women, Saints of God	pray for us
Lord, be merciful	Lord, deliver us, we pray
From all evil	Lord, deliver us, we pray
From every sin	Lord, deliver us, we pray
From everlasting death	Lord, deliver us, we pray
By your Incarnation	Lord, deliver us, we pray
By your Death and Resurrection	Lord, deliver us, we pray
By the outpouring of the Holy Spirit	Lord, deliver us, we pray
Be merciful to us sinners	Lord, we ask you, hear our prayer
Govern and protect your holy Church	Lord, we ask you, hear our prayer
Keep the pope and all the ordained in faithful service to your Church	Lord, we ask you, hear our prayer
Bless this chosen man (these chosen men)	Lord, we ask you, hear our prayer
Bless and sanctify this chosen man (these chosen men)	Lord, we ask you, hear our prayer
Bless, sanctify, and consecrate this chosen man (these chosen men)	Lord, we ask you, hear our prayer
Bring all peoples together in peace and true harmony	Lord, we ask you, hear our prayer

Ut cunctis populis pacem et veram concordiam donare digneris,	te rogamus, audi nos.
Ut omnibus in tribulatione versantibus misericordiam tuam largiri digneris,	te rogamus, audi nos.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	te rogamus, audi nos.
Iesu, Fili Dei vivi,	te rogamus, audi nos.
 Christe, audi nos.	 Christe, audi nos.
Christe, exaudi nos.	Christe, exaudi nos.

**43.** Litaniarum cantu expleto, Episcopus ordinans principalis stans, manibus extensis, dicit:

Propitiare, Domine, supplicationibus nostris,  
et inclinato super hunc famulum tuum  
cornu gratiæ sacerdotalis,  
benedictionis tuæ in eum effunde virtutem.  
Per Christum Dominum nostrum.

Omnes:

Amen.

Diaconus, si casus fert, admonet:

Levate.

Et omnes surgunt.

### Impositio manuum et Prex Ordinationis

**44.** Electus surgit, accedit ad Episcopum ordinantem principalem stantem ante sedem cum mitra, et coram eo genua flectit.

**45.** Episcopus ordinans principalis imponit manus super caput electi, nihil dicens. Deinde omnes Episcopi, accedentes successive, electo manus imponunt, nihil dicentes.

Post autem impositionem manuum Episcopi circa Episcopum ordinantem principalem manent, usquedum Prex Ordinationis finiatur, ita tamen ut actio a fidelibus bene conspici queat.

**46.** Deinde Episcopus ordinans principalis accipit librum Evangeliorum ab uno diacono et imponit apertum super caput electi; duo diaconi, a dexteris et sinistris electi stantes, tenent librum Evangeliorum super caput ipsius usquedum Prex Ordinationis finiatur.

**47.** Electo ante ipsum genuflexo, Episcopus ordinans principalis, dimissa mitra, habens apud se alios Episcopos ordinantes, pariter sine mitra, profert, extensis manibus, Precem Ordinationis:

Comfort all the troubled and afflicted

with your mercy

Lord, we ask you, hear our prayer

Strengthen all of us and keep us

in your holy service

Lord, we ask you, hear our prayer

Jesus, Son of the living God

Lord, we ask you, hear our prayer<sup>24</sup>

Christ, hear us

Christ, hear us

Christ, graciously hear us

Christ, graciously hear us

**43.** After the singing of the Litany, the principal ordaining Bishop standing with hands extended, sings or says:

Graciously hear our petitions, O Lord,  
and as you raise the horn of priestly grace over this your servant,<sup>25</sup>  
pour out upon him the power of your blessing.  
Through Christ our Lord.

All:

Amen.

Deacon (if the people are kneeling):

Let us stand.

All rise.

## THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION

**44.** The Bishop-elect rises, goes to the principal ordaining Bishop, who is standing at his chair with the miter on, and kneels before him.

**45.** The principal ordaining Bishop lays his hands upon the head of the Bishop-elect, without saying anything. Then all the Bishops, going to the Bishop-elect one after another, lay hands on him, without saying anything.

After the laying on of hands, however, the Bishops remain alongside the principal ordaining Bishop until the end of the Prayer of Ordination, but in such a way that the action may be seen clearly by the faithful.

**46.** Then the principal ordaining Bishop receives the Book of the Gospels from one of the Deacons and places it, open, above the head of the Bishop-elect; two Deacons, standing on the right and on the left of the Bishop-elect, hold the Book of the Gospels above his head until the end of the Prayer of Ordination.

**47.** With the Bishop-elect kneeling before him, the principal ordaining Bishop, putting aside his miter, and with the other ordaining Bishops, also without miters, near him, with hands extended, sings or says the Prayer of Ordination:

Deus et Pater Domini nostri Iesu Christi,  
Pater misericordiam et Deus totius consolationis,  
qui in excelsis habitas et humilia respicis,  
qui cognoscis omnia antequam nascantur,  
tu qui dedisti in Ecclesia tua normas  
per verbum gratiæ tuæ,  
qui prædestinasti ex principio  
genus iustorum ab Abraham,  
qui constituisti principes et sacerdotes,  
et sanctuarium tuum sine ministerio non dereliquisti,  
cui ab initio mundi placuit  
in his quos eligisti glorificari:

Sequens pars orationis ab omnibus Episcopis ordinantibus, manibus iunctis,  
profertur, submissa voce tamen, ut vox Episcopi ordinantis principalis clare  
audiatur:

Et nunc effunde super hunc electum  
eam virtutem, quæ a te est,  
Spiritus principalem,  
quem dedisti dilecto Filio tuo Iesu Christo,  
quem ipse donavit sanctis Apostolis,  
qui constituerunt Ecclesiam per singula loca  
ut sanctuarium tuum,  
in gloriam et laudem indeficientem nominis tui.

Prosequitur solus Episcopus ordinans principalis:

Da, cordium cognitor Pater,  
huic servo tuo,  
quem elegisti ad Episcopatum,  
ut pascat gregem sanctum tuum,  
et summum sacerdotium tibi exhibeat  
sine reprehensione, serviens tibi nocte et die,  
ut incessanter vultum tuum propitium reddat  
et offerat dona sanctæ Ecclesiæ tuæ;  
da ut virtute Spiritus summi sacerdotii  
habeat potestatem dimittendi peccata  
secundum mandatum tuum;  
ut distribuat munera  
secundum præceptum tuum  
et solvat omne vinculum  
secundum potestatem quam dedisti Apostolis;  
placeat tibi in mansuetudine et mundo corde,  
offerens tibi odorem suavitatis,  
per Filium tuum Iesum Christum,  
per quem tibi gloria et potentia et honor,  
cum Spiritu Sancto in sancta Ecclesia  
et nunc et in sæcula sæculorum.

God and Father of our Lord Jesus Christ,  
Father of mercies and God of all consolation,<sup>26</sup>  
who dwell on high and look upon the lowly,<sup>27</sup>  
who know all things before they come to be,  
who established order in your Church through your gracious word,  
who from the beginning predestined a righteous people born of Abraham,  
who instituted rulers and priests  
and did not leave your sanctuary without ministry,<sup>28</sup>  
who from the beginning of the world  
have been pleased to be glorified in those you have chosen:

All the ordaining Bishops join in the following part of the Prayer, with hands joined, but in a low voice, so that the principal ordaining Bishop's voice is heard clearly:

Now pour forth upon this chosen one the power that is from you,  
the governing Spirit, whom you gave to your beloved Son Jesus Christ<sup>29</sup>  
and whom he gave to the holy Apostles,  
who established the Church in each place as your sanctuary,  
to the glory and unending praise of your name.

The principal ordaining Bishop continues alone:

Grant, O Father, knower of all hearts,<sup>30</sup>  
that this your servant whom you have chosen for the Episcopate  
may nourish your holy flock  
and may without reproach exercise before you the High Priesthood,  
serving you night and day;  
that he may unceasingly cause your face to shine upon us<sup>31</sup>  
and offer the gifts of your holy Church.<sup>32</sup>  
Grant that by the strength of the Spirit of the High Priesthood  
he may have authority to forgive sins according to your command;<sup>33</sup>  
that he may apportion offices according to your precept  
and loosen every bond according to the authority you gave the Apostles;<sup>34</sup>  
may he be pleasing to you in meekness and purity of heart,<sup>35</sup>  
offering a sweet fragrance to you  
through your Son Jesus Christ,<sup>36</sup>  
through whom glory and power and honor are yours,  
with the Holy Spirit in the holy Church  
both now and for ever and ever.

All:

Amen.

Omnes:

Amen.

**48.** Finita Prece Ordinationis, diaconi resumunt librum Evangeliorum, quem tenebant supra caput Ordinati, et unus diaconorum librum tenet usquedum tradatur Ordinato. Omnes sedent. Episcopus ordinans principalis alique Episcopi ordinantes sumunt mitram.

### Unctio capitis et traditio libri Evangeliorum atque insignium

**49.** Episcopus ordinans principalis assumit gremiale linteum, accipit vas cum sacro chrismate ab uno diacono et inungit caput Ordinati ante se genuflexi, dicens:

Deus, qui summi Christi sacerdotii participem te effecit,  
ipse te mysticæ delibutionis liquore perfundat,  
et spiritualis benedictionis ubertate fecundet.

Deinde Episcopus ordinans principalis lavat manus.

**50.** Episcopus ordinans principalis accipiens a diacono librum Evangeliorum, eum tradit Ordinato, dicens:

Accipe Evangelium  
et verbum Dei prædica  
in omni patientia et doctrina.

Postea diaconus resumat librum Evangeliorum eumque reponit in loco suo.

**51.** Episcopus ordinans principalis anulum in digitum anularem dexteræ manus Ordinati immittit, dicens:

Accipe anulum, fidei signaculum:  
et sponsam Dei, sanctam Ecclesiam,  
intemerata fide ornatus,  
illibate custodi.

**52.** Si Ordinatus pallio fruitur, Episcopus ordinans principalis illud a diacono accipit et super umeros Ordinati imponit, dicens:

Accipe pallium de confessione beati Petri sumptum,  
quod nomine Romani Pontificis, Papæ N.,  
tibi tradimus  
in signum potestatis metropolitane,  
ut eo utaris intra fines provinciæ ecclesiasticæ tuæ;

**48.** After the Prayer of Ordination, the Deacons remove the Book of the Gospels which they have been holding above the head of the newly ordained Bishop and one of them holds the book until it is handed to the newly ordained Bishop. All sit. The principal ordaining Bishop and the other ordaining Bishops put on their miters.

THE ANOINTING OF THE HEAD AND THE HANDING ON  
OF THE BOOK OF THE GOSPELS AND THE INSIGNIA

**49.** The principal ordaining Bishop puts on a linen gremial, takes a vessel with sacred Chrism from one of the Deacons, and anoints the head of the newly ordained Bishop, who kneels before him, saying:

May God, who has made you a sharer in the High Priesthood of Christ,  
himself pour out upon you the oil of mystical anointing  
and make you fruitful with an abundance of spiritual blessing.

Then the principal ordaining Bishop washes his hands.

**50.** Taking the Book of the Gospels from a Deacon, the principal ordaining Bishop presents it to the newly ordained Bishop, saying:

Receive the Gospel, and preach the word of God  
with all patience and sound teaching.<sup>37</sup>

Afterwards, the Deacon takes the Book of the Gospels and returns it to its place.

**51.** The principal ordaining Bishop places the ring on the ring finger of the right hand of the newly ordained Bishop, saying:

Receive this ring, the seal of fidelity:  
and adorned with undefiled faith, preserve unblemished the Bride of God,  
the holy Church.<sup>38</sup>

**52.** If the newly ordained Bishop is entitled to use the pallium, the principal ordaining Bishop takes it from a Deacon and places it on the shoulders of the newly ordained Bishop, saying:

Receive the pallium, taken from the tomb of blessed Peter,  
which we hand on to you  
in the name of the Roman Pontiff, Pope N.,  
to wear within the bounds of your ecclesiastical province  
as a sign of the authority of a Metropolitan;

sit tibi symbolum unitatis,  
cum Sede Apostolica communionis tessera,  
vinculum caritatis  
et fortitudinis incitamentum.

**53.** Deinde Episcopus ordinans principalis imponit Ordinato mitram, dicens:

Accipe mitram,  
et clarescat in te splendor sanctitatis,  
ut, cum apparuerit princeps pastorum,  
immarcescibilem gloriæ coronam  
percipere merearis.

**54.** Ac tandem tradit Ordinato baculum pastorem, dicens:

Accipe baculum,  
pastoralis muneris signum,  
et attende universo gregi,  
in quo te Spiritus Sanctus posuit Episcopum  
regere Ecclesiam Dei.

**55.** Surgunt omnes. Si Ordinatio facta est in ecclesia propria Ordinati, Episcopus ordinans principalis eum invitat, ut sedeat in cathedra, ipse vero Episcopus ordinans principalis sedet ad dexteram Ordinati.

Episcopus autem extra Ecclesiam propriam ordinatus invitatur ab Episcopo ordinante principali, ut sedeat primus inter Episcopos concelebantes.

**56.** Demum Ordinatus, deposito baculo, surgit et accipit ab Episcopo ordinante principali et ab omnibus Episcopis osculum.

**57.** Interea usque ad finem huius ritus cani potest antiphona:

[VI] Euntes in mundum, alleluia,  
docete omnes gentes, alleluia.

vel in Quadragesima:

[I] Euntes in mundum,  
docete omnes gentes.

cum Psalmo 95 (96), vel alius aptus cantus eiusdem generis qui conveniat antiphonæ, præsertim quando Psalmus 95 (96) tamquam Psalmus responsorius in liturgia verbi adhibitus fuerit.



let it be for you a symbol of unity,  
a distinctive sign of communion with the Apostolic See,  
a bond of charity, and a spur to courage.

**53.** Then the principal ordaining Bishop places the miter on the newly ordained Bishop, saying:

Receive the miter,  
and let the splendor of holiness shine in you,  
so that when the chief Shepherd appears  
you may merit to receive an unfading crown of glory.<sup>39</sup>

**54.** Lastly, he presents the pastoral staff to the newly ordained Bishop, saying:

Receive the crosier, the sign of the pastoral office,  
and keep watch over the whole flock  
in which the Holy Spirit has placed you  
as Bishop to govern the Church of God.<sup>40</sup>

**55.** All rise. If the Ordination has taken place in the newly ordained Bishop's own Church, the principal ordaining Bishop invites him to be seated in the cathedra, and in this case the principal ordaining Bishop himself sits at the right of the newly ordained Bishop.

If, however, the newly ordained Bishop is not in his own Church, he is invited by the principal ordaining Bishop to be seated in the first place among the concelebrating Bishops.

**56.** Then, after setting aside his pastoral staff, the newly ordained Bishop rises and receives the fraternal kiss from the principal ordaining Bishop and all the other Bishops.

**57.** Meanwhile, until the end of this rite, the following antiphon may be sung with Psalm 95 (96).

Go into the world, alleluia,  
and make disciples of all nations, alleluia.

Or in Lent:

Go into the world,  
and make disciples of all nations.

Or, another appropriate liturgical song with a similar theme to the antiphon may be sung, especially when Psalm 95 (96) has been used as the Responsorial Psalm in the Liturgy of the Word.

### Psalmus 95 (96)

Non dicitur Gloria Patri. Psalmus tamen abrumpitur et repetitur antiphona, postquam Episcopi osculum Ordinato dederunt.

**58.** Missa proseguitur more solito. Symbolum dicitur secundum rubricas; oratio universalis omittitur.

### **Liturgia eucharistica**

**59.** In Prece eucharistica mentio Episcopi modo ordinati fit secundum has formulas:

a) In Prece eucharistica I, dicitur Hanc igitur proprium:  
Hanc igitur oblationem servitutis nostræ,  
sed et cunctas familiæ tuæ,  
quam tibi offerimus etiam pro famulo tuo N.,  
(pro me indigno famulo tuo),  
quem ad episcopatus Ordinem promovere dignatus es,  
quæsumus, Domine, ut placatus accipias,  
et propitius in eo (in me) tua dona custodias,  
ut, quod divino munere consecutus est,  
divinis effectibus exsequatur.  
(Per Christum Dominum nostrum. Amen.)

### Psalm 95 (96)

At this point a version of Psalm 95 (96) approved for liturgical use by the Conference of Bishops is to be given in full. The antiphon [an ICEL translation given above] is repeated after verses 2, 4, 6, 9, 10, and 13.

The Gloria Patri is not said. The psalm is interrupted, however, and the antiphon repeated after the Bishops have given the fraternal kiss to the newly ordained Bishop.

**58.** The Mass continues in the usual way. The Profession of Faith is said when required by the rubrics; the Universal Prayer is omitted.

### The Liturgy of the Eucharist

**59.** In the Eucharistic Prayer mention is made of the newly ordained Bishop according to the following formulas.<sup>41</sup>

a) In Eucharistic Prayer I, the proper form of the Hanc igitur (Therefore, Lord, we pray) is said:

**RM** Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
also for me, your unworthy servant,  
whom you have been pleased to raise to the Order of Bishops;  
and in your mercy, keep safe your gifts in me,  
so that what I have received by divine commission  
I may fulfill by divine assistance.  
(Through Christ our Lord. Amen.)

Another Bishop, however, says:

**RM** Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
also for your servant **N.**,  
whom you have been pleased to raise to the Order of Bishops;  
and in your mercy, keep safe your gifts in him,  
so that what he has received by divine commission  
he may fulfill by divine assistance.  
(Through Christ our Lord. Amen.)

b) In intercessionibus Precis eucharisticæ II, post verba ... congregemur in unum dicitur:

Recordare, Domine, Ecclesiæ tuæ toto orbe diffusæ,  
ut eam in caritate perficias  
una cum Papa nostro N. et Episcopo nostro N.,  
(et famulo tuo N.)  
quem hodie pastorem Ecclesiæ (N.) providere voluisti,  
et universo clero.  
Memento etiam fratrum nostrorum ...

c) In intercessionibus Precis eucharisticæ III, post verba ... ad totius mundi pacem  
atque salutem dicitur:

Ecclesiam tuam, peregrinantem in terra,  
in fide et caritate firmare digneris  
cum famulo tuo Papa nostro N. et Episcopo nostro N.,  
(et famulo tuo N.)  
qui hodie pastor Ecclesiæ (N.) ordinatus est,  
cum episcopali Ordine et universo clero,  
et omni populo acquisitionis tuæ:  
Votis huius familiæ ...

b) In the intercessions of Eucharistic Prayer II, after the words ...we may be gathered into one by the Holy Spirit, the following is said:

**RM** Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with N. our Pope  
(and N. our Bishop),  
and me, your unworthy servant,  
whom you have willed to provide today as shepherd for the Church (of N.),  
and all the clergy.  
Remember also our brothers and sisters . . .

Another Bishop, however, says:

**RM** Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with N. our Pope  
and N. our Bishop,  
(and your servant N.),  
whom you have willed to provide today as shepherd for the Church (of N.),  
and all the clergy.  
Remember also our brothers and sisters . . .

c) In the intercessions of Eucharistic Prayer III, after the words, ... advance the peace and salvation of all the world, the following is said:

**RM** Be pleased to confirm in faith and charity  
your pilgrim Church on earth,  
with your servant N. our Pope  
(and N. our Bishop),  
and me, your unworthy servant,  
who have been ordained today as shepherd for the Church (of N.),  
with the Order of Bishops, all the clergy,  
and the entire people you have gained for your own.  
Listen graciously to the prayers of this family . . .

Another Bishop, however, says:

**RM** Be pleased to confirm in faith and charity  
your pilgrim Church on earth,  
with your servant N. our Pope  
and N. our Bishop,  
(and your servant N.),  
who has been ordained today as shepherd for the Church (of N.),

d) In intercessionibus Precis eucharisticæ IV, post verba ... ad laudem gloriæ tuæ dicitur:

Nunc ergo, Domine, omnium recordare,  
pro quibus tibi hanc oblationem offerimus:  
in primis famuli tui, Papæ nostri N.,  
Episcopi nostri N., (et istius famuli tui N.)  
quem hodie ad servitium populi tui eligere dignatus es,  
et Episcoporum Ordinis universi,  
sed et totius cleri;  
recordare quoque offerentium,  
et circumstantium,  
et cuncti populi tui,  
et omnium, qui te quærunt corde sincero.  
Memento etiam illorum ...

with the Order of Bishops, all the clergy,  
and the entire people you have gained for your own.  
Listen graciously to the prayers of this family . . .

d) In the intercessions of Eucharistic Prayer IV, after the words . . . to the praise  
of your glory, the following is said:

**RM** Therefore, Lord, remember now  
all for whom we offer this sacrifice:  
especially your servant **N.** our Pope,  
(**N.** our Bishop),  
and me, your unworthy servant,  
whom today you have been pleased to choose  
for the service of your people,  
with the whole Order of Bishops,  
and all the clergy.  
Be mindful also of those who take part in this offering,  
those gathered here before you,  
your entire people,  
and all who seek you with a sincere heart.  
Remember also  
those who have died in the peace of your Christ . . .

Another Bishop, however, says:

**RM** Therefore, Lord, remember now  
all for whom we offer this sacrifice:  
especially your servant **N.** our Pope,  
**N.** our Bishop,  
(and this your servant **N.**),  
whom today you have been pleased to choose  
for the service of your people,  
with the whole Order of Bishops,  
and all the clergy.  
Be mindful also of those who take part in this offering,  
those gathered here before you,  
your entire people,  
and all who seek you with a sincere heart.  
Remember also  
those who have died in the peace of your Christ . . .

**60.** Parentes et propinqui Ordinati Communionem sub utraque specie recipere possunt.

### **Ritus conclusionis**

**61.** Expleta oratione post Communionem, canitur hymnus Te Deum laudamus vel alius hymnus huic respondens, iuxta locorum consuetudines. Interim Ordinatus accipit mitram et baculum ac ducitur a duobus ex Episcopis ordinantibus per ecclesiam, et omnibus benedicit.

**62.** Finito hymno, Ordinatus, stans ad altare vel, si est in Ecclesia propria, ad cathedram, populum breviter alloqui potest.

**63.** Postea Episcopus, qui liturgiæ eucharisticæ præfuit, benedictionem impertitur. Loco benedictionis consuetæ, dici potest benedictio sollemnior quæ sequitur. Diaconus dicere potest invitatorium:

Inclinate vos ad benedictionem.

vel aliis verbis expressum.

Deinde, si Ordinatus benedictionem impertitur, prius supplicationem triplicem profert, manibus extensis:

Deus, qui populis tuis indulgendo consulis  
et amore dominaris,  
da Spiritum sapientiæ  
quibus tradidisti regimen disciplinæ,  
ut de profectu sanctarum ovium  
fiant gaudia æterna pastorum.

Omnes:

Amen.

Ordinatus:

Et qui dierum nostrorum numerum  
temporumque mensuras  
maiestatis tuæ potestate dispensas,  
propitius ad humilitatis nostræ respice servitutem  
et pacis tuæ abundantiam  
temporibus nostris prætende perfectam.

Omnes:

Amen.



**60.** The parents and relatives of the newly ordained Bishop may receive Communion under both kinds.

### The Concluding Rites

**61.** At the conclusion of the Prayer after Communion, the hymn *Te Deum* or, depending on local custom, another hymn similar to it is sung. Meanwhile, the newly ordained Bishop receives the miter and pastoral staff, is led by two of the ordaining Bishops through the church, and blesses everyone.

**62.** After the hymn, the newly ordained Bishop standing at the altar or, if he is in his own Church, at the cathedra, may briefly address the people.

**63.** Afterwards, the Bishop who presided at the Liturgy of the Eucharist gives the blessing. In place of the usual blessing, one of the following more solemn blessings may be used. A Deacon may say the invitation:

**RM** Bow down for the blessing.<sup>42</sup>

Then, if it is the newly ordained Bishop who gives the blessing, he first sings or says the triple supplication with hands extended:<sup>43</sup>

**RM** O God, who care for your people with gentleness  
and rule them in love,  
endow with the Spirit of wisdom  
those to whom you have handed on authority to govern,  
that from the flourishing of a holy flock  
may come eternal joy for its shepherds.

All:

Amen.

The newly ordained Bishop:

As in your majestic power  
you allot the number of our days  
and the measure of our years,  
look favorably upon our humble service  
and confer on our time the abundance of your peace.

All:

Amen.

Ordinatus:

Collatis quoque in me per gratiam tuam propitiare muneribus  
et quem fecisti gradu episcopali sublimem,  
fac operum perfectione tibi placentem  
atque in eum affectum  
dirige cor plebis et præsulis,  
ut nec pastori obœdientia gregis  
nec gregi desit umquam cura pastoris.

Omnes:

Amen.

Dein Ordinatus profert benedictionem:

Et vos omnes, qui hic simul adestis,  
benedicat omnipotens Deus,  
Pater, ✠ et Filius, ✠ et Spiritus ✠ Sanctus.

Omnes:

Amen.

Si vero Episcopus ordinans principalis benedictionem impertitur, dicit, manibus  
super Ordinatum et populum extensis:

Benedicat tibi Dominus et custodiat te;  
sicut voluit super populum suum te constituere pontificem,  
ita in præsenti sæculo felicem  
et æternæ felicitatis faciat te esse consortem.

Omnes:

Amen.

Episcopus ordinans principalis:

Clerum ac populum,  
quem sua voluit opitulatione congregari,  
sua dispensatione et tua administratione  
per diuturna tempora  
faciat feliciter gubernari.

Omnes:

Amen.

**The newly ordained Bishop:**

Give a happy outcome to the tasks  
that through your grace you have laid upon me,  
whom you have raised to the rank of Bishop;  
make me pleasing to you in the fulfillment of my duties,  
and so guide the hearts of people and pastor,  
that the obedience of the flock may never fail the shepherd  
nor the care of the shepherd be lacking for the flock.

**All:**

Amen.

**And he blesses all the people, adding:**

And may almighty God bless all of you, who are gathered here,  
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

**All:**

Amen.

**If, however, the principal ordaining Bishop gives the blessing, with hands extended over the newly ordained Bishop and the people, he sings or says:**

**RM** May the Lord bless you and keep you;  
and as he has willed to set you as High Priest over his people,  
so may he make you happy in this present life  
and grant you a share in the happiness that is eternal.

**All:**

Amen.

**The principal ordaining Bishop:**

May he grant that the clergy and people  
he has chosen to unite by his gracious help  
be happily governed by his providence and your stewardship  
for many years to come.

**All:**

Amen.

Episcopus ordinans principalis:  
Quatenus divinis monitis parentes,  
adversitatibus carentes,  
bonis omnibus exuberantes,  
tuo ministerio fide obsequentes,  
et in præsenti sæculo  
pacis tranquillitate fruantur  
et tecum æternorum civium consortio  
potiri mereantur.

Omnes:

Amen.

Episcopus ordinans principalis:  
Et vos omnes, qui hic simul adestis,  
benedicat omnipotens Deus,  
Pater, ✠ et Filius, ✠ et Spiritus ✠ Sanctus.

Omnes:

Amen.

**64.** Data benedictione et populo a diacono dimisso, fit processio ad secretarium more consueto.

**The principal ordaining Bishop:**

May they obey God's commandments,  
freed from adversity,  
and may they abound in all that is good,  
submitting in faith to your ministry,  
so that they may enjoy peace and tranquility in the present age  
and with you be found worthy  
to share the company of the citizens of eternity.

**All:**

Amen.

**The principal ordaining Bishop:**

And may almighty God bless all of you, who are gathered here,  
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

**All:**

Amen.

**64.** After the blessing and the dismissal of the people by a Deacon, the procession to the vesting room takes place in the usual way.

## RITUS ORDINATIONIS EPISCOPI PLURIBUS SIMUL CONFERENDÆ

**65.** Quæ supra in Prænotandis, nn. 15-27 exponuntur valent etiam de Ritu Ordinationis Episcopi pluribus simul conferendæ.

Hic speciatim indicatur:

a) singulis electis assistant duo presbyteri;  
b) valde convenit, ut omnes Episcopi ordinantes necnon presbyteri electis assistentes cum Episcopo ordinante principali et cum electis Missam concelebrent. Si Ordinatio fit in Ecclesia propria alicuius electi, etiam aliqui ex eius presbyterio concelebrent;

c) si Ordinatio fit intra fines propriæ diœcesis alicuius electi, Episcopus ordinans principalis Episcopum modo ordinatum invitare potest ut præsideat concelebrationi in liturgia eucharistica. Secus Episcopus ordinans principalis præsidet concelebrationi; Episcopi vero modo ordinati primum locum tenent inter ceteros concelebrentes;

d) præter ea quæ ad Missæ stationalis celebrationem necessaria sunt, parentur:

- Liber De Ordinatione;
- libelli Precis Ordinationis pro Episcopis ordinantibus;
- Evangelia singulis electis imponenda;
- gremiale linteum;
- sanctum chrisma;
- ea quæ ad manuum lotionem necessaria sunt;
- anulus, baculus pastoralis et mitra pro singulis electis et, si casus fert, pallium. Hæc insignia, pallio excepto, benedictione prævia non indigent, cum in ipso ritu Ordinationis tradantur.

e) sedes parentur modo supra n. 29 indicato.

**66.** Episcopus ordinans principalis necnon Episcopi et presbyteri concelebrentes sacras vestes induunt quæ sibi respective ad Missæ celebrationem requiruntur.

Episcopus ordinans principalis convenienter sub casula induit dalmaticam.

Electi induunt omnia paramenta sacerdotalia necnon crucem pectoralem et dalmaticam.

Episcopi autem ordinantes qui forte non concelebrent, sumunt albam, crucem pectoralem, stolam et, pro opportunitate, pluviale et mitram. Presbyteri electis assistentes, si forte non concelebrent, induunt pluviale super albam.

Vestes sint coloris Missæ quæ celebratur, secus coloris albi, vel vestes festivæ seu nobiliores adhibeantur.

## THE RITE OF ORDINATION OF SEVERAL BISHOPS

**65.** Whatever is laid down in nos. 15-27 of the Introduction likewise applies to the “Rite of Ordination of Several Bishops.”

The following are to be particularly noted:

- a) Two Priests are to assist each of the Bishops-elect;
- b) It is most appropriate for all the ordaining Bishops and the Priests assisting the Bishops-elect to concelebrate the Mass with the principal ordaining Bishop and with the Bishops-elect. If the Ordination takes place in the Church of one of the Bishops-elect, some Priests of that diocese should also concelebrate;
- c) If the Ordination takes place in the diocese of one of the Bishops-elect, the principal ordaining Bishop may ask him to preside over the concelebration of the Liturgy of the Eucharist. Otherwise the principal ordaining Bishop presides at the concelebration; in this case the newly ordained Bishops take the first place among the other concelebrants;
- d) In addition to what is needed for the celebration of a Stational Mass, there should be ready:
  - *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
  - booklets containing the Prayer of Ordination for the ordaining Bishops;
  - individual copies of the Book of Gospels for imposition on each of the Bishops-elect;
  - a linen gremial;
  - the holy Chrism;
  - whatever is needed for the washing of hands;
  - a ring, a crosier, and a miter for each of the Bishops-elect, and, when applicable, the pallium. These insignia, with the exception of the pallium, do not require a prior blessing, since they are presented during the rite of Ordination;
- e) seats should be prepared as indicated in no. 29.

**66.** The principal ordaining Bishop and the concelebrating Bishops and Priests wear the sacred vestments proper to them for the celebration of Mass.

The principal ordaining Bishop may fittingly wear a dalmatic under the chasuble.

The Bishops-elect wear all the priestly vestments, as well as the pectoral cross and the dalmatic.

Any ordaining Bishops who will not be concelebrating are to wear an alb, a pectoral cross, a stole, and, as circumstances suggest, a cope and a miter. Any priests assisting the Bishops-elect who will not be concelebrating wear a cope over an alb.

The vestments should be of the color proper to the Mass being celebrated, but white vestments or festive or more precious vestments may also be used.

### **Ritus initiales et Liturgia verbi**

**67.** Omnibus rite dispositis, ordinatur processio per ecclesiam ad altare modo consueto. Diaconum librum Evangeliorum, qui in Missa et Ordinatione adhibetur, deferentem et alios diaconos, si adsint, sequuntur presbyteri concelebrantes, deinde singuli electi medii inter presbyteros sibi assistentes, postea Episcopi ordinantes ac denique Episcopus ordinans principalis et paulisper retro eum duo diaconi ei assistentes. Cum ad altare pervenerint, facta debita reverentia, omnes accedunt ad loca sibi assignata. Curandum est tamen ut distinctio inter Episcopos et presbyteros manifeste appareat etiam dispositione locorum.

Interim canitur antiphona ad introitum cum suo psalmo vel alius cantus aptus.

**68.** Ritus initiales et liturgia verbi peraguntur more consueto usque ad Evangelium inclusive.

**69.** Si quis Episcopus in sua ecclesia cathedrali ordinatur, post salutationem populi unus e diaconis vel ex presbyteris concelebrantibus Litteras apostolicas Collegio consultorum, præsente cancellario Curiae qui rem in acta referat, ostendit ac deinde ad ambonem legit, quas omnes sedentes auscultant et in fine acclamant, dicentes: Deo gratias vel aliam acclamationem aptam.

In diocesisibus vero noviter erectis, clero ac populo in ecclesia cathedrali præsentibus earundem Litterarum communicatio fit, presbytero inter præsentes seniore acta referente.

**70.** Post lectionem Evangelii, diaconus librum Evangeliorum iterum super altare reverenter deponit, ubi remanet usquedum super caput unius Ordinati positum fuerit.

### **Ordinatio**

**71.** Deinde incipit Ordinatio Episcoporum. Omnibus stantibus, cani potest hymnus Veni, creator Spiritus, vel alius hymnus huic respondens, iuxta locorum consuetudines.

**72.** Deinde Episcopus ordinans principalis alique Episcopi ordinantes accedunt, si opus est, ad sedes pro Ordinatione paratas.

#### **Præsentatio electorum**

**73.**



### **The Introductory Rites and the Liturgy of the Word**

**67.** When everything has been properly arranged, the procession makes its way through the church to the altar in the usual way. A Deacon carrying the Book of the Gospels, which is used during the Mass and the Ordination, and other Deacons, if present, are followed by the concelebrating Priests; then follow each of the Bishops-elect between the Priests assisting him, then the ordaining Bishops, and, last, the principal ordaining Bishop with his two assisting Deacons slightly behind him. On arriving at the altar, after making the proper reverence, all go to their designated places. However, care must be taken that the distinction between Bishops and Priests is clearly evident, even by means of the arrangement of their places.

Meanwhile, the Entrance Antiphon with its psalm or another appropriate liturgical song is sung.

(no. 67 ≈ no. 31)

**68.**

(no. 68 = no. 32)

**69.** If, however, one of the Bishops is ordained in his cathedral church, after the greeting of the people, one of the Deacons or concelebrating Priests shows the Apostolic Letter to the College of consultors, in the presence of the chancellor of the Curia, who records the proceedings. Then the Deacon or Priest reads the Letter at the ambo, as all sit and listen and at the end acclaim, by saying **Thanks be to God** or another suitable acclamation.

In newly erected dioceses, however, the same Letter is presented to the clergy and people present in the cathedral, with the senior Priest present recording the proceedings.

(no. 69 ≈ no. 33)

**70.** After the reading of the Gospel, the Deacon reverently places the Book of the Gospels again on the altar, where it remains until it is held above the head of one of those being ordained Bishop.

(no. 70 ≈ no. 34)

### **The Ordination**

**71.**

(no. 71 ≈ no. 35)

**72.**

(no. 72 = no. 36)

### **THE PRESENTATION OF THE ELECT**

**73.**

(no. 73 ≈ no. 37)

**74.**

Homilia

**75.**

Promissio electorum

**76.**

Supplicatio litanica

**77.**

**78.**

**79.**

Impositio manuum et Prex Ordinationis

**80.**

**81.**

**82.**

**83.**

**84.**

**74.**  
(no. 74  $\approx$  no. 38)

### THE HOMILY

**75.**  
(no. 75  $\approx$  no. 39)

### THE PROMISE OF THE ELECT

**76.**  
(no. 76  $\approx$  no. 40)

### THE LITANY OF SUPPLICATION

**77.**  
(no. 77 = &  $\approx$  no. 41)

**78.**  
(no. 78  $\approx$  no. 42)

**79.**  
(no. 79 = &  $\approx$  no. 43)

### THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION

**80.**  
(no. 80  $\approx$  no. 44)

**81.**  
(no. 81  $\approx$  no. 45)

**82.**  
(no. 82  $\approx$  no. 46)

**83.**  
(no. 83  $\approx$  no. 47)

**84.**  
(no. 84  $\approx$  no. 48)

### Unctio capitis et traditio libri Evangeliorum atque insignium

**85.**

**86.**

**87.**

**88.**

**89.**

**90.**

**91.** Surgunt omnes. Si Ordinatio facta est ad cathedram, in Ecclesia propria alicuius Ordinati, Episcopus ordinans principalis eum invitat, ut sedeat in cathedra, ipse vero sedet ad dexteram eius. Alii Episcopi autem, extra Ecclesiam propriam ordinati, invitantur ab Episcopo ordinante principali, ut sedeant primi inter Episcopos concelebrantes.

Si autem Ordinatio non facta est ad cathedram, Episcopus Ordinans principalis deducit Ordinum in propria ecclesia ad cathedram et alios ad loca eis parata. Episcopis ordinantibus eos sequentibus.

**92.**

**93.** Interea usque ad finem huius ritus cani potest antiphona:

cum Psalmo 95 (96) Cantate Domino canticum novum, cf. n. 57, vel alius aptus cantus eiusdem generis qui conveniat antiphonæ, præsertim quando Psalmus 95 (96) tamquam psalmus responsorius in liturgia verbi adhibitus fuerit.

**94.**

THE ANOINTING OF THE HEAD AND THE HANDING ON  
OF THE BOOK OF THE GOSPELS AND THE INSIGNIA

**85.**  
(no. 85  $\approx$  no. 49)

**86.**  
(no. 86  $\approx$  no. 50)

**87.**  
(no. 87  $\approx$  no. 51)

**88.**  
(no. 88  $\approx$  no. 52)

**89.**  
(no. 89  $\approx$  no. 53)

**90.**  
(no. 90  $\approx$  no. 54)

**91.** All rise. If the Ordination has taken place at the cathedra and if one of the newly ordained Bishops is in his own Church, the principal ordaining Bishop invites him to be seated in the cathedra, and in this case the principal ordaining Bishop himself sits at the right of the newly ordained Bishop. The other Bishops, however, ordained outside their own Churches, are invited by the principal ordaining Bishop to be seated in the first place among the concelebrating Bishops.

If, however, the Ordination did not take place at the cathedra and one of the newly ordained Bishops is in his own Church, the principal ordaining Bishop leads the other Bishops to places prepared for them, with the ordaining Bishops following them.  
(no. 91  $\approx$  no. 55)

**92.**  
(no. 92  $\approx$  no. 56)

**93.** Meanwhile, until the end of this rite, the following antiphon may be sung with Psalm 95 (96) as given in no. 57.

(no. 93  $\approx$  no. 57)

Or, another appropriate liturgical song with a similar theme to the antiphon may be sung, especially when Psalm 95 (96) has been used as the Responsorial Psalm in the Liturgy of the Word.

**94.**  
(no. 94 = no. 58)

### **Liturgia eucharistica**

**95.**

**96.**

### **Ritus conclusionis**

**97.**

**98.** Finito hymno, Ordinati stant ad altare cum mitra et baculo. Ante benedictionem autem unus ex illis, praesertim si quis est in Ecclesia propria, ad cathedram, potest populum breviter alloqui.

**99.**

**100.**

## The Liturgy of the Eucharist

**95.**  
(no. 95  $\approx$  no. 59)<sup>44</sup>

**96.**  
(no. 96  $\approx$  no. 60)

## The Concluding Rites

**97.**  
(no. 97  $\approx$  no. 61)

**98.** After the hymn, the newly ordained Bishops stand at the altar, with miter and pastoral staff. Before the blessing, however, one of them, especially if he is in his own Church, may briefly address the people at the cathedra.  
(no. 98  $\approx$  no. 62)

**99.**  
(no. 99 = no. 63)

**100.**  
(no. 100 = no. 64)

## CAPUT II

# DE ORDINATIONE PRESBYTERORUM

## PRÆNOTANDA

### I

#### DE ORDINATIONIS MOMENTO

**101.** Sacra Ordinatione presbyteris illud sacramentum confertur, quo « unctione Spiritus Sancti, speciali caractere signantur et sic Christo sacerdoti configurantur, ita ut in persona Christi capitis agere valeant ».<sup>1</sup>

Presbyteri ergo in sacerdotio et missione Episcopi partem habent. Ordinis episcopalis probi cooperatores, ad populo Dei inserviendum vocati, unum presbyterium cum suo Episcopo constituunt, diversis quidem officiis mancipatum.<sup>2</sup>

**102.** Muneris unici Mediatoris Christi (1 Tim 2, 5) participes in suo gradu ministerii, omnibus verbum divinum annuntiant. Suum vero munus sacrum maxime exercent in eucharistica synaxi. Pro fidelibus pœnitentibus vel ægrotantibus ministerio reconciliationis et allevationis summe funguntur, et necessitates ac preces fidelium ad Deum Patrem afferunt (cf. Hebr 5, 1-4). Munus Christi Pastoris et Capitis pro sua parte auctoritatis exercentes, familiam Dei, ut fraternitatem in unum animatam, colligunt et per Christum in Spiritu ad Deum Patrem adducunt. In medio gregis eum in Spiritu et veritate adorant (cf. Io 4, 24). In verbo demum et doctrina laborant (cf. 1 Tim 5, 17), credentes quod in lege Domini meditantes legerint, docentes quod crediderint, imitantes quod docuerint.<sup>3</sup>

### II

#### DE OFFICIIS ET MINISTERIIS

**103.** Omnium fidelium diœcesis est, ut candidatos ad presbyteratum precibus prosequantur. Hoc fiat præsertim in oratione universali Missæ et in precibus Vesperarum.

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<sup>1</sup> Conc. Vat. II, Decr. de Presbyterorum ministerio et vita. *Presbyterorum Ordinis*, n. 2.

<sup>2</sup> Cf. Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 28.

<sup>3</sup> Cf. *ibid.*



## CHAPTER II

### THE ORDINATION OF PRIESTS

#### INTRODUCTION

##### I

##### THE IMPORTANCE OF ORDINATION

**101.** By sacred Ordination that Sacrament is conferred on Priests through which “by the anointing of the Holy Spirit, they are signed with a special character and are so configured to Christ the Priest that they have the power to act in the person of Christ the Head.”<sup>1</sup>

Priests, therefore, take part in the Bishop’s Priesthood and mission. As trustworthy co-workers with the episcopal Order, called to serve the People of God, they constitute one Presbyterate in union with their Bishop, while being charged with different duties.<sup>2</sup>

**102.** Partakers of the office of Christ, the sole Mediator (cf. 1 Timothy 2:5), at their own grade of ministry they announce the divine word to all. In fact, they exercise their sacred office above all in the Eucharistic Assembly. For the repentant and the sick among the faithful they exercise, most especially, the ministry of reconciliation and comfort and they present the needs and the prayers of the faithful to God the Father (cf. Hebrews 5:1-4). Exercising the office of Christ as Shepherd and Head according to their share of authority, they gather together God’s family as a fellowship all of one mind and soul, and lead them through Christ, in the Spirit, to God the Father. In the midst of the flock they adore him in spirit and in truth (cf. John 4:24). Finally they labor in preaching and teaching (cf. 1 Timothy 5:17), believing what they have read while meditating on the law of the Lord, teaching what they have believed, and putting into practice what they have taught.<sup>3</sup>

##### II

##### DUTIES AND MINISTRIES

**103.** It is the duty of all the faithful of the diocese to assist the candidates for the Priesthood by their prayers. This duty is fulfilled principally in the Universal Prayer (Prayer of the Faithful) at Mass and in the intercessions of Vespers (Evening Prayer).

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<sup>1</sup> Second Vatican Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 2.

<sup>2</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

<sup>3</sup> Cf. *Ibidem*.

**104.** Quia presbyter pro tota Ecclesia locali constituitur, ad presbyterorum Ordinationem clerici aliique fideles invitandi sunt, ut quam maxima frequentia celebrationi intersint. Præsertim omnes presbyteri diœcesis ad celebrationem Ordinationis invitentur.

**105.** Sacræ Ordinationis minister est Episcopus.<sup>4</sup> Convenit ut Ordinatio diaconi in presbyterum fiat ab Episcopo diœcesis. Presbyteri vero in celebratione Ordinationis adstantes una cum Episcopo candidatis manus imponunt « propter communem et similem cleri spiritum ».<sup>5</sup>

**106.** Unus ex Episcopi adiutoribus, qui ad formationem candidatorum delegati fuerunt, in celebratione Ordinationis nomine Ecclesiæ collationem Ordinis postulat et ad quæstionem de dignitate candidatorum respondet. Nonnulli ex presbyteris cooperantur, Ordinatis indumenta presbyteralia imponentes. Presbyteri adstantes, in quantum fieri potest, fratres modo Ordinatos osculo salutant in signum receptionis in presbyteratum et una cum Episcopo et Ordinatis liturgiam eucharisticam concelebrant.

### III

#### DE ORDINATIONIS CELEBRATIONE

**107.** Convenit ut Ecclesia localis, in cuius servitium presbyteri ordinantur, ad celebrationem Ordinationis præparetur.

Candidati ipsi oratione in silentio sese ad Ordinationem præparent vacando per quinque saltem dies exercitiis spiritalibus.

**108.** Celebratio fiat in ecclesia cathedrali vel in ecclesiis illarum communitatum, e quibus unus vel plures e candidatis oriundi sunt, vel in alia ecclesia maioris momenti.

Si ordinandi sunt presbyteri cuiusdam communitatis religiosæ, Ordinatio fieri potest in ecclesia illius communitatis, in qua exercebunt suum ministerium.

**109.** Ordinatio fiat cum fidelium quam maxima frequentia die dominico vel festo, nisi rationes pastorales alium diem suadeant. Excludantur tamen Triduum Paschale, Feria IV Cinerum, tota Hebdomada sancta et Commemoratio omnium fidelium defunctorum.

<sup>4</sup> Cf. Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 26.

<sup>5</sup> Hippolytus, *Traditio Apostolica*, 8.

**104.** Since a Priest is constituted for the sake of the entire local Church, the clergy and other faithful are to be invited to his Ordination, so that as many as possible may take part in the celebration. All the Priests of the diocese especially are to be invited to the celebration of an Ordination.

**105.** The minister of sacred Ordination is a Bishop.<sup>4</sup> It is fitting that the Diocesan Bishop be the minister of the Ordination of a Deacon to the Priesthood. Priests present at the celebration of an Ordination, however, lay hands on the candidates together with the Bishop, “because of the common spirit they share as Priests.”<sup>5</sup>

**106.** During the celebration of Ordination, one of the Bishop’s assistants who were assigned to the formation of the candidates requests, in the name of the Church, the conferral of Ordination and he replies to the Bishop’s question on the worthiness of the candidates. Some of the Priests assist in vesting the newly ordained Priests. Insofar as possible, the Priests who are present greet their newly ordained brothers with the fraternal kiss as a sign of reception into the Presbyterate and, along with the Bishop and the newly ordained Priests, concelebrate the Liturgy of the Eucharist.

### III

#### THE CELEBRATION OF THE ORDINATION

**107.** It is fitting that the local Church in whose service Priests are to be ordained be prepared for the celebration of the Ordination.

The candidates are to prepare themselves in silence for their Ordination by making a retreat of at least five days.

**108.** The celebration is to take place in the cathedral church, in a church of the home community of one or more of the candidates, or in some other important church.

If those to be ordained Priests are members of a religious community, the Ordination may take place in a church of the community within which they will carry out their ministry.

**109.** The Ordination should take place in the presence of as large a gathering of the faithful as possible, on a Sunday or on a feast day, unless pastoral reasons suggest another day. The Ordination may not take place during the Paschal Triduum, on Ash Wednesday, on any day in Holy Week, or on the Commemoration of All the Faithful Departed (All Souls’ Day).

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<sup>4</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 26.

<sup>5</sup> Hippolytus, *Traditio Apostolica*, 8.

**110.** Ordinatio fit intra Missarum sollemnia ritu stationali celebrata, et quidem, liturgia verbi absoluta, ante liturgiam eucharisticam.

Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ, Paschæ et diebus infra octavam Paschæ. Occurrentibus his diebus dicitur Missa de die cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis, quæ in Lectionario pro Missa rituali proponuntur.

Oratio universalis omittitur, quia litanie eius locum tenent.

**111.** Dicto Evangelio, Ecclesia localis ab Episcopo petit, ut candidatos ordinet. Presbyter ad hoc deputatus Episcopo interroganti coram populo notum facit dubitationes de candidatis deesse. Candidati coram Episcopo omnibusque fidelibus voluntatem exprimunt se munus suum, iuxta mentem Christi atque Ecclesiæ sub moderatione Episcopi, exercituros esse. In litiis omnes gratiam Dei pro candidatis implorant.

**112.** Per impositionem manuum Episcopi et Precem Ordinationis candidatis donum Spiritus Sancti pro munere presbyterorum confertur. Hæc autem verba ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Da, quæsumus, omnipotens Pater, in hos famulos tuos presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis; acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suæ conversationis insinuent ».

Una cum Episcopo presbyteri manus imponunt candidatis, ut cooptationem in presbyterium significant.

**113.** Immediate post Precem Ordinationis, Ordinati stola presbyterali et casula induuntur, quo eorum ministerium abhinc in liturgia peragendum exterius manifestetur.

Hoc ministerium per alia signa adhuc fusius explicatur: nam per unctionem manuum, peculiaris presbyterorum participatio in sacerdotio Christi significatur; per traditionem autem panis et vini in manus eorum, munus celebrationi Eucharistiæ præsidendi et Christum crucifixum sequendi indicatur.

Osculo Episcopus quodammodo sigillum ponit ad acceptionem suorum cooperatorum novorum in eorum ministerium; presbyteri osculo saluant Ordinatos ad commune ministerium in Ordine suo.

**110.** The Ordination is celebrated within the rites of a Stational Mass, between the Liturgy of the Word and the Liturgy of the Eucharist.

The Ritual Mass “For the Conferral of Holy Orders” may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, and on days within the Octave of Easter. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

The Universal Prayer (Prayer of the Faithful) is omitted, since the Litany takes its place.

**111.** After the Gospel reading, the local Church requests the Bishop to ordain the candidates. The Priest assigned to do this replies to the Bishop’s question by informing him, in the presence of the people, that there are no doubts concerning the candidates. The candidates, in the presence of the Bishop and all the faithful, express their resolve to carry out their office in accord with the mind of Christ and of the Church, under the direction of the Bishop. In the Litany all present plead for God’s grace for the candidates.

**112.** Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the priestly office is conferred on the candidates. The following words belong to the nature of the rite and are consequently required for the validity of the act: “Grant, we pray, almighty Father, to these your servants the dignity of the Priesthood; renew deep within them the Spirit of holiness; may they hold the office second in order, received from you, O God, and by the example of their manner of life may they inspire right conduct.”

Together with the Bishop, the Priests present lay hands on the candidates to signify incorporation into the Presbyterate.

**113.** Immediately after the prayer of Ordination, the newly ordained are vested with the priestly stole and chasuble, so that their ministry henceforth accomplished in the liturgy may be outwardly manifested.

This ministry is made more fully manifest through other signs: the anointing of the hands signifies the Priests’ own participation in the Priesthood of Christ; the handing on of bread and wine into their hands points to the office of presiding at the celebration of the Eucharist and of following Christ crucified.

With the fraternal kiss, the Bishop places a kind of seal on the admittance of his new co-workers into their ministry; with a fraternal kiss, the Priests welcome the newly ordained to the common ministry within their order.

**114.** In liturgia eucharistica Ordinati ministerium suum prima vice exercent, eam cum Episcopo aliisque membris presbyterii concelebrantes. Presbyteri modo Ordinati primum locum obtinent.

#### IV

##### DE IIS, QUÆ SUNT PARANDA

**115.** Præter ea quæ ad Missæ stationalis celebrationem necessaria sunt, parentur:

- a) Liber De Ordinatione;
- b) casulæ pro singulis ordinandis;
- c) gremiale linteum;
- d) sanctum chrisma;
- e) ea quæ ad manuum lotionem necessaria sunt sive pro Episcopo sive pro

Ordinatis.

**116.** Ordinatio de more fiat ad cathedram; si autem propter participationem fidelium opus est, paretur sedes pro Episcopo ante altare vel alio opportuniore loco.

Sedes pro ordinandis sic parentur, ut actio liturgica a fidelibus bene conspici queat.

**117.** Episcopus et presbyteri concelebrantes sacras vestes induunt quæ sibi respective ad Missæ celebrationem requiruntur.

Ordinandi sumunt amictum, albam, cingulum et stolam diaconalem.

Presbyteri, qui manus ordinandis imponunt et forte non concelebrent, sint stolis induti super albam aut vestem talarem cum superpelliceo.

Vestes sint coloris Missæ quæ celebratur, secus coloris albi, vel vestes festivæ seu nobiliores adhibeantur.

**114.** In the Liturgy of the Eucharist the newly ordained Priests exercise their ministry for the first time as they concelebrate the Eucharist with the Bishop and the other members of the Presbyterate. In this concelebration the newly ordained Priests take the first place.

#### IV

#### THE REQUISITES FOR THE CELEBRATION

**115.** In addition to what is needed for the celebration of a Stational Mass, there should be ready:

- a) *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
- b) a chasuble for each of those being ordained;
- c) a linen gremial;
- d) the holy Chrism;
- e) whatever is needed for the Bishop and for those ordained Priests to wash their hands.

**116.** The Ordination should usually take place at the cathedra; but if necessary for the participation of the faithful, a seat for the Bishop may be placed before the altar or at another, more suitable place.

Seats for those to be ordained should be so placed that the faithful have a clear view of the liturgical rites.

**117.** The Bishop and the concelebrating Priests wear the sacred vestments proper to them for the celebration of Mass.

Those to be ordained wear an amice, an alb, a cincture, and a Deacon's stole.

Any of the Priests who lay hands upon those to be ordained and will not be concelebrating are to wear a stole over an alb or over a surplice and cassock.

The vestments should be of the color proper to the Mass being celebrated, but white vestments or festive or more precious vestments may also be used.

## RITUS ORDINATIONIS PRESBYTERORUM

### Ritus initiales et Liturgia verbi

**118.** Omnibus rite dispositis, ordinatur processio per ecclesiam ad altare modo consueto. Diaconum librum Evangeliorum deferentem et alios diaconos, si adsint, sequuntur ordinandi, presbyteri concelebantes ac denique Episcopus et paulisper retro eum duo diaconi ei assistentes. Cum ad altare pervenerint, facta debita reverentia, omnes accedunt ad loca sibi assignata.

Interim canitur antiphona ad introitum cum suo psalmo vel alius cantus aptus.

**119.** Ritus initiales et liturgia verbi peraguntur more consueto usque ad Evangelium inclusive.

### Ordinatio

**120.** Deinde incipit Ordinatio presbyterorum.

Episcopus accedit, si opus est, ad sedem pro Ordinatione paratam, et fit præsentatio candidatorum.

#### Electio candidatorum

**121.** Ordinandi vocantur a diacono hoc modo:

Accedant qui ordinandi sunt presbyteri.

Et mox singulatim ab eodem nominantur; et unusquisque vocatus dicit:

Adsum,

et accedit ad Episcopum, cui reverentiam facit.

**122.** Omnibus coram Episcopo dispositis, presbyter ab Episcopo deputatus dicit:

Reverendissime Pater, postulat sancta Mater Ecclesia, ut hos fratres nostros ad onus presbyterii ordines.

Episcopus illum interrogat, dicens:

Scis illos dignos esse?



## THE RITE OF ORDINATION OF PRIESTS

### The Introductory Rites and the Liturgy of the Word

**118.** When everything has been properly arranged, the procession makes its way through the church to the altar in the usual way. A Deacon carrying the Book of the Gospels and other Deacons, if present, are followed by those to be ordained; then follow the concelebrating Priests, and, last, the Bishop with his two assisting Deacons slightly behind him. On arriving at the altar, after making the proper reverence, all go to their designated places.

Meanwhile, the Entrance Antiphon with its psalm or another appropriate liturgical song is sung.

**119.** The Introductory Rites and the Liturgy of the Word up to and including the Gospel take place in the usual way.

### The Ordination

**120.** Then, the Ordination of Priests begins.

The Bishop, if necessary, goes to the seat prepared for the Ordination, and the presentation of the candidates takes place.

#### THE ELECTION OF THE CANDIDATES

**121.** Those to be ordained are called by a Deacon in this way:

Let those who are to be ordained Priests come forward.

Then their names are called out individually by the Deacon, and when called each one says:

I am present.

Each candidate goes to the Bishop, to whom he makes a sign of reverence.

**122.** When the candidates are in their places before the Bishop, the Priest designated by the Bishop says:

Most reverend Father, holy Mother Church asks you to ordain these men, our brothers, to the responsibility of the Priesthood.

The Bishop asks him:

Do you know them to be worthy?

Ille respondet:

Ex interrogatione populi christiani et suffragio virorum ad quos pertinet testificor illos dignos esse inventos.

Episcopus:

Auxiliante Domino Deo, et Salvatore nostro Iesu Christo, eligimus hos fratres nostros in Ordinem presbyterii.

Omnes dicunt:

Deo gratias,

vel alio modo, iuxta Prænotanda generalia n. 11 statuto, electioni assentiunt.

## Homilia

**123.** Tunc Episcopus, omnibus sedentibus, homiliam habet, in qua, initium sumens e textu lectionum quæ in liturgia verbi lectæ sunt, populum atque electos de munere presbyterorum alloquitur. De tali munere autem loqui potest his vel similibus verbis:

Fratres dilectissimi, cum isti filii nostri, quos inter propinquos vel amicos habetis, mox ad Ordinem presbyterorum sint provehendi, attente perpendite ad quale in Ecclesia ministerium sint ascensuri.

Certe populus Dei sanctus totus regale sacerdotium in Christo efficitur. Attamen ipse magnus Sacerdos noster, Iesus Christus, discipulos quosdam elegit, qui in Ecclesia sacerdotali officio publice pro hominibus ipsius nomine fungerentur. Ipse enim, missus a Patre, Apostolos misit in mundum, ut per ipsos eorumque successores Episcopos, munus suum Magistri, Sacerdotis et Pastoris continenter perficeret. Ordinis autem Episcoporum presbyteri cooperatores constituuntur, qui cum eis munere sacerdotali coniuncti ad populi Dei servitium vocantur.

Isti fratres, re mature perpensa, ad sacerdotium in Ordine presbyterorum sunt ordinandi, ut Christo Magistro, Sacerdoti et Pastori inserviant, cuius ministerio corpus eius, id est Ecclesia, in populum Dei, in templum sanctum ædificatur et crescit.

He replies:

After inquiry among the Christian people and upon the recommendation of those concerned with their formation, I testify that they have been found worthy.

Bishop:

Relying on the help of the Lord God and of our Savior Jesus Christ, we choose these our brothers for the Order of the Priesthood.

All say:

Thanks be to God.

or they give their assent to the election in another way, according to what is established in no. 11 of the General Introduction.

### THE HOMILY

**123.** Then, while all are seated, the Bishop preaches the Homily, in which, taking his starting point from the text of the readings proclaimed in the Liturgy of the Word, he speaks to the people and the elect about the priestly office. He may speak about this office in these or similar words:

Dearly beloved: since these men, our sons and your relatives and friends, are soon to be advanced to the Order of Priests, consider carefully the nature of the ministerial rank in the Church to which they shall be raised.

Indeed, the entire holy People of God is made a royal priesthood in Christ.<sup>45</sup> Nevertheless, our great High Priest, Jesus Christ, chose certain of his disciples to exercise in his name, on behalf of the human race, a public priestly office in the Church; for Christ, who was sent from the Father, himself in turn sent the Apostles into the world, that through them and their successors, the Bishops, he might exercise without ceasing his own office of Teacher, Priest, and Shepherd. In addition, Priests are established as co-workers of the Order of Bishops with whom they are joined in the priestly office and with whom they are called to the service of the People of God.

Now that mature deliberation has taken place, these brothers are to be ordained to the Priesthood in the Order of the Presbyterate, that they may serve Christ the Teacher, Priest, and Shepherd. By the priestly ministry, his Body, that is the Church, is built up and grows into a holy temple, the People of God.

Christo summo et æterno Sacerdoti configurandi, sacerdotio Episcoporum coniungendi, in veros Novi Testamenti sacerdotes consecrabuntur ad Evangelium prædicandum, populum Dei pascendum cultumque divinum in dominico præsertim sacrificio celebrandum.

Vos autem, filii dilectissimi, ad Ordinem presbyterii provehendi, sacro docendi munere in Christo Magistro pro vestra parte fungemini. Verbum Dei omnibus dispensate, quod ipsi cum gaudio accepistis. In lege Domini meditantes, videte ut quod legeritis credatis, quod credideritis doceatis, quod docueritis imitemini.

Sit ergo doctrina vestra pabulum populo Dei, sit odor vitæ vestræ delectamentum Christi fidelibus, ut verbo et exemplo ædificetis domum, id est Ecclesiam Dei.

Munere item sanctificandi in Christo fungemini. Ministerio enim vestro sacrificium spirituale fidelium perficietur, Christi sacrificio coniunctum, quod una cum iis per manus vestras super altare incruenter in celebratione mysteriorum offeretur. Agnoscite ergo quod agitis, imitamini quod tractatis, quatenus mortis et resurrectionis Domini mysterium celebrantes, membra vestra a vitiis omnibus mortificare et in novitate vitæ ambulare studeatis.

Baptismo homines Dei populo aggregantes, Pænitiæ sacramento peccata in nomine Christi et Ecclesiæ dimittentes, oleo sancto infirmos sublevantes, ritus sacros celebrantes, laudes cum gratiarum actione et precibus per horas diei offerentes non tantum pro populo Dei, sed et pro mundo universo, mementote vos ex hominibus esse assumptos et pro hominibus constitutos in iis quæ sunt ad Deum. Munus ergo Christi Sacerdotis perenni gaudio in vera caritate explete, non quæ vestra sunt, sed quæ Iesu Christi quærentes.

Munere denique Christi Capitis et Pastoris pro vestra parte fungentes, filii carissimi, Episcopo iuncti et subditi, fideles in unam familiam adunare studete, ut eos per Christum in Spiritu Sancto ad Deum Patrem adducere valeatis. Boni Pastoris exemplum ante oculos semper habete, qui non venit ministrari, sed ministrare, quique venit quærere et salvum facere quod perierat.

These men are to be configured to Christ the eternal High Priest and joined to the Priesthood of the Bishops; they will be consecrated as true Priests of the New Testament, in order to preach the Gospel, shepherd God's people, and celebrate divine worship,<sup>46</sup> especially in the Lord's Sacrifice.

And now, beloved sons, you will be raised to the Order of the Priesthood, and for your part, you will exercise in Christ the Teacher the sacred office of teaching. Impart to everyone the Word of God that you yourselves have received with joy. Meditating on the law of the Lord, see that you believe what you read, teach what you believe, and practice what you teach.<sup>47</sup>

And so, let your teaching be nourishment for the People of God, and let the holiness of your life be a pleasing fragrance for Christ's faithful,<sup>48</sup> so that you may build up by word and example that house which is the Church of God.<sup>49</sup>

You will also exercise in Christ the office of sanctifying; for by your ministry the spiritual sacrifice of the faithful will be made perfect.<sup>50</sup> in the celebration of the mysteries, it is united to the Sacrifice of Christ, which is offered through your hands and in union with them, in an unbloody manner on the altar.<sup>51</sup> Understand, therefore, what you do, and imitate what you celebrate; as celebrants of the mystery of the Lord's Death and Resurrection, may you strive to put to death whatever is sinful within you and to walk in newness of life.<sup>52</sup>

Remember, when you gather men and women into the People of God through Baptism and, in the name of Christ and the Church, forgive sins in the Sacrament of Penance,<sup>53</sup> when you comfort the sick with holy oil and celebrate the sacred rites,<sup>54</sup> when you offer praise and thanksgiving through the hours of the day<sup>55</sup> and pray not only for the People of God but for the whole world: always remember that you have been taken from among men and appointed on their behalf in those things that pertain to God.<sup>56</sup> Fulfill, therefore, the ministry of Christ the Priest with abiding joy and genuine love. Seek not your own concerns but those of Jesus Christ.<sup>57</sup>

Finally, dear sons, united with your Bishop and subject to him, fulfill the office of Christ, Head and Shepherd to the best of your ability.<sup>58</sup> Strive to gather the faithful together into one family, so that you may lead them to God the Father, through Christ, and in the Holy Spirit. Keep always before your eyes the example of the Good Shepherd, who did not come to be served but to serve and who came to seek and to save what was lost.<sup>59</sup>

### Promissio electorum

**124.** Post homiliam electi soli surgunt et stant coram Episcopo, qui eos, una simul, interrogat his verbis:

Filii carissimi, priusquam ad Ordinem presbyterii accedatis, vos oportet coram populo propositum de suscipiendo munere profiteri.

Vultis munus sacerdotii in gradu presbyterorum ut probi Episcoporum Ordinis cooperatores, in pascendo grege dominico, duce Spiritu Sancto, indesinenter explere?

Electi omnes simul respondent:

Volo.

Episcopus:

Vultis ministerium verbi, in prædicatione Evangelii et expositione fidei catholicæ, digne et sapienter explere?

Electi:

Volo.

Episcopus:

Vultis mysteria Christi ad laudem Dei et sanctificationem populi christiani, secundum Ecclesiæ traditionem, præsertim in Eucharistiæ sacrificio et sacramento reconciliationis, pie et fideliter celebrare?

Electi:

Volo.

Episcopus:

Vultis nobiscum misericordiam divinam pro populo vobis commisso implorare orandi mandato indesinenter instantes?

Electi:

Volo.

Episcopus:

Vultis Christo summo Sacerdoti, qui seipsum pro nobis hostiam puram obtulit Patri, arctius in dies coniungi et cum eo vos ipsos, pro salute hominum, Deo consecrare?

### THE PROMISE OF THE ELECT

**124.** After the Homily, the elect alone rise and stand before the Bishop, who questions all of them together in these words:

Dear sons, before you proceed to the Order of the Priesthood, you must declare before the people your resolve to undertake this office.

Do you resolve to discharge unfailingly, with the guidance of the Holy Spirit, the office of the Priesthood in the presbyteral rank, as trustworthy co-workers with the Order of Bishops, in feeding the Lord's flock?

Together, all the elect reply:

I do.

Bishop:

Do you resolve to carry out the ministry of the word worthily and wisely, in the preaching of the Gospel and the teaching of the Catholic faith?

Elect:

I do.

Bishop:

Do you resolve to celebrate the mysteries of Christ reverently and faithfully according to the tradition of the Church, especially in the Sacrifice of the Eucharist and the Sacrament of Reconciliation, for the praise of God and the sanctification of the Christian people?

Elect:

I do.

Bishop:

Do you resolve to implore with us the mercy of God for the people entrusted to you, with zeal for the commandment to pray without ceasing?

Elect:

I do.

Bishop:

Do you resolve to be united more closely each day to Christ the High Priest, who offered himself for us to the Father as a pure sacrifice, and with him to consecrate yourselves to God for the salvation of all?

Electi:

Volo, Deo auxiliante.

**125.** Deinde unusquisque electorum accedit ad Episcopum et, coram eo genuflexus, ponit manus suas iunctas inter manus Episcopi, nisi iuxta Prænotanda generalia n. 11 aliter statutum est.

Episcopus interrogat electum, dicens, si eius est Ordinarius:

Promittis mihi et successoribus meis reverentiam et obœdientiam?

Electus:

Promitto.

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Si vero Episcopus non est eius Ordinarius, dicit:

Promittis Ordinario tuo reverentiam et obœdientiam?

Electus:

Promitto.

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Si vero electus est religiosus, Episcopus dicit:

Promittis Episcopo diœcesano necnon legitimo Superiori tuo reverentiam et obœdientiam?

Electus:

Promitto.

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Episcopus semper concludit:

Qui cœpit in te opus bonum, Deus, ipse perficiat.

### Supplicatio litanica

**126.** Deinde omnes surgunt. Episcopus, deposita mitra, stans, manibus iunctis, versus ad populum dicit invitatorium:

Oremus, dilectissimi, Deum Patrem omnipotentem,  
ut super hos famulos suos,  
quos in presbyterii munus elegit,  
cælestia dona multiplicet.



Elect:

I do, with the help of God.

**125.** Then each one of the elect goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop, unless something else has been established in accordance with no. 11 of the General Introduction.

If the Bishop is the elect's own Ordinary, he asks:

Do you promise respect and obedience to me and my successors?

Elect:

I do.

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If, however, the Bishop is not the elect's Ordinary, he says:

Do you promise respect and obedience to your Ordinary?

Elect:

I do.

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But if the elect is a religious, the Bishop says:

Do you promise respect and obedience to the Diocesan Bishop and to your legitimate Superior?

Elect:

I do.

---

The Bishop always concludes:

May God who has begun the good work in you bring it to completion.

#### THE LITANY OF SUPPLICATION

**126.** Then all rise. With his miter put aside, the Bishop standing, with hands joined, faces the people and invites them to pray:

Let us pray, dearly beloved, to God the almighty Father,  
that he pour forth heavenly gifts in abundance on these his servants,  
whom he has chosen for the office of the Priesthood.

**127.** Tunc electi procumbunt et canuntur litaniae, omnibus respondentibus; quod diebus dominicis necnon tempore paschali fit omnibus stantibus, ceteris autem diebus flexis genibus. Quo in casu diaconus admonet:

Flectamus genua.

In litiis addi possunt suis locis aliqua nomina Sanctorum, ex. gr. Patroni, Titularis ecclesiae, Fundatoris, Patroni eorum qui Ordinationem recipiunt, aut aliquae invocationes magis aptae singulis circumstantiis.

Sanctorum cognomina, inter parentheses posita, opportune omittuntur, quando litaniae latina lingua canuntur.

Kyrie, eleison.  
Christe, eleison.  
Kyrie, eleison.

Kyrie, eleison.  
Christe, eleison.  
Kyrie, eleison.

Sancta Maria, Mater Dei,  
Sancte Michael,  
Sancti Angeli Dei,  
Sancte Ioannes Baptista,  
Sancte Ioseph,  
Sancte Petre et Paule,  
Sancte Andrea,  
Sancte Ioannes,  
Sancta Maria Magdalena,  
Sancte Stephane,  
Sancte Ignati Antiochene,  
Sancte Laurenti,  
Sanctae Perpetua et Felicitas,  
Sancta Agnes,  
Sancte Gregori,  
Sancte Augustine,  
Sancte Athanasi,  
Sancte Basili,  
Sancte Martine,  
Sancte Benedicte,  
Sancti Francisce et Dominice,  
Sancte Francisce (Xavier),  
Sancte Ioannes Maria (Vianney),  
Sancta Catharina (Senensis),  
Sancta Teresia a Iesu,  
Omnes Sancti et Sanctae Dei,  
Propitius esto,  
Ab omni malo,

ora pro nobis.  
ora pro nobis.  
orate pro nobis.  
ora pro nobis.  
ora pro nobis.  
orate pro nobis.  
ora pro nobis.  
ora pro nobis.  
ora pro nobis.  
ora pro nobis.  
orate pro nobis.  
ora pro nobis.  
ora pro nobis.  
ora pro nobis.  
ora pro nobis.  
orate pro nobis.  
ora pro nobis.  
ora pro nobis.  
ora pro nobis.  
orate pro nobis.  
ora pro nobis.  
ora pro nobis.  
orate pro nobis.  
ora pro nobis.  
ora pro nobis.  
orate pro nobis.

libera nos, Domine.  
libera nos, Domine.



Ab omni peccato,	libera nos, Domine.
A morte perpetua,	libera nos, Domine.
Per incarnationem tuam,	libera nos, Domine.
Per mortem et resurrectionem tuam,	libera nos, Domine.
Per effusionem Spiritus Sancti,	libera nos, Domine.
Peccatores,	te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere et conservare digneris,	te rogamus, audi nos.
Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,	te rogamus, audi nos.
Ut hos electos (hunc electum) benedicere digneris,	te rogamus, audi nos.
Ut hos electos (hunc electum) benedicere et sanctificare digneris,	te rogamus, audi nos.
Ut hos electos (hunc electum) benedicere et sanctificare et consecrare digneris,	te rogamus, audi nos.
Ut cunctis populis pacem et veram concordiam donare digneris,	te rogamus, audi nos.
Ut omnibus in tribulatione versantibus misericordiam tuam largiri digneris,	te rogamus, audi nos.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	te rogamus, audi nos.
Iesu, Fili Dei vivi,	te rogamus, audi nos.
Christe, audi nos.	Christe, audi nos.
Christe, exaudi nos.	Christe, exaudi nos.

**128.** Litaniarum cantu expleto, Episcopus stans, manibus extensis, dicit:

Exaudi nos, quæsumus, Domine Deus noster,  
ut super hos famulos tuos benedictionem Sancti Spiritus  
et gratiæ sacerdotalis effunde virtutem:  
ut, quos tuæ pietatis aspectibus offerimus consecrandos,  
perpetua muneris tui largitate prosequaris.  
Per Christum Dominum nostrum.

Omnes:

Amen.

Diaconus si casus fert, admonet:

Levate.

Et omnes surgunt.

From every sin	Lord, deliver us, we pray
From everlasting death	Lord, deliver us, we pray
By your Incarnation	Lord, deliver us, we pray
By your Death and Resurrection	Lord, deliver us, we pray
By the outpouring of the Holy Spirit	Lord, deliver us, we pray
Be merciful to us sinners	Lord, we ask you, hear our prayer
Govern and protect your holy Church	Lord, we ask you, hear our prayer
Keep the pope and all the ordained	
in faithful service to your Church	Lord, we ask you, hear our prayer
Bless these chosen men	
(this chosen man)	Lord, we ask you, hear our prayer
Bless and sanctify these chosen men	
(this chosen man)	Lord, we ask you, hear our prayer
Bless, sanctify, and consecrate these	
chosen men (this chosen man)	Lord, we ask you, hear our prayer
Bring all peoples together in peace	
and true harmony	Lord, we ask you, hear our prayer
Comfort all the troubled and afflicted	
with your mercy	Lord, we ask you, hear our prayer
Strengthen all of us and keep us	
in your holy service	Lord, we ask you, hear our prayer
Jesus, Son of the living God	Lord, we ask you, hear our prayer
Christ, hear us	Christ, hear us
Christ, graciously hear us	Christ, graciously hear us

**128.** After the singing of the Litany, the Bishop standing, with hands extended, sings or says:

Hear us, we pray, O Lord our God,  
and pour out upon these your servants  
the blessing of the Holy Spirit and the power of priestly grace,  
that you may surround with your rich and unfailing gifts  
those whom we present to your fatherly care for consecration.  
Through Christ our Lord.

All:

Amen.

Deacon (if the people are kneeling):

Let us stand.

All rise.

### Impositio manuum et Prex Ordinationis

**129.** Electi surgunt; unusquisque eorum accedit ad Episcopum stantem ante sedem cum mitra et coram eo genua flectit.

**130.** Episcopus singulis electis imponit manus super caput, nihil dicens.

Postquam Episcopus manus imposuerit, omnes presbyteri adstantes, stolis induti, singulis electis manus imponunt, nihil dicentes.

Post impositionem autem manuum presbyteri circa Episcopum manent usquedum Prex Ordinationis finiatur, ita tamen ut actio a fidelibus bene conspici queat.

**131.** Electis ante ipsum genuflexis, Episcopus, dimissa mitra, dicit, extensis manibus, Prex Ordinationis:

Adesto, Domine, sancte Pater,  
omnipotens æterne Deus,  
humanæ dignitatis auctor  
et distributor omnium gratiarum,  
per quem proficiunt universa,  
per quem cuncta firmantur,  
qui ad efformandum populum sacerdotalem  
ministros Christi Filii tui,  
virtute Spiritus Sancti,  
in eodem diversis ordinibus disponis.

Iam in priore Testamento  
officia sacramentis mysticis instituta creverunt:  
ut cum Moysen et Aaron  
regendo et sanctificando populo præfecisses,  
ad eorum societatis et operis adiumentum  
sequentis ordinis et dignitatis viros eligeres.

Sic in eremo,  
per septuaginta virorum prudentium mentes  
Moysi spiritum propagasti;  
quibus ille adiutoribus usus  
populum tuum facilius gubernavit.

Sic in filios Aaron  
paternæ plenitudinis abundantiam transfudisti,  
ut ad sacrificia tabernaculi,  
quæ umbra erant futurorum bonorum,  
meritum sufficeret secundum Legem sacerdotum.

## THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION

**129.** The elect rise; one by one they go to the Bishop, who is standing at his chair with the miter on, and kneel before him.

**130.** The Bishop lays his hands upon the head of each of the elect, without saying anything.

After the Bishop has laid on hands, all the Priests present, wearing stoles, lay hands on each of the elect, without saying anything.

After the laying on of hands, however, the Priests remain alongside the Bishop until the end of the Prayer of Ordination, but in such a way that the action may be seen clearly by the faithful.

**131.** With the elect kneeling before him, the Bishop, putting aside his miter, with hands extended, sings or says the Prayer of Ordination:

Draw near, Lord, Holy Father,  
almighty and eternal God,  
author of human dignity and bestower of all graces,  
through whom everything progresses,  
through whom everything is made firm,  
who, by the power of the Holy Spirit,  
in order to form a priestly people,  
establish among them ministers of Christ your Son in various orders.

Already in the earlier covenant  
there arose offices instituted by mystical rites:  
so that when you had set Moses and Aaron over your people  
to govern and sanctify them,  
you chose men next in order and dignity  
to join them and assist them in their work.<sup>60</sup>

Thus in the desert,  
you instilled the spirit of Moses  
in the minds of seventy wise men;  
with them as helpers  
he more easily governed your people.

So too, over the sons of Aaron<sup>61</sup>  
you poured an abundant share of their father's fullness,  
that the number of priests prescribed by the Law  
might be sufficient for the sacrifices of the tabernacle,  
which were a shadow of the good things to come.<sup>62</sup>

Novissime vero, Pater sancte,  
Filiū tuū in mundum misisti,  
Apostolum et Pontificem confessionis nostræ Iesum.

Ipse tibi per Spiritum Sanctum  
semetipsum obtulit immaculatum,  
et Apostolos suos, sanctificatos in veritate,  
missionis suæ participes effecit;  
quibus comites addidisti  
ad opus salutis per totum mundum  
nuntiandum atque exercendum.  
Nunc etiam infirmitati nostræ, Domine, quæsumus,  
hos adiutores largire  
quibus in apostolico sacerdotio fungendo indigemus.

Da, quæsumus, omnipotens Pater,  
in hos famulos tuos presbyterii dignitatem;  
innova in visceribus eorum  
Spiritus sanctitatis;  
acceptum a te, Deus,  
secundi meriti munus obtineant,  
censuramque morum  
exemplo suæ conversationis insinuent.

Sint probi cooperatores Ordinis nostri,  
ut verba Evangelii,  
eorum prædicatione  
in cordibus hominum,  
Sancti Spiritus gratia, fructificent  
et usque ad extremum terræ perveniant.

Sint nobiscum  
fideles dispensatores mysteriorum tuorum,  
ut populus tuus  
per lavacrum regenerationis innovetur  
et de altari tuo reficiatur,  
utque reconcilientur peccatores  
et sublevantur infirmi.



But in these last days, holy Father,  
you sent your Son into the world,<sup>63</sup>  
Jesus, the Apostle and High Priest of our confession.<sup>64</sup>

Through the Holy Spirit,  
he offered himself unblemished to you<sup>65</sup>  
and made his Apostles, who were consecrated in the truth,<sup>66</sup>  
sharers in his mission;  
to them you added companions  
to proclaim and carry out the work of salvation  
through all the world.

Now, we pray, O Lord,  
provide also for our weakness  
these helpers whom we need  
for the exercise of the Apostolic Priesthood.

Grant, we pray, almighty Father,  
to these your servants  
the dignity of the Priesthood;  
renew deep within them the Spirit of holiness;  
may they hold the office second in order, received from you, O God,<sup>67</sup>  
and by the example of their manner of life<sup>68</sup>  
may they inspire right conduct.

May they be trustworthy co-workers with our Order,  
so that by their preaching  
and through the grace of the Holy Spirit,  
the words of the Gospel may bear fruit in human hearts<sup>69</sup>  
and reach even to the ends of the earth.

Together with us,  
may they be faithful stewards of your mysteries,<sup>70</sup>  
so that your people may be renewed  
through the cleansing waters of rebirth<sup>71</sup>  
and refreshed from your altar,  
so that sinners may be reconciled  
and the sick raised up.

Sint nobis iuncti, Domine,  
ad tuam deprecandam misericordiam  
pro populo ipsis commisso  
atque pro universo mundo.

Sic nationum plenitudo, in Christo congregata,  
in unum populum tuum,  
in Regno tuo consummandum,  
convertatur.

Per Dominum nostrum Iesum Christum, Filium tuum,  
qui tecum vivit et regnat  
in unitate Spiritus Sancti, Deus,  
per omnia sæcula sæculorum.

Omnes:

Amen.

Unctio manuum et traditio panis et vini

**132.** Finita Prece Ordinationis, omnes sedent. Episcopus accipit mitram. Ordinati surgunt. Presbyteri adstantes revertuntur ad sua loca; aliqui tamen ex illis unicuique Ordinato disponunt stolam more presbyterali et eum induunt casula.

**133.** Postea Episcopus assumit gremiale linteum et, populo pro opportunitate commonefacto, inungit sacro chrismate palmas manuum uniuscuiusque Ordinati ante se genuflexi, dicens:

Dominus Iesus Christus,  
quem Pater unxit Spiritu Sancto et virtute,  
te custodiat  
ad populum christianum sanctificandum  
et ad sacrificium Deo offerendum.

Deinde Episcopus et Ordinati manus lavant.

**134.** Dum Ordinati induuntur stola et casula, et dum Episcopus illis manus inungit, canitur antiphona:

Sacerdos in æternum \* Christus Dominus secundum ordinem Melchisedech,  
panem et vinum obtulit.  
T.P. + obtulit, alleluia. E u o u a e.

May they be joined to us, Lord,  
in imploring your mercy  
for the people entrusted to them and for the whole world.

Thus, may the full number of the nations,  
gathered together in Christ,  
become your one people,<sup>72</sup>  
brought to perfection in your Kingdom.

Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

All:

Amen.

#### THE ANOINTING OF HANDS AND THE HANDING ON OF BREAD AND WINE

**132.** After the Prayer of Ordination, all sit. The Bishop receives the miter. The newly ordained rise. The Priests standing near the Bishop return to their places, but some of them arrange the stole of each of the newly ordained in the manner proper to Priests and vest each with a chasuble.

**133.** Next, the Bishop puts on a linen gremial and, if appropriate, he instructs the people. Then he anoints with sacred Chrism the palms of each of the newly ordained as he kneels before him, saying:

May the Lord Jesus Christ,  
whom the Father anointed with the Holy Spirit and power,<sup>73</sup>  
guard and preserve you,  
that you may sanctify the Christian people  
and offer sacrifice to God.

Then, the Bishop and the newly ordained wash their hands.

**134.** While the newly ordained are vested with stole and chasuble, and while the Bishop anoints their hands, the following antiphon is sung with Psalm 109 (110).

Christ the Lord, a Priest for ever according to the order of Melchizedek,  
offered bread and wine.<sup>74</sup>

Easter season:

... offered bread and wine, alleluia.

cum Psalmo 109 (110), vel alius aptus cantus eiusdem generis qui conveniat antiphonæ, præsertim quando Psalmus 109 (110) tamquam psalmus responsorius in liturgia verbi adhibitus fuerit.

### Psalmus 109 (110), 1-5. 7

Non dicitur Gloria Patri. Psalmus tamen abrumpitur et repetitur antiphona, cum omnes Ordinati manuum unctionem receperunt.

**135.** Deinde fideles panem super patenam et calicem, vino et aqua in eum inmissis, pro Missæ celebratione afferunt. Diaconus ea recipit et affert Episcopo, qui ipsa unicuique Ordinato, ante se genuflexo, in manus tradit, dicens:

Accipe oblationem plebis sanctæ  
Deo offerendam.  
Agnosce quod ages,  
imitare quod tractabis,  
et vitam tuam mysterio dominicæ crucis conforma.

**136.** Demum Episcopus singulis Ordinatis dat osculum, dicens:  
Pax tibi.

Ordinatus respondet:  
Et cum spiritu tuo.

Similiter faciunt omnes vel saltem nonnulli presbyteri præsentés.

**137.** Interim cani potest responsorium:

[VIII] Iam non dicam \* vos servos, sed amicos meos, quia omnia cognovistis, quæ operatus sum in medio vestri, (alleluia).

\*Accipite Spiritum Sanctum in vobis Paraclitum, + Ille est quem Pater mittet vobis, (alleluia).

Temp. Quadr. + vobis. Vos amici mei estis, si feceritis quæ ego præcipio vobis.

\* Accipite

V. Gloria Patri, et Filio, et Spiritui Sancto.

+ Ille est.

Or, another appropriate liturgical song with a similar theme to the antiphon may be sung, especially when Psalm 109 (110) has been used as the Responsorial Psalm in the Liturgy of the Word.

Psalm 109 (110): 1-5, 7

At this point a version of Psalm 109 (110): 1-5, 7 approved for liturgical use by the Conference of Bishops is to be given in full. The antiphon [an ICEL translation given above] is repeated after verses 1, 3, 4, and 7.

The Gloria Patri is not said. The psalm is interrupted, however, and the antiphon repeated after the hands of all the newly ordained have been anointed.

**135.** Next, some of the faithful bring a paten holding the bread and a chalice containing the wine mixed with water for the celebration of Mass. A Deacon receives them and brings them to the Bishop. Each of the newly ordained kneels before the Bishop, who places the paten and chalice into his hands, while saying to each one:

Receive the oblation of the holy people to be offered to God.  
Understand what you will do,  
imitate what you will handle,  
and conform your life to the mystery of the Lord's Cross.

**136.** Lastly, the Bishop gives each of the newly ordained the fraternal kiss, saying:  
Peace be with you.

The newly ordained replies:  
And with your spirit.

Likewise, all the Priests present, or at least some of them, give the fraternal kiss to the newly ordained.

**137.** Meanwhile, the following responsory may be sung.

I call you servants no longer, but my friends, because you know all that I have done in your midst, (alleluia).

\* Receive the Holy Spirit, as an Advocate among you.

+ He is the One the Father will send you, (alleluia).<sup>75</sup>

**Lent:** ... + send you. You are my friends, if you do what I command you.

\* Receive the Holy Spirit...

**V.** Glory be to the Father, and to the Son, and to the Holy Spirit,

+ He is the One ...

Vel antiphona:

[I] Vos amici mei estis, \* si feceritis quæ præcipio vobis, dicit Dominus.

T. P. Alleluia. E u o u a e.

cum Psalmo 99 (100), vel alius aptus cantus eiusdem generis qui conveniat responsorio vel antiphonæ, præsertim quando Psalmus 99 (100) tamquam psalmus responsorius in liturgia verbi adhibitus fuerit.

### Psalmus 99 (100)

Non dicitur Gloria Patri. Psalmus tamen abrumpitur et repetitur antiphona, cum Episcopos et presbyteri osculum pacis Ordinatis dederunt.

**138.** Missa prosequitur more solito. Symbolum dicitur secundum rubricas; oratio universalis omittitur.

## Liturgia eucharistica

**139.** Liturgia eucharistica concelebratur more solito; attamen omittitur præparatio calicis.

**140.** In Prece eucharistica, Episcopus vel unus ex presbyteris concelebrantibus mentionem presbyterorum modo ordinatorum facit secundum has formulas:

a) In Prece eucharistica I, Episcopus dicit Hanc igitur proprium:  
Hanc igitur oblationem servitutis nostræ,  
sed et cunctæ familiæ tuæ,  
quam tibi offerimus etiam pro famulis tuis,  
quos ad presbyteratus Ordinem promovere dignatus es,  
quæsumus, Domine, ut placatus accipias,  
et propitius in eis tua dona custodias,  
ut, quod divino munere consecuti sunt,  
divinis effectibus exsequantur.  
(Per Christum Dominum nostrum. Amen.)

Or the following antiphon may be sung with Psalm 99 (100).

You are my friends, says the Lord,

\* if you do what I command you.

Easter Time: Alleluia.

Or, another appropriate liturgical song with a similar theme to the responsory or the antiphon may be sung, especially when Psalm 99 (100) has been used as the Responsorial Psalm in the Liturgy of the Word.

### Psalm 99 (100)

At this point a version of Psalm 99 (100) approved for liturgical use by the Conference of Bishops is to be given in full. The antiphon [an ICEL translation given above] is repeated after verses 2, 4, and 5.

The Gloria Patri is not said. The psalm is interrupted, however, and the antiphon repeated after the Bishop and Priests have given the fraternal kiss to the newly ordained.

**138.** The Mass continues in the usual way. The Profession of Faith is said when required by the rubrics; the Universal Prayer is omitted.

## The Liturgy of the Eucharist

**139.** The Liturgy of the Eucharist is concelebrated in the usual way; however, the preparation of the chalice is omitted.

**140.** In the Eucharistic Prayer mention of the newly ordained Priests is made by the Bishop or by one of the concelebrating Priests according to the following formulas.<sup>76</sup>

a) In Eucharistic Prayer I, the Bishop says the proper form of Hanc igitur (Therefore, Lord, we pray):

**RM** Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
also for these your servants,  
whom you have been pleased to raise to the Order of Priesthood;  
and in your mercy, keep safe your gifts in them,  
so that what they have received by divine commission  
they may fulfill by divine assistance.  
(Through Christ our Lord. Amen.)

b) In intercessionibus Precis eucharisticæ II, post verba ... congregemur in unum dicitur:

Recordare, Domine, Ecclesiæ tuæ toto orbe diffusæ,  
ut eam in caritate perficias  
una cum Papa nostro N. et Episcopo nostro N.:  
Recordare quoque istorum famulorum tuorum,  
quos hodie presbyteros Ecclesiæ providere voluisti,  
et universi cleri.  
Memento etiam fratrum nostrorum ...

c) In intercessionibus Precis eucharisticæ III, post verba ... ad totius mundi pacem atque salutem dicitur:

Ecclesiam tuam, peregrinantem in terra,  
in fide et caritate firmare digneris  
cum famulo tuo Papa nostro N. et Episcopo nostro N.,  
cum episcopali Ordine et his famulis tuis,  
qui hodie presbyteri Ecclesiæ ordinati sunt,  
et universo clero,  
et omni populo acquisitionis tuæ.  
Votis huius familiæ ...

d) In intercessionibus Precis eucharisticæ IV, post verba ... ad laudem gloriæ tuæ dicitur:

Nunc ergo, Domine, omnium recordare,  
pro quibus tibi hanc oblationem offerimus:  
in primis famuli tui, Papæ nostri N.,  
Episcopi nostri N.,  
et Episcoporum Ordinis universi,  
et istorum famulorum tuorum,  
quos hodie ad populi tui servitium presbyterale  
eligere dignatus es,  
sed et totius cleri;  
recordare quoque offerentium  
et circumstantium,  
et cuncti populi tui,  
et omnium, qui te quærunt corde sincero.  
Memento etiam illorum ...



b) In the intercessions of Eucharistic Prayer II, after the words ... we may be gathered into one by the Holy Spirit, the following is said:

**RM** Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with **N.** our Pope  
and **N.** our Bishop.  
Be mindful also of these your servants,  
whom you have willed to provide today as Priests for the Church,  
and all the clergy.  
Remember also our brothers and sisters . . .

c) In the intercessions of Eucharistic Prayer III, after the words, ... advance the peace and salvation of all the world, the following is said:

**RM** Be pleased to confirm in faith and charity  
your pilgrim Church on earth,  
with your servant **N.** our Pope  
and **N.** our Bishop,  
with the Order of Bishops,  
these your servants,  
who have been ordained today as Priests for the Church,  
all the clergy,  
and the entire people you have gained for your own.  
Listen graciously to the prayers of this family . . .

d) In the intercessions of Eucharistic Prayer IV, after the words ... to the praise of your glory, the following is said:

**RM** Therefore, Lord, remember now  
all for whom we offer this sacrifice:  
especially your servant **N.** our Pope,  
and **N.** our Bishop,  
with the whole Order of Bishops,  
these your servants,  
whom today you have been pleased to choose  
for the priestly service of your people,  
and all the clergy.  
Be mindful also of those who take part in this offering,  
those gathered here before you,  
your entire people,  
and all who seek you with a sincere heart.  
Remember also  
those who have died in the peace of your Christ . . .

**141.** Parentes et propinqui Ordinatorum Communionem sub utraque specie recipere possunt.

**142.** Distributione Communionis expleta, cani potest cantus gratiarum actionis. Cantum sequitur oratio post Communionem.

### **Ritus conclusionis**

**143.** Loco benedictionis consuetæ dici potest benedictio quæ sequitur. Diaconus dicere potest invitatorium:

Inclinate vos ad benedictionem,  
vel aliis verbis expressum.

Deinde Episcopus, manibus super Ordinatos et populum extensis, profert benedictionem:

Deus, Ecclesiæ institutor et rector,  
sua vos constanter tueatur gratia,  
ut presbyterii munera fidei animo persolvatis.

Omnes:

Amen.

Episcopus:

Ipse divinæ vos faciat caritatis et veritatis  
in mundo servos et testes,  
atque reconciliationis ministros fideles.

Omnes:

Amen.

Episcopus:

Et vos faciat veros pastores,  
qui fidelibus tribuant panem vivum et verbum vitæ,  
ut magis crescant in unitate corporis Christi.

Omnes:

Amen.

Episcopus:

Et vos omnes, qui hic simul adestis,  
benedicat omnipotens Deus,  
Pater, ✠ et Filius, ✠ et Spiritus ✠ Sanctus.

Omnes:

Amen.

**144.** Data benedictione et populo a diacono dimisso, fit processio ad secretarium more consueto.

**141.** The parents and relatives of the newly ordained may receive Communion under both kinds.

**142.** After the distribution of Communion, a liturgical song of thanksgiving may be sung. The prayer after Communion follows the liturgical song.

### The Concluding Rites

**143.** In place of the usual blessing, the following blessing may be used. A Deacon may say the invitation:

**RM** Bow down for the blessing.<sup>77</sup>

Then, the Bishop, with hands extended over the newly ordained and the people, sings or says the blessing:<sup>78</sup>

**RM** May God, who founded the Church and guides her still,  
protect you constantly with his grace,  
that you may faithfully discharge the duties of the Priesthood.

All:

Amen.

Bishop:

May he make you servants and witnesses in the world  
to divine charity and truth  
and faithful ministers of reconciliation.

All:

Amen.

Bishop:

And may he make you true shepherds  
to provide the living Bread and word of life to the faithful,  
that they may continue to grow in the unity of the Body of Christ.

All:

Amen.

Bishop:

And may almighty God bless all of you, who are gathered here,  
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All:

Amen.

**144.** After the blessing and the dismissal of the people by a Deacon, the procession to the vesting room takes place in the usual way.

RITUS ORDINATIONIS PRESBYTERORUM  
UNI TANTUM CONFERENDÆ

**145.** Quæ supra in Prænotandis, nn. 107-117 exponuntur valent etiam de Ritu Ordinationis presbyterorum uni tantum conferendæ.

**Ritus initiales et Liturgia verbi**

**146.**

**147.**

**Ordinatio**

**148.**

Electio candidati

**149.**

**150.** Ordinando coram Episcopo stante, presbyter ab Episcopo deputatus dicit:

Homilia

**151.**

Promissio electi

**152.**

**153.**

## **THE RITE OF ORDINATION OF PRIESTS CONFERRED ON ONLY ONE INDIVIDUAL**

**145.** Whatever is laid down in nos. 107-117 of the Introduction likewise applies to the “Rite of Ordination of Priests Conferred on Only One Individual.”

### **The Introductory Rites and the Liturgy of the Word**

**146.**  
(no. 146 ≈ no. 118)

**147.**  
(no. 147 = no. 119)

### **The Ordination**

**148.**  
(no. 148 ≈ no. 120)

### **THE ELECTION OF THE CANDIDATES**

**149.**  
(no. 149 ≈ no. 121)

**150.** When the candidate is in his place before the Bishop, the Priest designated by the Bishop says:  
(no. 150 ≈ no. 122)

### **THE HOMILY**

**151.**  
(no. 151 ≈ no. 123)

### **THE PROMISE OF THE ELECT**

**152.**  
(no. 152 ≈ no. 124)

**153.**  
(no. 153 ≈ no. 125)

### Supplicatio litanica

**154.**

**155.** Tunc electus procumbit et canuntur litaniae, omnibus respondentibus; quod diebus dominicis necnon tempore paschali fit omnibus stantibus, ceteris autem diebus flexis genibus. Quo in casu diaconus admonet:

**156.**

### Impositio manuum et Prex Ordinationis

**157.**

**158.**

**159.**

### Unctio manuum et traditio panis et vini

**160.**

**161.**

**162.**

**163.**

**164.**

**165.**

**THE LITANY OF SUPPLICATION****154.****(no. 154 = and  $\approx$  no. 126)****155.** The cantors then begin the Litany, as above in no. 127, but the invocations concerning the elect are said in the singular.**(no. 155 = and  $\approx$  no. 127)****156.****(no. 156 = and  $\approx$  no. 128)****THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION****157.****(no. 157  $\approx$  no. 129)****158.****(no. 158  $\approx$  no. 130)****159.****(no. 159  $\approx$  no. 131)****THE ANOINTING OF HANDS AND THE HANDING ON OF THE BREAD AND WINE****160.****(no. 160  $\approx$  no. 132)****161.****(no. 161  $\approx$  no. 133)****162.****(no. 162  $\approx$  no. 134)****163.****(no. 163  $\approx$  no. 135)****164.****(no. 164  $\approx$  no. 136)****165.****(no. 165 = no. 137)**

**166.**

**Liturgia eucharistica**

**167.**

**168.**

**169.**

**170.**

**Ritus conclusionis**

**171.**

**172.**



**166.**  
(no. 166 = no. 138)

### **The Liturgy of the Eucharist**

**167.**  
(no. 167 = no. 139)

**168.**  
(no. 168  $\approx$  no. 140)<sup>79</sup>

**169.**  
(no. 169 = no. 141)

**170.**  
(no. 170 = no. 142)

### **The Concluding Rite**

**171.**  
(no. 171 = no. 143)

**172.**  
(no. 172 = no. 144)

CAPUT III

DE ORDINATIONE DIACONORUM

PRÆNOTANDA

I  
DE ORDINATIONIS MOMENTO

**173.** Per impositionem manuum inde ab Apostolis traditam diaconi ordinantur, ut ministerium suum per gratiam sacramentalem efficaciter impleant. Itaque sacrum diaconatus Ordinem iam a prisca Apostolorum ætate catholica Ecclesia magno in honore habuit.<sup>1</sup>

**174.** « Diaconi est, prout ei a competenti auctoritate assignatum fuerit, sollemniter Baptismum administrare, Eucharistiam servare et distribuere, Matrimonio Ecclesiæ nomine adsistere et benedicere, Viaticum moribundis deferre, fidelibus sacram legere Scripturam, populum instruere et exhortari, fidelium cultui et orationi præsidere, sacramentalia ministrare, ritui funeris ac sepulturæ præesse. Caritatis et administrationis officiis dediti, meminerint Diaconi moniti beati Polycarpi: “Misericordes, seduli, incedentes iuxta veritatem Domini, qui omnium minister factus est” ».<sup>2</sup>

**175.** Ad diaconatum ordinandi, iis exceptis qui per vota in clericali instituto cooptati sunt, antea ab Episcopo inter candidatos admitti debent.<sup>3</sup>

**176.** Per Ordinationem diaconalem ingressus in statum clericalem et incardinatio alicui diœcesi vel prælaturæ personali habentur.

**177.** Per liberam assumptionem cælibatus coram Ecclesia, candidati ad diaconatum modo novo Christo consecrantur. Ad hoc publice manifestandum tenentur etiam qui votum perpetuæ castitatis in instituto religioso emisierint.

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<sup>1</sup> Cf. Paulus VI, Litt. apost. *Sacrum diaconatus Ordinem*, 18 Iunii 1967: A.A.S. 59 (1967) 697-704.

<sup>2</sup> Conc. Vat. II, Const. dogm. de Ecclesia, *Lumen gentium*, n. 29.

<sup>3</sup> Cf. Paulus VI, Litt. apost. *Ad pascendum*, n. I: A.A.S. 64 (1972) 538; CIC, can. 1034.

**CHAPTER III**  
**THE ORDINATION OF DEACONS**  
**INTRODUCTION**

**I**

**THE IMPORTANCE OF ORDINATION**

**173.** Deacons are ordained by the laying on of hands, passed down from the Apostles, so that through sacramental grace they may effectively fulfill their ministry. Therefore, even from early Apostolic times, the Catholic Church has held the holy Order of the Diaconate in high honor.<sup>1</sup>

**174.** “It belongs to the Deacon, insofar as competent authority assigns it to him: to administer Baptism solemnly, to safeguard and dispense the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, and to preside at the worship and prayer of the faithful, to administer sacramentals, and to preside at funeral and burial rites. Dedicated to duties of charity and of administration, let Deacons be mindful of the admonition of Blessed Polycarp: ‘Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all.’”<sup>2</sup>

**175.** With the exception of those incorporated by vow into a clerical institute, those to be ordained to the Diaconate must first be admitted by the Bishop as candidates for Orders.<sup>3</sup>

**176.** Entrance into the clerical state and incardination into a given diocese or a personal prelature are given through diaconal Ordination.

**177.** By their free acceptance of celibacy in the presence of the Church, candidates for the Diaconate are consecrated in a new way to Christ. Even those who have pronounced a vow of perpetual chastity in a religious institute are bound to declare publicly this commitment to celibacy.

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<sup>1</sup> Cf. Paul VI, Apostolic Letter, *Sacrum diaconatus Ordinem*, 18 June 1967: AAS 59 (1967), 697-704.

<sup>2</sup> Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 29.

<sup>3</sup> Cf. Paul VI, Apostolic Letter, *Ad pascendum*, no. 1: AAS 64 (1972), 538: CIC, can. 1034.

**178.** Munus Ecclesiæ, quæ Deum laudat atque pro totius mundi salute Christum, et per eum, Patrem interpellat, in celebratione Ordinationis concreditur diaconis ita ut Liturgiam Horarum persolvant pro toto populo Dei, immo pro omnibus hominibus.

## II

### DE OFFICIIS ET MINISTERIIS

**179.** Omnium fidelium diœcesis est, ut candidatos ad diaconatum precibus prosequantur. Hoc fiat præsertim in oratione universali Missas et in precibus Vesperarum.

Quia diaconi « in ministerio Episcopi ordinantur », <sup>4</sup> ad eorum Ordinationem clerici alique fideles invitandi sunt, ut quam maxima frequentia celebrationi intersint. Præsertim omnes diaconi ad celebrationem Ordinationis invitentur.

**180.** Minister sacræ Ordinationis est Episcopus. Unus ex Episcopi adiutoribus, ad formationem candidatorum delegatis, in celebratione Ordinationis nomine Ecclesiæ collationem Ordinis postulat et ad quæstionem de dignitate candidatorum respondet.

In celebratione Ordinationis cooperantur diaconi, qui Ordinatis indumenta diaconalia imponunt. Si diaconi desunt, alii ministri hoc munere fungi possunt. Diaconi vel saltem aliqui ex iis, fratres modo Ordinatos osculo salutant in signum receptionis in diaconatum.

## III

### DE ORDINATIONIS CELEBRATIONE

**181.** Convenit ut Ecclesia localis, in cuius servitium singuli diaconi ordinantur, ad celebrationem Ordinationis præparetur.

Candidati ipsi oratione in silentio sese ad Ordinationem præparent vacando per quinque saltem dies exercitiis spiritalibus.

**182.** Celebratio Ordinationis fiat in ecclesia cathedrali vel in ecclesiis illarum communitatum, e quibus unus vel plures e candidatis oriundi sunt, vel in alia ecclesia maioris momenti. Si ordinandi sunt diaconi cuiusdam communitatis religiosas Ordinatio fieri potest in ecclesia illius communitatis, in qua exercebunt suum ministerium.

<sup>4</sup> Hippolytus, *Traditio Apostolica*, 8.

**178.** The Church's work of praising God and interceding with Christ, and through him, with the Father, for the salvation of the whole world, is entrusted to Deacons in the celebration of Ordination, in such a way that they are to celebrate the Liturgy of the Hours on behalf of the entire People of God, indeed of the entire human race.

## II

### DUTIES AND MINISTRIES

**179.** It is the duty of all the faithful of the diocese to assist the candidates for the Diaconate by their prayers. This duty is fulfilled especially in the Universal Prayer (Prayer of the Faithful) at Mass and in the intercessions of Vespers (Evening Prayer).

Since Deacons "are ordained in the ministry of the Bishop,"<sup>4</sup> the clergy and other faithful are to be invited to their Ordination so that as many as possible may take part in the celebration. All Deacons are especially to be invited to the celebration of an Ordination.

**180.** The minister of sacred Ordination is a Bishop. During the celebration of Ordination, one of the Bishop's assistants who was assigned to the formation of the candidates requests, in the name of the Church, the conferral of Ordination and replies to the Bishop's questions on the worthiness of the candidates.

Deacons assist in the celebration of Ordination by vesting the newly ordained Deacons in the diaconal vestments. If no Deacons are present, other ministers may carry out this function. The Deacons present, or at least some of them, greet their newly ordained brothers with the fraternal kiss as a sign of reception into the Diaconate.

## III

### THE CELEBRATION OF THE ORDINATION

**181.** It is fitting that the local Church in whose service Deacons are to be ordained should be made ready for the celebration of the Ordination.

The candidates are to prepare themselves by prayer in silence for their Ordination a retreat of at least five days.

**182.** The celebration is to take place in the cathedral church, in a church of the home community of one or more of the candidates, or in some other important church.

If those to be ordained Deacons are members of a religious community, the Ordination may take place in the church of the community within which they will carry out their ministry.

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<sup>4</sup> Hippolytus, *Traditio Apostolica*, 8.

**183.** Cum diaconatus unus sit, convenit ut etiam in celebratione Ordinationis nulla distinctio fiat ratione status candidatorum. Tamen, pro opportunitate, peculiaris celebratio pro candidatis uxoris vel non uxoris admitti potest.

**184.** Ordinatio fiat cum fidelium quam maxima frequentia die dominico vel festo, nisi rationes pastorales alium diem suadeant. Excludantur tamen Triduum paschale, Feria IV Cinerum, tota Hebdomada sancta et Commemoratio omnium fidelium defunctorum.

**185.** Ordinatio fit intra Missarum sollemnia ritu stationali celebrata, et quidem, liturgia verbi absoluta, ante liturgiam eucharisticam. Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus » exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ, Paschæ et diebus infra octavam Paschæ. Occurrentibus his diebus dicitur Missa de die cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis, quæ in Lectionario pro Missa rituali proponuntur.

Oratio universalis omittitur, quia litanie eius locum tenent.

**186.** Dicto Evangelio, Ecclesia localis ab Episcopo petit, ut candidatos ordinet. Presbyter ad hoc deputatus Episcopo interroganti coram populo notum facit dubitationes de candidatis deesse. Candidati coram Episcopo omnibusque fidelibus voluntatem exprimunt se munus suum, iuxta mentem Christi atque Ecclesiæ sub moderatione Episcopi, exercituros esse. In litiis omnes gratiam Dei pro candidatis implorant.

**187.** Per impositionem manuum Episcopi et Precem Ordinationis candidatis donum Spiritus Sancti pro munere diaconorum confertur. Hæc autem verba ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Emitte in eos, Domine, quæsumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuæ gratiæ roborentur ».

**188.** Immediate post Precem Ordinationis, Ordinati stola diaconali et dalmatica induuntur, quo eorum ministerium abhinc in liturgia peragendum exterius manifestetur.

Per traditionem libri Evangeliorum, munus diaconorum proclamandi Evangelium in celebrationibus liturgicis necnon fidem Ecclesiæ verbo et opere prædicandi indicatur.

Osculo Episcopus quodammodo sigillum ponit ad acceptionem eorum in suo ministerio: diaconi osculo salutant Ordinatos ad commune ministerium in Ordine suo.

**183.** Since there is but one Diaconate, it is fitting that even in the celebration of Ordination no distinction be made on the basis of the status of the candidates. But, as circumstances suggest, a separate Ordination for married Deacons or for unmarried Deacons is permissible.

**184.** The Ordination should take place in the presence of as large a gathering of the faithful as possible, on a Sunday or on a feast day, unless pastoral reasons suggest another day. The Ordination may not take place during the Paschal Triduum, on Ash Wednesday, on any day in Holy Week, or on the Commemoration of All the Faithful Departed (All Souls' Day).

**185.** The Ordination is celebrated within the ceremonies prescribed for a Stational Mass, between the Liturgy of the Word and the Liturgy of the Eucharist.

The Ritual Mass "For the Conferral of Holy Orders" may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, and on days within the Octave of Easter. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

The Universal Prayer (Prayer of the Faithful) is omitted, since the Litany takes its place.

**186.** After the Gospel reading, the local Church requests the Bishop to ordain the candidates. The Priest assigned to do this replies to the Bishop's questions by informing him in the presence of the people that there are no doubts concerning the candidates. The candidates, in the presence of the Bishop and all the faithful, express their resolve to carry out their office in accord with the mind of Christ and of the Church, under the direction of the Bishop. In the Litany all present plead for God's grace for the candidates.

**187.** Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the office of Deacon is conferred on the candidates. The following words belong to the nature of the rite and are consequently required for the validity of the act: "Send forth upon them, Lord, we pray, the Holy Spirit, that they may be strengthened by the gift of your sevenfold grace to carry out faithfully the work of the ministry."

**188.** Immediately after the Prayer of Ordination, the newly ordained Deacons are vested with the diaconal stole and the dalmatic. By this investiture the liturgical ministry they will henceforth fulfill is outwardly manifested.

The handing on of the Book of Gospels signifies the office of the Deacon to proclaim the Gospel in liturgical celebrations and to preach the faith of the Church in word and in deed.

By the fraternal kiss the Bishop seals, so to speak, the Deacon's admittance into their fraternity. By the fraternal kiss the Deacons present welcome the newly ordained Deacons to a common fraternity in their Order.

**189.** In liturgia eucharistica Ordinati ministerium suum prima vice exercent, assistentes Episcopo, altare parantes, Communionem fidelibus porrigentes, præsertim autem ministrantes calicem et monitiones proclamantes.

#### IV

##### DE IIS, QUÆ SUNT PARANDA

**190.** Præter ea quæ ad Missæ stationalis celebrationem necessaria sunt, parentur:

- a) Liber De Ordinatione;
- b) stolæ et dalmaticæ pro singulis ordinandis.

**191.** Ordinatio de more fiat ad cathedram; si autem propter participationem fidelium opus est, paretur sedes pro Episcopo ante altare vel alio opportuniore loco.

Sedes pro ordinandis sic parentur, ut actio liturgica a fidelibus bene conspici queat.

**192.** Episcopus et presbyteri concelebantes sacras vestes induunt quæ sibi respective ad Missæ celebrationem requiruntur.

Ordinandi sumunt amictum, albam et cingulum.

Vestes sint coloris Missæ quæ celebratur, secus coloris albi, vel vestes festivæ seu nobiliores adhibeantur.



**189.** In the Liturgy of the Eucharist the newly ordained Deacons exercise their ministry for the first time as they assist the Bishop, by preparing the altar, by giving Communion to the faithful, and particularly by offering the chalice and giving them directions.

#### IV

#### REQUISITES FOR THE CELEBRATION

**190.** In addition to what is needed for the celebration of a Stational Mass, there should be ready:

- a) *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
- b) a stole and a dalmatic for each of those being ordained.

**191.** The Ordination should usually take place at the cathedra; but, if necessary for the participation of the faithful, a seat for the Bishop may be placed before the altar or at another, more suitable place.

Seats for those to be ordained should be so placed that the faithful have a clear view of the liturgical rites.

**192.** The Bishop and the concelebrating Priests wear the sacred vestments proper to them for the celebration of Mass.

Those to be ordained wear an amice, alb, and cincture.

The vestments should be of the color proper to the Mass being celebrated, but white vestments or festive or more precious vestments may be used.

## RITUS ORDINATIONIS DIACONORUM

### Ritus initiales et Liturgia verbi

**193.** Omnibus rite dispositis, ordinatur processio per ecclesiam ad altare modo consueto. Ordinandi præcedunt diaconum librum Evangeliorum, qui in Missa et Ordinatione adhibetur, deferentem. Sequuntur alii diaconi, si adsint, presbyteri concelebrantes ac denique Episcopus et paulisper retro eum duo diaconi ei assistentes. Cum ad altare pervenerint, facta debita reverentia, omnes accedunt ad loca sibi assignata.

Interim canitur antiphona ad introitum cum suo psalmo vel alius cantus aptus.

**194.** Ritus initiales et liturgia verbi peraguntur more consueto usque ad Evangelium inclusive.

**195.** Post lectionem Evangelii, diaconus librum Evangeliorum iterum super altare reverenter deponit, ubi remanet usque dum Ordinatis tradatur.

### Ordinatio

**196.** Deinde incipit Ordinatio diaconorum.

Episcopus accedit, si opus est, ad sedem pro Ordinatione paratam, et fit præsentatio candidatorum.

#### Electio candidatorum

**197.** Ordinandi vocantur a diacono hoc modo:

Accedant qui ordinandi sunt diaconi.

Et mox singulatim ab eodem nominantur; et unusquisque vocatus dicit:

Adsum,

et accedit ad Episcopum, cui reverentiam facit.

**198.** Omnibus coram Episcopo dispositis, presbyter ab Episcopo deputatus dicit:

Reverendissime Pater, postulat sancta Mater Ecclesia, ut hos fratres nostros ad onus diaconii ordines.

## THE RITE OF ORDINATION OF DEACONS

### The Introductory Rites and the Liturgy of the Word

**193.** When everything has been properly arranged, the procession makes its way through the church to the altar in the usual way. Those to be ordained precede the Deacon carrying the Book of the Gospels, which is used during the Mass and the Ordination. They are followed by other Deacons, if present, the concelebrating Priests, and, last, the Bishop with his two assisting Deacons slightly behind him. On arriving at the altar, after making the proper reverence, all go to their designated places.

Meanwhile, the Entrance Antiphon with its psalm or another appropriate liturgical song is sung.

**194.** The Introductory Rites and the Liturgy of the Word up to and including the Gospel take place in the usual way.

**195.** After the reading of the Gospel, the Deacon reverently places the Book of the Gospels again on the altar, where it remains until it is handed to the newly ordained Deacons.

### The Ordination

**196.** Then the Ordination of Deacons begins.

The Bishop, if necessary, goes to the seat prepared for the Ordination, and the presentation of the candidates takes place.

### THE ELECTION OF THE CANDIDATES

**197.** Those to be ordained are called by a Deacon in this way:

Let those who are to be ordained Deacons come forward.

Then their names are called out individually by the Deacon, and when called each one says:

I am present.

Each candidate goes to the Bishop, to whom he makes a sign of reverence.

**198.** When the candidates are in their places before the Bishop, the Priest designated by the Bishop says:

Most Reverend Father, holy Mother Church asks you to ordain these men, our brothers, to the responsibility of the Diaconate.

Episcopus illum interrogat dicens:  
Scis illos dignos esse?

Ille respondet:  
Ex interrogatione populi christiani et suffragio virorum ad quos  
pertinet testificor illos dignos esse inventos.

Episcopus:  
Auxiliante Domino Deo, et Salvatore nostro Iesu Christo, eligimus  
hos fratres nostros in Ordinem diaconii.

Omnes dicunt:  
Deo gratias,

vel alio modo, iuxta Prænotanda generalia n. 11 statuto, electioni assentiunt.

## Homilia

**199.** Tunc Episcopus, omnibus sedentibus, homiliam habet, in qua, initium sumens e  
textu lectionum quæ in liturgia verbi lectæ sunt, populum atque electos de munere  
diaconorum alloquitur, rationem habendo etiam de ordinandorum condicione, utrum  
nempe agatur de electis uxoris et non uxoris, vel de electis non uxoris tantum, vel de  
electis uxoris tantum. De tali munere autem loqui potest his vel similibus verbis:

Fratres dilectissimi, cum isti filii nostri, quos inter propinquos vel  
amicos habetis, mox ad Ordinem diaconorum sint provehendi, attente  
cogitate ad qualem ministerii gradum sint ascensuri.

Spiritus Sancti dono roborati, Episcopo eiusque presbyterio  
adiumentum præstabunt, in ministerio verbi, altaris et caritatis, omnium  
servos se exhibentes. Altaris ministri effecti, Evangelium nuntiabunt,  
sacrificium apparabunt, Corpus et Sanguinem Domini fidelibus partientur.

Præterea, secundum mandatum Episcopi, ad eos pertinebit tam  
infideles quam fideles exhortari et sacra doctrina imbuere, orationibus  
præsidere, baptismum ministrare, matrimonio assistere illudque benedicere,  
viaticum ad morientes deferre, ritibus exsequiarum præesse.

Per impositionem manuum inde ab Apostolis traditam consecrati et  
arctius altari coniuncti, in nomine Episcopi vel parochi, ministerium  
caritatis explebunt. In his omnibus, sic agant, Deo adiuvante, ut eos vere  
discipulos illius cognoscatis, qui non venit ministrari, sed ministrare.

The Bishop asks him:

Do you know them to be worthy?

He replies:

After inquiry among the Christian people and upon the recommendation of those concerned with their formation, I testify that they have been found worthy.

Bishop:

Relying on the help of the Lord God and our Savior Jesus Christ, we choose these our brothers for the Order of the Diaconate.

All say:

Thanks be to God.

or they give their assent to the election in another way, according to what is established in no. 11 of the General Introduction.

## THE HOMILY

**199.** Then, while all are seated, the Bishop preaches the homily, in which, taking his starting point from the text of the readings proclaimed in the Liturgy of the Word, he speaks to the people and the elect about the office of Deacon, also taking into consideration the state of those to be ordained, whether the elect are both married and unmarried, or only unmarried, or only married. He may speak about this office in these or similar words:

Dearly beloved brothers and sisters: since these men, our sons and your relatives and friends, are soon to be advanced to the Order of Deacons, consider carefully the nature of the ministerial rank to which they shall be raised.

Strengthened by the gift of the Holy Spirit, they will help the Bishop and his Priests in the ministries of the word, of the altar, and of charity, showing themselves to be servants of all. As ministers of the altar, they will proclaim the Gospel, prepare the sacrifice, and distribute the Body and Blood of the Lord to the faithful.

At the Bishop's direction it will also be their duty to exhort believers and unbelievers alike and instruct them in holy doctrine, to preside over public prayer, administer Baptism, assist at and bless Marriages, bring Viaticum to the dying, and conduct funeral rites.

Consecrated by the laying on of hands passed down from the Apostles and bound more closely to the service of the altar, they will carry out a ministry of charity in the name of the Bishop or pastor. In all these duties, let them act in such a way, with the help of God, that you recognize them as disciples of him who did not come to be served but to serve.<sup>80</sup>

Vobis autem, filii dilectissimi, ad Ordinem diaconii provehendi, Dominus dedit exemplum, ut, quemadmodum ipse fecit, ita et vos faciatis.

Diaconi igitur, id est Iesu Christi ministri, qui in medio discipulorum quasi ministrans apparuit, Dei voluntatem ex animo facientes, in caritate, sicut Domino ita et hominibus cum lætitia servite. Cum vero nemo duobus dominis possit servire, considerate omnem immunditiam aut avaritiam idolorum esse servitutem.

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Si ordinantur simul electi uxorati et non uxorati.

Cum ad Ordinem diaconatus libere accedatis, sicut illos quondam ab Apostolis ad ministerium caritatis electos, viros boni testimonii Spiritu Sancto et sapientia plenos vos esse oportet.

Qui vero inter vos ministerium vestrum, in cælibatu constituti, exercebitis, scitote illum esse signum simul et stimulum caritatis pastoralis atque fontem fecunditatis in mundo. Sincera enim erga Christum Dominum caritate compulsi et perfecta devotione in hoc statu viventes, Christo facilius indiviso corde adhærebitis, Dei et hominum servitio liberius vacabitis et operi regenerationis supernæ expeditius ministrabitis.

Sive in sacro cælibatu constituti sive non, in fide radicati et fundati, exhibete vos immaculatos et irreprehensibiles coram Deo et hominibus, sicut decet Christi ministros et dispensatores mysteriorum Dei, nec vos a spe Evangelii averti sinatis, cuius non tantum auditores sed et ministri esse debetis. Mystrium fidei in conscientia pura habentes, verbum Dei, quod ore prædicatis, operibus vestris ostendite, ut plebs christiana, Spiritu vivificata, fiat pura oblatio, Deo accepta, et vos, in novissimo die Domino occurrentes, ab eo audire valeatis: « Euge, serve bone et fidelis, intra in gaudium Domini tui ».

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Si ordinantur tantummodo electi non uxorati.

Cum ad Ordinem diaconatus libere accedatis, sicut illos quondam ab Apostolis ad ministerium caritatis electos, viros boni testimonii Spiritu

Now, beloved Sons you are about to be raised to the Order of the Diaconate. The Lord has given you an example: that just as he himself has done, so you also should do.<sup>81</sup>

And so, as Deacons, that is, as ministers of Jesus Christ, who appeared in the midst of the disciples as one who serves,<sup>82</sup> do the will of God in charity from the heart;<sup>83</sup> serve others with joy as you would serve the Lord. Yet, since no one can serve two masters,<sup>84</sup> look upon all impurity and greed as the serving of false gods.<sup>85</sup>

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**If both married and unmarried elect are to be ordained, he concludes:**

Since you present yourselves for the Order of the Diaconate of your own free choice, you must be like those once chosen by the Apostles for the ministry of charity:<sup>86</sup> men of good reputation, full of wisdom and the Holy Spirit.<sup>87</sup>

Those of you who will exercise your ministry in the celibate state must know that celibacy is both a sign of pastoral charity and an incentive to it, as well as a source of spiritual fruitfulness in the world. For, urged on by a sincere love of Christ the Lord and living in this state with total dedication, you will cling more readily to Christ with an undivided heart, you will devote yourselves with greater freedom to the service of God and others, and you will serve single-mindedly the work of spiritual rebirth.

Whether or not you have been called to holy celibacy, be firmly planted and grounded in faith.<sup>88</sup> Show yourselves without blemish and beyond reproach before God and others,<sup>89</sup> as is proper for the ministers of Christ and the stewards of God's mysteries.<sup>90</sup> Do not allow yourselves to be turned away from the hope of the Gospel which you must not only hear but also serve.<sup>91</sup> Hold fast to the mystery of faith with a clear conscience<sup>92</sup> and express by your actions the word of God, which your lips proclaim, so that the Christian people, brought to life by the Spirit, may become a pure offering accepted by God, and so that you yourselves, when you go out to meet the Lord on the last day may be able to hear him say,<sup>93</sup> "Well done, good and faithful servant, enter into the joy of your Lord."<sup>94</sup>

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**Or, if only unmarried elect are to be ordained, he concludes:**

Since you present yourselves for the Order of the Diaconate of your own free choice, you must be like those once chosen by the Apostles for the ministry of charity:<sup>95</sup> men of good reputation, full of wisdom and the Holy Spirit.<sup>96</sup>

Sancto et sapientia vos plenos esse oportet. Ministerium vestrum, in cælibatu constituti, exercebitis: est enim signum simul et stimulus caritatis pastoralis atque peculiaris fons fecunditatis in mundo. Sincera enim erga Christum Dominum caritate compulsi et perfecta devotione in hoc statu viventes, Christo facilius indiviso corde adhærebitis, Dei et hominum servitio liberior vacabitis et operi regenerationis supernæ expeditius ministrabitis. In fide radicati et fundati, exhibete vos immaculatos et irreprehensibiles coram Deo et hominibus, sicut decet Christi ministros et dispensatores mysteriorum Dei, nec vos a spe Evangelii averti sinatis, cuius non tantum auditores sed et ministri esse debetis. Mysterium fidei in conscientia pura habentes, verbum Dei, quod ore prædicatis, operibus vestris ostendite, ut plebs christiana, Spiritu vivificata, fiat pura oblatio, Deo accepta, et vos, in novissimo die Domino occurrentes, ab eo audire valeatis: « Euge, serve bone et fidelis, intra in gaudium Domini tui ».

Si ordinantur tantummodo electi uxorati.

Sicut illos quondam ab Apostolis ad ministerium caritatis electos, viros boni testimonii Spiritu Sancto et sapientia plenos vos esse oportet. In fide ergo radicati et fundati, exhibete vos immaculatos et irreprehensibiles coram Deo et hominibus, sicut decet Christi ministros et dispensatores mysteriorum Dei, nec vos a spe Evangelii averti sinatis, cuius non tantum auditores sed et ministri esse debetis. Mysterium fidei in conscientia pura habentes, verbum Dei, quod ore prædicatis, operibus vestris ostendite, ut plebs christiana, Spiritu vivificata, fiat pura oblatio, Deo accepta, et vos, in novissimo die Domino occurrentes, ab eo audire valeatis: « Euge, serve bone et fidelis, intra in gaudium Domini tui ».

### Promissio electorum

**200.** Post homiliam, electi soli surgunt et stant coram Episcopo, qui eos, una simul, interrogat his verbis:

Filii carissimi, priusquam ad Ordinem diaconii accedatis, vos oportet coram populo propositum de suscipiendo munere profiteri.

Vultis ad ministerium Ecclesiæ per impositionem manuum mearum et donum Spiritus Sancti consecrari?



You will exercise your ministry in the celibate state. Celibacy is both a sign of pastoral charity and an incentive to it, as well as a source of spiritual fruitfulness in the world. For, urged on by a sincere love of Christ the Lord and living in this state with total dedication, you will cling more readily to Christ with an undivided heart, you will devote yourselves with greater freedom to the service of God and others, and you will serve single-mindedly the work of spiritual rebirth. Firmly planted and grounded in faith, show yourselves without blemish and beyond reproach before God and others, as is proper for the ministers of Christ and the stewards of God's mysteries. Do not allow yourselves to be turned away from the hope of the Gospel which you must not only hear but also serve. Hold fast to the mystery of faith with a clear conscience and express by your actions the word of God, which your lips proclaim, so that the Christian people, brought to life by the Spirit, may become a pure offering accepted by God, and so that you yourselves, when you go out to meet the Lord on the last day, may be able to hear him say, "Well done, good and faithful servant, enter into the joy of your Lord."<sup>97</sup>

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Or, if only married elect are to be ordained, he concludes:

You must be like those once chosen by the Apostles for the ministry of charity: men of good reputation, full of wisdom and the Holy Spirit. Firmly planted and grounded in faith, you are to show yourselves without blemish and beyond reproach before God and others, as is proper for the ministers of Christ and the stewards of God's mysteries. Do not allow yourselves to be turned away from the hope of the Gospel which you must not only hear but also serve. Hold fast to the mystery of faith with a clear conscience and express by your actions the word of God, which your lips proclaim, so that the Christian people, brought to life by the Spirit, may become a pure offering accepted by God, and so that you yourselves, when you go out to meet the Lord on the last day, may be able to hear him say, "Well done, good and faithful servant, enter into the joy of your Lord."<sup>98</sup>

### THE PROMISE OF THE ELECT

**200.** After the Homily, the elect alone rise and stand before the Bishop, who questions all of them together in these words:

Dear sons, before you proceed to the Order of the Diaconate, you must declare before the people your resolve to undertake this office.

Do you resolve to be consecrated for the ministry of the Church through the laying on of my hands and the gift of the Holy Spirit?

Electi omnes simul respondent:

Volo.

Episcopus:

Vultis munus diaconii in adiutorium Ordinis sacerdotalis et in profectum populi christiani humili caritate explorare?

Electi:

Volo.

Episcopus:

Vultis mysterium fidei, ut ait Apostolus, in conscientia pura habere, et hanc fidem secundum Evangelium et traditionem Ecclesiæ verbo et opere prædicare?

Electi:

Volo.

Sequens interrogatio facienda est etiam professis religiosis. Omittitur vero si ordinantur tantummodo electi uxorati.

Episcopus:

Vos, qui parati estis ad cælibatum amplectendum: Vultis in signum animi vestri Christo Domino dediti, propter Regnum cælorum in Dei hominumque servitio hoc propositum perpetuo custodire?

Electi non uxorati:

Volo.

Episcopus:

(Vos omnes,) vultis spiritum orationis modo vestro vivendi proprium custodire et augere, et in hoc spiritu Liturgiam Horarum, iuxta condicionem vestram, una cum populo Dei atque pro eo, immo pro universo mundo, fideliter implere?

Electi:

Volo.

Episcopus:

Vultis conversationem vestram exemplo Christi, cuius Corpus et Sanguinem in altari tractabitis, indesinenter conformare ?

Electi:

Volo, Deo auxiliante.

Together, all the elect reply:

I do.

Bishop:

Do you resolve to discharge with humble charity the Office of the Diaconate, so as to assist the priestly Order and to benefit the Christian people?

Elect:

I do.

Bishop:

Do you resolve to hold fast to the mystery of the faith with a clear conscience, as the Apostle says, and to proclaim this faith by word and deed according to the Gospel and the Church's tradition?<sup>99</sup>

Elect:

I do.

The following question is asked even of those who are professed religious. It is omitted, however, if only elect who are married are to be ordained.

Bishop:

Those of you who are prepared to embrace the celibate state: do you resolve to keep this commitment perpetually as a sign of the dedication of your life to Christ the Lord for the sake of the Kingdom of Heaven, in service to God and others?<sup>100</sup>

Unmarried elect:

I do.

Bishop:

Do (all of) you resolve to guard and increase the spirit of prayer proper to your way of life, and in keeping with this spirit and the circumstances of your life to celebrate faithfully the Liturgy of the Hours, with and for the People of God and indeed for the whole world?<sup>101</sup>

Elect:

I do.

Bishop:

Do you resolve to conform your manner of life always to the example of Christ, whose Body and Blood you will handle at the altar?

Elect:

I do, with the help of God.

**201.** Deinde unusquisque electorum accedit ad Episcopum et, coram eo genuflexus, ponit manus suas iunctas inter manus Episcopi, nisi iuxta Prænotanda generalia n. 11 aliter statutum est.

Episcopus interrogat electum, dicens, si eius est Ordinarius:

Promittis mihi et successoribus meis reverentiam et obœdientiam?

Electus:

Promitto.

\_\_\_\_\_

Si vero Episcopus non est eius Ordinarius, dicit:

Promittis Ordinario tuo reverentiam et obœdientiam?

Electus:

Promitto.

\_\_\_\_\_

Si vero electus est religiosus. Episcopus dicit:

Promittis Episcopo diœcesano necnon legitimo Superiori tuo reverentiam et obœdientiam?

Electus:

Promitto.

\_\_\_\_\_

Episcopus semper concludit:

Qui cœpit in te opus bonum, Deus, ipse perficiat.

### Supplicatio litanica

**202.** Deinde omnes surgunt. Episcopus, deposita mitra, stans manibus iunctis versus ad populum, dicit invitatorium:

**201.** Then each one of the elect goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop, unless something else has been established in accordance with no. 11 of the General Introduction.

If the Bishop is the elect's Ordinary, he asks:

Do you promise respect and obedience to me and my successors?

Elect:

I do.

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If, however, the Bishop is not the elect's Ordinary, he says:

Do you promise respect and obedience to your Ordinary?

Elect:

I do.

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But if the elect is a religious, the Bishop says:

Do you promise respect and obedience to the Diocesan Bishop and to your legitimate superior?

Elect:

I do.

---

The Bishop always concludes:

May God, who has begun the good work in you, bring it to completion.

## THE LITANY OF SUPPLICATION

**202.** Then all rise. With his miter put aside, the Bishop standing, with hands joined, faces the people and invites them to pray:





Sancte Francisce,	ora pro nobis.
Sancte Dominice,	ora pro nobis.
Sancte Francisce (Xavier),	ora pro nobis.
Sancte Ioannes Maria (Vianney),	ora pro nobis.
Sancta Catharina (Senensis),	ora pro nobis.
Sancta Teresia a Iesu,	ora pro nobis.
Omnes Sancti et Sanctæ Dei,	orate pro nobis.
Propitius esto,	libera nos, Domine.
Ab omni malo,	libera nos, Domine.
Ab omni peccato,	libera nos, Domine.
A morte perpetua,	libera nos, Domine.
Per incarnationem tuam,	libera nos, Domine.
Per mortem et resurrectionem tuam,	libera nos, Domine.
Per effusionem Spiritus Sancti,	libera nos, Domine.
Peccatores,	te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere et conservare digneris,	te rogamus, audi nos.
Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,	te rogamus, audi nos.
Ut hos electos (hunc electum) benedicere digneris,	te rogamus, audi nos.
Ut hos electos (hunc electum) benedicere et sanctificare digneris,	te rogamus, audi nos.
Ut hos electos (hunc electum) benedicere et sanctificare et consecrare digneris,	te rogamus, audi nos.
Ut cunctis populis pacem et veram concordiam donare digneris,	te rogamus, audi nos.
Ut omnibus in tribulatione versantibus misericordiam tuam largiri digneris,	te rogamus, audi nos.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	te rogamus, audi nos.
Iesu, Fili Dei vivi,	te rogamus, audi nos.
Christe, audi nos.	Christe, audi nos.
Christe, exaudi nos.	Christe, exaudi nos.



Saint Francis	pray for us
Saint Dominic	pray for us
Saint Francis Xavier	pray for us
Saint John Vianney	pray for us
Saint Catherine of Siena	pray for us
Saint Teresa of Jesus	pray for us
All holy men and women, Saints of God	pray for us
Lord, be merciful	Lord, deliver us, we pray
From all evil	Lord, deliver us, we pray
From every sin	Lord, deliver us, we pray
From everlasting death	Lord, deliver us, we pray
By your Incarnation	Lord, deliver us, we pray
By your Death and Resurrection	Lord, deliver us, we pray
By the outpouring of the Holy Spirit	Lord, deliver us, we pray
Be merciful to us sinners	Lord, we ask you, hear our prayer
Govern and protect your holy Church	Lord, we ask you, hear our prayer
Keep the pope and all the ordained in faithful service to your Church	Lord, we ask you, hear our prayer
Bless these chosen men (this chosen man)	Lord, we ask you, hear our prayer
Bless and sanctify these chosen men (this chosen man)	Lord, we ask you, hear our prayer
Bless, sanctify, and consecrate these chosen men (this chosen man)	Lord, we ask you, hear our prayer
Bring all peoples together in peace and true harmony	Lord, we ask you, hear our prayer
Comfort all the troubled and afflicted with your mercy	Lord, we ask you, hear our prayer
Strengthen all of us and keep us in your holy service	Lord, we ask you, hear our prayer
Jesus, Son of the living God	Lord, we ask you, hear our prayer
Christ, hear us	Christ, hear us
Christ, graciously hear us	Christ, graciously hear us

**204.** Litaniarum cantu expleto, Episcopus stans, manibus dicit:

Domine Deus, preces nostras clementer exaudi,  
ut quæ nostro sunt gerenda officio,  
tuo prosequaris benignus auxilio;  
et, quos sacris ministeriis exsequendis  
pro nostra intellegentia credimus offerendos,  
tua benedictione sanctifica.  
Per Christum Dominum nostrum.

Omnes:

Amen.

Diaconus, si casus fert, admonet:

Levate.

Omnes surgunt.

### Impositio manuum et Prex Ordinationis

**205.** Electi surgunt; unusquisque eorum accedit ad Episcopum stantem ante sedem cum mitra et coram eo genua flectit.

**206.** Episcopus singulis imponit manus super caput, nihil dicens.

**207.** Electis ante ipsum genuflexis, Episcopus, dimissa mitra, dicit, extensis manibus, Precem Ordinationis:

Adesto, quæsumus, omnipotens Deus,  
gratiarum dator,  
ordinum distributor officiorumque dispositor,  
qui in te manens innovas omnia,  
et sempiterna providentia cuncta disponens,  
per verbum, virtutem sapientiamque tuam  
Iesum Christum, Filium tuum, Dominum nostrum,  
singulis quibusque temporibus aptanda dispensas.

Cuius corpus, Ecclesiam tuam,  
cælestium gratiarum varietate distinctam  
suorumque conexam distinctione membrorum,  
compage mirabili per Spiritum Sanctum unitam,

**204.** After the singing of the Litany, the Bishop standing, with hands extended, sings or says:

Lord God, mercifully hear our prayers,  
and kindly accompany with your help what we are about to do  
by virtue of our office;  
sanctify with your blessing  
those whom, in our judgment, we believe are worthy to be offered  
for the exercise of sacred ministries.  
Through Christ our Lord.

All:

Amen.

Deacon (if the people are kneeling):

Let us stand.

All rise.

#### THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION

**205.** The elect rise; one by one they go to the Bishop, who is standing at his chair with the miter on, and kneel before him.

**206.** The Bishop lays his hands upon the head of each of them, without saying anything.

**207.** With the elect kneeling before him, the Bishop, putting aside his miter, with hands extended, sings or says the Prayer of Ordination:

Draw near, we pray, almighty God,  
giver of every grace,  
who apportion every order and assign every office.  
While remaining unchanged, you make all things new<sup>102</sup>  
and, setting all things in order with everlasting providence,  
you make due provision for every age,  
through your Word, your Power, and your Wisdom,<sup>103</sup>  
Jesus Christ, your Son, our Lord.

You grant that the Church, his Body,<sup>104</sup>  
adorned with manifold heavenly graces,  
drawn together in the diversity of her members,  
and united by a wondrous bond through the Holy Spirit,  
should grow and spread forth

in augmentum templi novi crescere dilatarique largiris,  
sacris muneribus trinos gradus ministrorum  
nomini tuo servire constituens,  
sicut iam ab initio Levi filios elegisti,  
ad prioris tabernaculi ministerium explendum.

Sic in Ecclesiæ tuæ exordiis  
Apostoli Filii tui, Spiritu Sancto auctore,  
septem viros boni testimonii delegerunt,  
qui eos in cotidiano ministerio adiuvent,  
ut ipsi orationi et prædicationi verbi  
abundantius possent instare,  
et electis illis viris  
per orationem et manus impositionem  
mensarum ministerium commiserunt.

Super hos quoque famulos tuos,  
quæsumus, Domine, placatus intende,  
quos tuis sacris altaribus servituros  
in officium diaconii suppliciter dedicamus.

Emitte in eos, Domine, quæsumus,  
Spiritus Sanctum,  
quo in opus ministerii fideliter exsequendi  
munere septiformis tuæ gratiæ roborentur.

Abundet in eis evangelicæ forma virtutis,  
dilectio sine simulatione,  
sollicitudo infirmorum ac pauperum,  
auctoritas modesta,  
innocentiæ puritas  
et spiritualis observantia disciplinæ.

In moribus eorum præcepta tua fulgeant,  
ut suæ conversationis exemplo  
imitationem sanctæ plebis acquirant,  
et, bonum conscientiae testimonium præferentes,  
in Christo firmi et stabiles perseverent,

to build up a new temple  
and, as once you chose the sons of Levi  
to minister in the former tabernacle,  
so now you establish three ranks of ministers  
in their sacred offices to serve your name.

Thus, in the first days of your Church,  
your Son's Apostles, led by the Holy Spirit,  
appointed seven men of good repute  
to help them in the daily ministry,  
so that they might devote themselves  
more fully to prayer and the preaching of the word.  
By prayer and the laying on of hands  
they entrusted to these chosen men the ministry of serving at table.<sup>105</sup>

Look favorably also on these your servants,  
we pray, O Lord,  
whom we humbly dedicate to serve at your holy altars  
in the office of the Diaconate.

Send forth upon them,<sup>106</sup>  
Lord, we pray,  
the Holy Spirit,  
that they may be strengthened  
by the gift of your sevenfold grace  
to carry out faithfully the work of the ministry.

May every evangelical virtue abound in them:  
unfeigned love,<sup>107</sup>  
concern for the sick and the poor,  
unassuming authority,  
the purity of innocence,  
and the observance of spiritual discipline.

May your precepts shine forth in their conduct,  
that by the example of their manner of life  
they may inspire the imitation of your holy people.  
In offering the witness of a good conscience,<sup>108</sup>  
may they remain firm and steadfast in Christ,

quatenus, Filium tuum,  
qui non venit ministrari sed ministrare,  
imitantes in terris,  
cum ipso regnare mereantur in cælis.

Qui tecum vivit et regnat  
in unitate Spiritus Sancti, Deus,  
per omnia sæcula sæculorum.

Omnes:

Amen.

### Traditio libri Evangeliorum

**208.** Finita Prece Ordinationis, omnes sedent. Episcopus accipit mitram. Ordinati surgunt, et aliqui diaconi vel alii ministri imponunt unicuique stolam more diaconali et eum induunt dalmatica.

**209.** Interim cani potest antiphona:

[VIII] Beati qui hâbitant \* in domo tua, Domine.

T.P. Alleluia. E u o u a e .

cum Psalmo 83 (84), vel alius aptus cantus eiusdem generis qui conveniat antiphonæ, præsertim quando Psalmus 83 (84) tamquam psalmus responsorius in liturgia verbi adhibitus fuerit.

### Psalmus 83 (84)

Non dicitur Gloria Patri. Psalmus tamen abrumpitur et repetitur antiphona, cum omnes Ordinati dalmatica sunt induti.

**210.** Ordinati, vestibibus diaconalibus induti, accedunt ad Episcopum, qui librum Evangeliorum unicuique ante se genuflexo, in manus tradit dicens:

Accipe Evangelium Christi,  
cuius præco effectus es;  
et vide, ut quod legeris credas,  
quod credideris doceas,  
quod docueris imiteris.

so that, imitating your Son on earth,  
who came not to be served but to serve,<sup>109</sup>  
they may be found worthy to reign with him in heaven.

Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

All:

Amen.

### THE HANDING ON OF THE BOOK OF THE GOSPELS

**208.** After the Prayer of Ordination, all sit. The Bishop receives the miter. The newly ordained rise and some of the assisting Deacons or other ministers put a stole on each of the newly ordained in the manner proper to a Deacon and vests each with a dalmatic.

**209.** Meanwhile, the following antiphon may be sung with Psalm 83 (84).

Blessed are they who dwell in your house, O Lord.<sup>110</sup>

Easter Season: Alleluia.

Or, another appropriate liturgical song with a similar theme to the antiphon may be sung, especially when Psalm 83 (84) has been used as the Responsorial Psalm in the Liturgy of the Word.

### Psalm 83 (84)

At this point a version of Psalm 83 (84) approved for liturgical use by the Conference of Bishops is to be given in full. The antiphon [an ICEL translation given above] is repeated after verses 3, 5, 7, 9, 11, and 13.

The Gloria Patri is not said. The psalm is interrupted, however, and the antiphon repeated after all of the newly ordained have been vested with the dalmatic.

**210.** Wearing diaconal vestments, the newly ordained go to the Bishop. Each of the newly ordained kneels before the Bishop, who places the Book of the Gospels into his hands, while saying to each one:

Receive the Gospel of Christ,  
whose herald you have become.  
Believe what you read,  
teach what you believe,  
and practice what you teach.

- 211.** Demum Episcopus singulis Ordinatis dat osculum dicens:  
Pax tibi.

Ordinatus respondet:  
Et cum spiritu tuo.

Similiter faciunt omnes vel saltem nonnulli diaconi præsentes.

- 212.** Interim cani potest antiphona:

[I] Si quis mihi ministraverit, \* honorificabit eum Pater meus, qui est in cælis,  
dicit Dominus.

T. P. Allelúlia. E u o u a e.

cum Psalmo 145, vel alius aptus cantus eiusdem generis qui conveniat antiphonæ.

### Psalmus 145

Non dicitur Gloria Patri, Psalmus tamen abrumpitur et repetitur antiphona, cum Episcopus et diaconi osculum Ordinatis dederunt.

- 213.** Missa prosequitur more solito. Symbolum dicitur secundum rubricas; oratio universalis omittitur.

## Liturgia eucharistica

- 214.** In Prece eucharistica mentio fit diaconorum modo ordinatorum secundum has formulas:

a) In Prece eucharistica I, Episcopus dicit Hanc igitur proprium:  
Hanc igitur oblationem servitutis nostræ,  
sed et cunctæ familiæ tuæ,  
quam tibi offerimus etiam pro famulis tuis,  
quos ad diaconatus Ordinem promovere dignatus es,



**211.** Lastly, the Bishop gives each of the newly ordained the fraternal kiss, saying:  
Peace be with you.

The newly ordained replies:  
And with your spirit.

Likewise, all the Deacons present, or at least some of them, give the fraternal kiss to the newly ordained.

**212.** Meanwhile, the following antiphon may be sung with Psalm 145 (146).

Whoever serves me, says the Lord,  
my Father who is in heaven will honor him.<sup>111</sup>

**Easter Season:** Alleluia.

Or, another appropriate liturgical song with a similar theme to the antiphon may be sung.

### Psalm 145 (146)

At this point a version of Psalm 145 (146) approved for liturgical use by the Conference of Bishops is to be given in full. The antiphon [an ICEL translation given above] is repeated after verses 3, 7, 9, and 10.

The Gloria Patri is not said. The psalm is interrupted, however, and the antiphon repeated after the Bishop and Deacons have given the fraternal kiss to the newly ordained.

**213.** The Mass continues in the usual way. The Profession of Faith is said when required by the rubrics; the Universal Prayer is omitted.

## The Liturgy of the Eucharist

**214.** In the Eucharistic Prayer mention is made of the newly ordained Deacons according to the following formulas.<sup>112</sup>

a) In Eucharistic Prayer I, the Bishop says the proper form of Hanc igitur (Therefore, Lord, we pray):

**RM** Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
which we make to you  
also for your servants  
whom you have been pleased to raise to the Order of the Diaconate;

quæsumus, Domine, ut placatus accipias,  
et propitius in eis tua dona custodias,  
ut, quod divino munere consecuti sunt,  
divinis effectibus exsequantur.  
(Per Christum Dominum nostrum. Amen.)

b) In intercessionibus Precis eucharisticæ II, post verba ... congregemur in unum dicitur:

Recordare, Domine, Ecclesiæ tuæ toto orbe diffusæ,  
ut eam in caritate perficias  
una cum Papa nostro N. et Episcopo nostro N.;  
recordare quoque istorum famulorum tuorum  
quos hodie ministros Ecclesiæ providere voluisti,  
et universi cleri.  
Memento etiam fratrum nostrorum ...

c) In intercessionibus Precis eucharisticæ III, post verba ... ad totius mundi pacem atque salutem dicitur:

Ecclesiam tuam, peregrinantem in terra,  
in fide et caritate firmare digneris  
cum famulo tuo Papa nostro N. et Episcopo nostro N.,  
cum episcopali Ordine et his famulis tuis,  
qui hodie ministri Ecclesiæ ordinati sunt,  
et universo clero,  
et omni populo acquisitionis tuæ.  
Votis huius familiæ ...

d) In intercessionibus Precis eucharisticæ IV, post verba ... ad laudem gloriæ tuæ dicitur:

Nunc ergo, Domine, omnium recordare,  
pro quibus hanc oblationem offerimus:  
in primis famuli tui, Papæ nostri N.,  
Episcopi nostri N.,  
et Episcoporum Ordinis universi,  
et istorum famulorum tuorum,  
quos hodie ad populi tui servitium diaconale  
eligere dignatus es,  
sed et totius cleri;  
recordare quoque offerentium,

and in your mercy, keep safe your gifts in them,  
so that what they have received by divine commission  
they may fulfill by divine assistance.

(Through Christ our Lord. Amen.)

b) In the intercessions of Eucharistic Prayer II, after the words, ... we may be gathered into one by the Holy Spirit, the following is said:

**RM** Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with **N.** our Pope  
and **N.** our Bishop.  
Be mindful also of these your servants,  
whom you have willed to provide today as ministers for the Church,  
and all the clergy.  
Remember also our brothers and sisters . . .

c) In the intercessions of Eucharistic Prayer III, after the words ... advance the peace and salvation of all the world, the following is said:

**RM** Be pleased to confirm in faith and charity  
your pilgrim Church on earth,  
with your servant **N.** our Pope  
and **N.** our Bishop,  
with the Order of Bishops,  
these your servants,  
who have been ordained today as ministers for the Church,  
all the clergy,  
and the entire people you have gained for your own.  
Listen graciously to the prayers of this family . . .

d) In the intercessions of Eucharistic Prayer IV, after the words ... to the praise of your glory, the following is said:

**RM** Therefore, Lord, remember now  
all for whom we offer this sacrifice:  
especially your servant **N.** our Pope,  
and **N.** our Bishop,  
with the whole Order of Bishops,  
these your servants,  
whom today you have been pleased to choose  
for the diaconal service of your people,  
and all the clergy.

et circumstantium,  
et cuncti populi tui,  
et omnium, qui te quærunt corde sincero.  
Memento etiam illorum ...

**215.** Parentes et propinqui Ordinatorum Communionem sub utraque specie recipere possunt.

**216.** Aliqui ex diaconis modo ordinatis Episcopum adiuuant in distribuenda Communione fidelibus, præsertim ut ministri calicis.

**217.** Distributione Communionis expleta, cani potest cantus gratiarum actionis. Cantum sequitur oratio post Communionem.

### **Ritus conclusionis**

**218.** Loco benedictionis consuetæ, dici potest benedictio, quæ sequitur. Diaconus dicere potest invitatorium:

Inclinate vos ad benedictionem.

Deinde Episcopus, manibus super Ordinatos et populum extensis, profert benedictionem:

Deus, qui vos vocavit ad servitium hominum  
in Ecclesia sua,  
det vobis magnum zelum erga omnes,  
maxime erga afflictos et pauperes.

Omnes:

Amen.

Episcopus:

Ipse qui vobis munus dedit  
prædicandi Evangelium Christi,  
adiuvet vos ut, viventes secundum verbum suum,  
testes eius sitis sinceri atque ardentes.

Omnes:

Amen.

Be mindful also of those who take part in this offering,  
those gathered here before you,  
your entire people,  
and all who seek you with a sincere heart.  
Remember also  
those who have died in the peace of your Christ . . .

**215.** The parents and relatives of the newly ordained may receive Communion under both kinds.

**216.** Some of the newly ordained Deacons assist the Bishop in distributing Communion to the faithful, especially as ministers of the chalice.

**217.** After the distribution of Communion, a liturgical song of thanksgiving may be sung. The prayer after Communion follows the liturgical song.

### **The Concluding Rites**

**218.** In place of the usual blessing, the following blessing may be used. A Deacon may say the invitation:

Bow down for the blessing.

Then the Bishop, with hands extended over the newly ordained and the people, sings or says the blessing:<sup>113</sup>

**RM** May God, who has called you to the service of others in his Church,  
give you great zeal for all,  
especially the afflicted and the poor.

All:

Amen.

Bishop:

May he, who has entrusted you with preaching the Gospel of Christ,  
help you, as you live according to his word,  
to be its sincere and fervent witnesses.

All:

Amen.

Episcopus:

Et qui vos fecit dispensatores mysteriorum suorum,  
præstet vos esse imitatores Filii sui Iesu Christi  
et in mundo ministros unitatis et pacis.

Omnes:

Amen.

Episcopus:

Et vos omnes, qui hic simul adestis,  
benedicat omnipotens Deus,  
Pater, ✠ et Filius, ✠ et Spiritus ✠ Sanctus.

Omnes:

Amen.

**219.** Data benedictione et populo a diacono dimisso, fit processio ad secretarium more consueto.

**Bishop:**

May he, who has appointed you stewards of his mysteries,  
make you imitators of his Son, Jesus Christ,  
and ministers of unity and peace in the world.

**All:**

Amen.

**Bishop:**

And may almighty God bless all of you gathered here,  
✠ the Father, ✠ and the Son, ✠ and the Holy Spirit.

**All:**

Amen.

**219.** After the blessing and the dismissal of the people by a Deacon, the procession to the vesting room takes place in the usual way.

RITUS ORDINATIONIS DIACONORUM  
UNI TANTUM CONFERENDÆ

**220.** Quæ supra in Prænotandis, nn. 181-192, exponuntur valent etiam de Ritu Ordinationis diaconorum uni tantum conferendæ.

**Ritus initiales et Liturgia verbi**

**221.**

**222.**

**223.**

**Ordinatio**

**224.**

Electio candidati

**225.**

**226.**

Homilia

**227.**

Promissio electi

**228.**

**229.**



## **THE RITE OF ORDINATION OF DEACONS CONFERRED ON ONLY ONE INDIVIDUAL**

**220.** Whatever is laid down in nos. 181-192 of the Introduction likewise applies to the “Rite of Ordination of Deacons Conferred on Only One Individual.”

### **The Introductory Rites and the Liturgy of the Word**

**221.**  
(no. 221  $\approx$  no. 193)

**222.**  
(no. 222 = no. 194)

**223.**  
(no. 223  $\approx$  no. 195)

### **The Ordination**

**224.**  
(no. 224  $\approx$  no. 196)

### **THE ELECTION OF THE CANDIDATE**

**225.**  
(no. 225  $\approx$  no. 197)

**226.**  
(no. 226  $\approx$  no. 198)

### **THE HOMILY**

**227.**  
(no. 227  $\approx$  no. 199)

### **THE PROMISE OF THE ELECT**

**228.**  
(no. 228  $\approx$  no. 200)

**229.**  
(no. 229  $\approx$  no. 201)

### Supplicatio litanica

**230.**

**231.** ... Cantores incipiunt litanias ut supra n. 203; invocationes tamen super electum dicuntur numero singulari.

**232.**

### Impositio manuum et Prex Ordinationis

**233.**

**234.**

**235.**

### Traditio libri Evangeliorum

**236.**

**237.**

**238.**

**239.**

**240.**

**241.**

**THE LITANY OF SUPPLICATION****230.****(no. 230 ≈ no. 202)****231.** The cantors begin the Litany, as above in no. 203, but the invocations concerning the elect are said in the singular.**(no. 231 ≈ no. 203 and no. 78)****232.****(no. 232 ≈ no. 204)****THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION****233.****(no. 233 ≈ no. 205)****234.****(no. 234 ≈ no. 206)****235.****(no. 235 ≈ no. 207)****THE HANDING ON OF THE BOOK OF THE GOSPELS****236.****(no. 236 ≈ no. 208)****237.****(no. 237 = no. 209)****238.****(no. 238 ≈ no. 210)****239.****(no. 239 ≈ no. 211)****240.****(no. 240 ≈ no. 212)****241.****(no. 241 = no. 213)**

**Liturgia eucharistica**

**242.**

**243.**

**244.**

**245.**

**Ritus conclusionis**

**246.** ... vel aliis verbis expressum.

**247.**

### **The Liturgy of the Eucharist**

**242.**  
(no. 242  $\approx$  no. 214)

**243.**  
(no. 243  $\approx$  no. 215)

**244.**  
(no. 244  $\approx$  no. 216)

**245.**  
(no. 245 = no. 217)

### **The Concluding Rites**

**246.**  
(no. 246  $\approx$  no. 218)

**247.**  
(no. 247 = no. 219)

## CAPUT IV

# DE ORDINATIONE DIACONORUM ET DE ORDINATIONE PRESBYTERORUM IN UNA ACTIONE LITURGICA SIMUL CONFERENDIS

## PRÆNOTANDA

### I

#### DE ORDINATIONIS DIACONORUM ET ORDINATIONIS PRESBYTERORUM CELEBRATIONE

**248.** Convenit ut Ecclesia localis, in cuius servitium diaconi et presbyteri ordinantur, ad celebrationem Ordinationis præparetur.

Candidati ipsi oratione in silentio sese ad Ordinationem præparent vacando per quinque saltem dies exercitiis spiritalibus.

**249.** Celebratio fiat in ecclesia cathedrali vel in ecclesiis illarum communitatum, e quibus unus vel plures e candidatis oriundi sunt, vel in alia ecclesia maioris momenti.

Si ordinandi sunt membra cuiusdam communitatis religiosæ Ordinatio fieri potest in ecclesia illius communitatis, in qua exercebunt suum ministerium.

**250.** Ordinatio fiat cum fidelium quam maxima frequentia die dominico vel festo, nisi rationes pastorales alium diem suadeant. Excludantur tamen Triduum paschale, FERIA IV Cinerum, tota Hebdomada sancta et Commemoratio omnium fidelium defunctorum.

**251.** Ordinatio fit intra Missarum sollemnia ritu stationali celebrata, et quidem, liturgia verbi absoluta, ante liturgiam eucharisticam.

Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ, Paschæ et diebus infra octavam Paschæ. Occurrentibus his diebus dicitur Missa de die cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis, quæ in Lectionario pro Missa rituali proponuntur.

Oratio universalis omittitur, quia litanie eius locum tenent.

**CHAPTER IV**

**THE ORDINATION OF DEACONS  
AND THE ORDINATION OF PRIESTS  
CONFERRED  
IN THE SAME LITURGICAL CELEBRATION**

**INTRODUCTION**

**I**

**THE CELEBRATION OF THE ORDINATION OF DEACONS  
AND THE ORDINATION OF PRIESTS**

**248.** It is fitting that the local Church in whose service Deacons and Priests are to be ordained should be made ready for the celebration of the Ordination.

The candidates are to prepare themselves by prayer in silence for their Ordination by making a retreat of at least five days.

**249.** The celebration is to take place in the cathedral church, in a church of the home community of one or more of the candidates, or in some other important church.

If those to be ordained are members of a religious community, the Ordination may take place in a church of the community within which they will carry out their ministry.

**250.** The Ordination should take place in the presence of as large a gathering of the faithful as possible, on a Sunday or on a feast day, unless pastoral reasons suggest some other day. The Ordination may not take place during the Paschal Triduum, on Ash Wednesday, on any day in Holy Week, or on the Commemoration of All the Faithful Departed (All Souls' Day).

**251.** The Ordination is celebrated within the ceremonies prescribed for a Stational Mass, between the Liturgy of the Word and the Liturgy of the Eucharist.

The Ritual Mass "For the Conferral of Holy Orders" may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, and on days within the Octave of Easter. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

The Universal Prayer (Prayer of the Faithful) is omitted, since the Litany takes its place.

**252.** Dicto Evangelio, Ecclesia localis ab Episcopo petit, ut candidatos ordinet. Presbyter ad hoc deputatus Episcopo interroganti coram populo notum facit dubitationes de candidatis deesse. Candidati, diaconi et presbyteri, suo quisque momento coram Episcopo omnibusque fidelibus voluntatem exprimunt se munus suum, iuxta mentem Christi atque Ecclesiæ sub moderatione Episcopi, exercituros esse. In litanis omnes gratiam Dei pro candidatis implorant.

**253.** Per impositionem manuum Episcopi et Precem Ordinationis candidatis diaconis donum Spiritus Sancti pro munere diaconorum confertur. Hæc autem verba ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Emitte in eos, Domine, quæsumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuæ gratiæ roborentur ».

Immediate post Precem Ordinationis, Ordinati stola diaconali et dalmatica induuntur, quo eorum ministerium abhinc in liturgia peragendum exterius manifestetur.

Per traditionem libri Evangeliorum munus diaconorum proclamandi Evangelium in celebrationibus liturgicis necnon fidem Ecclesiæ verbo et opere prædicandi indicatur.

**254.** Post novam omnium orationem sequitur Ordinatio presbyterorum.

Per impositionem manuum Episcopi et Precem Ordinationis candidatis donum Spiritus Sancti pro munere presbyterorum confertur. Hæc autem verba ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: « Da, quæsumus, omnipotens Pater, in hos famulos tuos presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis; acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suæ conversationis insinuent ».

Una cum Episcopo, presbyteri manus imponunt candidatis, ut cooptationem in presbyterium significant.

Immediate post Precem Ordinationis, Ordinati stola presbyterali et casula induuntur, quo eorum ministerium abhinc in liturgia peragendum exterius manifestetur.

Hoc ministerium per alia signa adhuc fusius explicatur: nam per unctionem manuum, peculiaris presbyterorum participatio in sacerdotio Christi significatur; per traditionem autem panis et vini in manus eorum, munus celebrationi Eucharistiæ præsidendi et Christum crucifixum sequendi indicatur.



**252.** After the Gospel reading, the local Church requests the Bishop to ordain the candidates. The Priest assigned to do this replies to the Bishop's questions by informing him in the presence of the people that there are no doubts concerning the candidates. Each in turn, the candidates for the Priesthood and the candidates for the Diaconate, in the presence of the Bishop and all the faithful, express their resolve to carry out their office in accord with the mind of Christ and of the Church, under the direction of the Bishop. In the Litany all present plead for God's grace for the candidates.

**253.** Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the office of Deacon is conferred on the candidates. The following words belong to the nature of the rite and are consequently required for the validity of the act: "Send forth upon them, Lord, we pray, the Holy Spirit, that they may be strengthened by the gift of your sevenfold grace to carry out faithfully the work of the ministry."

Immediately after the Prayer of Ordination, the newly ordained Deacons are vested with the diaconal stole and the dalmatic. By this investiture the liturgical ministry they will henceforth fulfill is outwardly manifested.

The handing on of the Book of the Gospels signifies the office of the Deacon to proclaim the Gospel in liturgical celebrations and to preach the faith of the Church in word and in deed.

**254.** After further prayer by all present, the Ordination of Priests follows.

Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the priestly office is conferred on the candidates. The following words belong to the nature of the rite and are consequently required for the validity of the act: "Grant, we pray, almighty Father, to these your servants the dignity of the Priesthood; renew deep within them the Spirit of holiness; may they hold the office second in order, received from you, O God, and by the example of their manner of life may they inspire right conduct."

Together with the Bishop, the Priests present lay hands on the candidates to signify incorporation into the Presbyterate.

Immediately after the Prayer of Ordination, the newly ordained Priests are vested with the priestly stole and chasuble, so that the ministry they will henceforth fulfill in the liturgy may be outwardly manifested.

This ministry is made more fully manifest through other signs: the anointing of the hands signifies the Priests' own participation in the Priesthood of Christ; the handing on of the bread and wine into their hands points to the office of presiding at the celebration of the Eucharist and of following Christ crucified.

**255.** Osculo Episcopus quodammodo sigillum ponit ad acceptationem presbyterorum et diaconorum utpote suorum cooperatorum novorum in eorum ministerium. In quantum fieri potest omnes vel saltem nonnulli presbyteri osculo salutant ordinatos presbyteros et diaconi respective diaconos nuper ordinatos in signum receptionis in Ordine suo.

**256.** In liturgia eucharistica, ordinati presbyteri ministerium suum prima vice exercent, eam cum Episcopo aliisque membris presbyterii concelebantes. Presbyteri modo ordinati primum locum obtinent.

Diaconi vero Episcopo assistunt. Unus ex eis altare parat, Communionem fidelibus porrigit, calicem ministrat, monitiones proclamat.

## II

### DE IIS, QUÆ SUNT PARANDA

**257.** Præter ea quæ ad Missæ stationalis celebrationem necessaria sunt, parentur:

- a) Liber De Ordinatione;
- b) casulæ pro singulis ordinandis presbyteris; stolæ et dalmaticæ pro singulis ordinandis diaconis;
- c) gremiale linteum;
- d) sanctum chrisma;
- e) ea quæ ad manuum lotionem necessaria sunt sive pro Episcopo sive pro ordinatis presbyteris.

**258.** Ordinatio de more fiat ad cathedram; si autem propter participationem fidelium opus est, paretur sedes pro Episcopo ante altare vel alio opportuniore loco.

Sedes pro ordinandis sic parentur, ut actio liturgica a fidelibus bene conspici queat.

**259.** Episcopus et presbyteri concelebantes sacras vestes induunt quæ sibi respective ad Missæ celebrationem requiruntur.

Ordinandi presbyteri sumunt amictum, albam, cingulum et stolam diaconalem; ordinandi diaconi sumunt amictum, albam et cingulum.

Presbyteri non concelebantes, qui manus ordinandis presbyteris imponunt, sint stolis induti super albam aut vestem talarem cum superpelliceo.

Vestes sint coloris Missæ quæ celebratur, secus coloris albi, vel vestes festivæ seu nobiliores adhibeantur.

**255.** With the fraternal kiss the Bishop places a kind of seal on the Priests' and Deacons' admittance as his new co-workers into their ministry. Insofar as is possible, all or at least some of the Priests present greet the newly ordained Priests with the fraternal kiss as a sign of reception into their Order and the Deacons do the same for the newly ordained Deacons as a sign of reception into their Order.

**256.** In the Liturgy of the Eucharist the newly ordained Priests exercise their ministry for the first time as they concelebrate the Eucharist with the Bishop and the other members of the Presbyterate. In this concelebration the newly ordained Priests take the first place.

The newly ordained Deacons assist the Bishop. One of them prepares the altar, gives Communion to the faithful, ministers the chalice, and gives directions.

## II

### REQUISITES FOR THE CELEBRATION

**257.** In addition to what is needed for the celebration of a Stational Mass, there should be ready:

- a) *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
- b) A chasuble for each of those to be ordained Priests; a stole and a dalmatic for each of those to be ordained Deacon;
- c) a linen gremial;
- d) the holy Chrism;
- e) whatever is needed for the Bishop and for those ordained Priest to wash their hands.

**258.** The Ordination should usually take place at the cathedra; but, if necessary for the participation of the faithful, a seat for the Bishop may be placed before the altar or at another, more suitable place.

Seats for those to be ordained should be so placed that the faithful have a clear view of the liturgical rites.

**259.** The Bishop and the concelebrating Priests wear the sacred vestments proper to them for the celebration of Mass.

Those to be ordained Priests wear an amice, an alb, a cincture, and a Deacon's stole; those to be ordained Deacons wear an amice, an alb, and a cincture.

Any of the Priests who lay hands upon those to be ordained and will not be concelebrating are to wear a stole over an alb or over a cassock and surplice.

The vestments should be of the color proper to the Mass being celebrated, but white vestments or festive or more precious vestments may also be used.

## RITUS ORDINATIONIS PLURIUM DIACONORUM ET ORDINATIONIS PLURIUM PRESBYTERORUM

### Ritus initiales et Liturgia verbi

**260.** Omnibus rite dispositis, ordinatur processio per ecclesiam ad altare modo consueto. Ordinandi diaconi præcedunt diaconum librum Evangeliorum deferentem et alios diaconos, si adsint. Ordinandi vero presbyteri sequuntur alios diaconos et præcedunt presbyteros concelebrantes. Episcopus solus incedit ultimus et paulisper retro eum duo diaconi ei assistentes. Cum ad altare pervenerint, facta debita reverentia, omnes accedunt ad loca sibi assignata.

Interim canitur antiphona ad introitum cum suo psalmo vel alius cantus aptus.

**261.**

### Ordinatio

**262.**

Electio candidatorum ad diaconatum

**263.** Ordinandi diaconi vocantur a diacono hoc modo:

**264.**

**265.** Ordinandi presbyteri vocantur a diacono hoc modo:

**266.**

Homilia

**267.** Tunc Episcopus, omnibus sedentibus, homiliam habet, in qua, initium sumens e textu lectionum quæ in liturgia verbi lectæ sunt, populum atque electos de munere diaconorum et presbyterorum alloquitur, rationem habendo etiam de ordinandorum diaconorum condicione, utrum nempe agatur simul de electis uxoratis et non uxoratis, vel de electis non uxoratis tantum, vel de electis uxoratis tantum. Quod facere potest his vel similibus verbis:

## THE RITE OF ORDINATION OF SEVERAL DEACONS AND ORDINATION OF SEVERAL PRIESTS

### The Introductory Rites and the Liturgy of the Word

**260.** When everything has been properly arranged, the procession makes its way through the church to the altar in the usual way. Those to be ordained Deacon precede the Deacon who carries the Book of the Gospels and other Deacons, if present. Those who will be ordained Priest, however, follow the other Deacons and precede the concelebrating Priests. Last comes the Bishop, alone, with his two assisting Deacons slightly behind him. On arriving at the altar, after making the proper reverence, all go to their designated places.

Meanwhile, the Entrance Antiphon with its psalm or another appropriate liturgical song is sung.

(no. 260 ≈ nos. 118 and 193)

**261.**

(no. 261 = nos. 32, 119, 195)

### The Ordination

**262.**

(no. 262 ≈ no. 196)

### THE ELECTION OF THE CANDIDATES FOR THE DIACONATE

**263.** Those to be ordained Deacons are called by a Deacon in this way:

(no. 263 ≈ no. 197)

**264.**

(no. 264 = no. 198)

### THE ELECTION OF THE CANDIDATES FOR THE PRIESTHOOD

**265.** Those to be ordained Priests are called by a Deacon in this way:

(no. 265 ≈ no. 121)

**266.**

(no. 266 = no. 122)

### THE HOMILY

**267.**

(no. 267 ≈ nos. 199 and 123)

Dilectissimi, cum isti fratres nostri mox ad Ordinem diaconorum et presbyterorum sint provehendi, attente cogitate ad qualem ministerii gradum sint ascensuri. Christo, summo Magistro, Sacerdoti et Pastori, isti inservient, cuius ministerio corpus eius, idest Ecclesia, in populum Dei, et templum Spiritus Sancti, hic in terris indesinenter ædificatur. Sacerdotio Episcoporum coniungendi, presbyteri et diaconi consecrabuntur ad Evangelium prædicandum, populum Dei sanctificandum et pascendum cultumque divinum, in dominico præsertim sacrificio, celebrandum. In his omnibus sic agant, Deo adiuvante, ut eos vere discipulos illius cognoscatis, qui non venit ministrari sed ministrare.

Vobis autem, filii dilectissimi, ad Ordinem diaconii provehendi, Dominus dedit exemplum, ut, quemadmodum ipse fecit, ita et vos faciatis.

Diaconi igitur, id est Iesu Christi ministri, qui in medio discipulorum quasi ministrans apparuit, Dei voluntatem ex animo facientes, in caritate, sicut Domino ita et hominibus cum lætitia servite. Cum vero nemo duobus dominis possit servire, considerate omnem immunditiam aut avaritiam idolorum esse servitutem.

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Si ordinantur ad diaconatum simul electi uxorati et non uxorati.

Cum ad Ordinem diaconatus libere accedatis, sicut illos quondam ab Apostolis ad ministerium caritatis electos, viros boni testimonii Spiritu Sancto et sapientia plenos vos esse oportet.

Qui vero inter vos ministerium vestrum, in cælibatu constituti, exercebitis, scitote illum esse signum simul et stimulum caritatis pastoralis atque fontem fecunditatis in mundo. Sincera enim erga Christum Dominum caritate compulsi et perfecta devotione in hoc statu viventes, Christo facilius indiviso corde adhærebitis, Dei et hominum servitio liberius vacabitis et operi regenerationis supernæ expeditius ministrabitis.

Sive in sacro cælibatu constituti sive non, in fide radicati et fundati, exhibete vos immaculatos et irreprehensibiles coram Deo et hominibus, sicut decet Christi ministros et dispensatores mysteriorum Dei, nec vos a spe Evangelii averti sinatis, cuius non tantum auditores sed et ministri esse debetis. Mystrium fidei in conscientia pura habentes, verbum Dei, quod ore prædicatis, operibus vestris ostendite, ut plebs christiana, Spiritu

Dearly beloved: since these our sons are soon to be advanced to the Order of Deacons and the Order of Priests, consider carefully the nature of the ministerial rank of the ministry to which they are to be raised. They are to serve Christ the great Teacher, Priest, and Shepherd. By their ministry, his Body, that is the Church, is continually built up here on earth into a holy temple, the People of God. Priests and Deacons, joined to the Priesthood of the Bishops, will be consecrated in order to preach the Gospel, to sanctify and shepherd God's people, and to celebrate divine worship, especially in the Lord's Sacrifice. In all these duties, let them act in such a way, with the help of God, that you recognize them as disciples of him who did not come to be served but to serve.

Now, beloved Sons you are about to be raised to the Order of the Diaconate. The Lord has given you an example: that just as he himself has done, so you also should do.<sup>114</sup>

And so, as Deacons, that is, as ministers of Jesus Christ, who appeared in the midst of the disciples as one who serves,<sup>115</sup> do the will of God in charity from the heart;<sup>116</sup> serve others with joy as you would serve the Lord. Yet, since no one can serve two masters,<sup>117</sup> look upon all impurity and greed as the serving of false gods.<sup>118</sup>

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**If both married and unmarried elect are to be ordained, he concludes:**

Since you present yourselves for the Order of the Diaconate of your own free choice, you must be like those once chosen by the Apostles for the ministry of charity:<sup>119</sup> men of good reputation, full of wisdom and the Holy Spirit.<sup>120</sup>

Those of you who will exercise your ministry in the celibate state must know that celibacy is both a sign of pastoral charity and an incentive to it, as well as a source of spiritual fruitfulness in the world. For, urged on by a sincere love of Christ the Lord and living in this state with total dedication, you will cling more readily to Christ with an undivided heart, you will devote yourselves with greater freedom to the service of God and others, and you will serve single-mindedly the work of spiritual rebirth.

Whether or not you have been called to holy celibacy, be firmly planted and grounded in faith.<sup>121</sup> Show yourselves without blemish and beyond reproach before God and others,<sup>122</sup> as is proper for the ministers of Christ and the stewards of God's mysteries.<sup>123</sup> Do not allow yourselves to be turned away from the hope of the Gospel which you must not only hear but also serve.<sup>124</sup> Hold fast to the mystery of faith with a clear conscience<sup>125</sup> and express by your actions the word of God, which your lips proclaim, so that the Christian people, brought to life by the Spirit, may become a pure offering accepted by God, and so that you yourselves, when you go out to

vivificata, fiat pura oblatio, Deo accepta, et vos, in novissimo die Domino occurrentes, ab eo audire valeatis: « Euge, serve bone et fidelis, intra in gaudium Domini tui ».

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Si ordinantur ad diaconatum tantummodo electi non uxorati.

Cum ad Ordinem diaconatus libere accedatis, sicut illos quondam ab Apostolis ad ministerium caritatis electos, viros boni testimonii Spiritu Sancto et sapientia plenos vos esse oportet. Ministerium vestrum, in cælibatu constituti, exercebitis: est enim signum simul et stimulus caritatis pastoralis atque peculiaris fons fecunditatis in mundo. Sincera enim erga Christum Dominum caritate compulsi et perfecta devotione in hoc statu viventes, Christo facilius indiviso corde adhærebitis, Dei et hominum servitio liberior vacabitis et operi regenerationis supernæ expeditius ministrabitis. In fide radicati et fundati, exhibete vos immaculatos et irreprehensibiles coram Deo et hominibus, sicut decet Christi ministros et dispensatores mysteriorum Dei, nec vos a spe Evangelii averti sinatis, cuius non tantum auditores sed et ministri esse debetis. Mysterium fidei in conscientia pura habentes, verbum Dei, quod ore prædicatis, operibus vestris ostendite, ut plebs christiana, Spiritu vivificata, fiat pura oblatio, Deo accepta, et vos, in novissimo die Domino occurrentes, ab eo audire valeatis: « Euge, serve bone et fidelis, intra in gaudium Domini tui ».

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Si ordinantur ad diaconatum tantummodo electi uxorati.

Sicut illos quondam ab Apostolis ad ministerium caritatis electos, viros boni testimonii Spiritu Sancto et sapientia plenos vos esse oportet. In fide ergo radicati et fundati, exhibete vos immaculatos et irreprehensibiles coram Deo et hominibus, sicut decet Christi ministros et dispensatores mysteriorum Dei, nec vos a spe Evangelii averti sinatis, cuius non tantum auditores sed et ministri esse debetis. Mysterium fidei in conscientia pura habentes, verbum Dei, quod ore prædicatis, operibus vestris ostendite, ut plebs christiana, Spiritu vivificata, fiat pura oblatio, Deo accepta, et vos, in novissimo die Domino occurrentes, ab eo audire valeatis: « Euge, serve bone et fidelis, intra in gaudium Domini tui ».

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meet the Lord on the last day may be able to hear him say,<sup>126</sup> “Well done, good and faithful servant, enter into the joy of your Lord.”<sup>127</sup>

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Or, if only unmarried elect are to be ordained, he concludes:

Since you present yourselves for the Order of the Diaconate of your own free choice, you must be like those once chosen by the Apostles for the ministry of charity:<sup>128</sup> men of good reputation, full of wisdom and the Holy Spirit.<sup>129</sup> You will exercise your ministry in the celibate state. Celibacy is both a sign of pastoral charity and an incentive to it, as well as a source of spiritual fruitfulness in the world. For, urged on by a sincere love of Christ the Lord and living in this state with total dedication, you will cling more readily to Christ with an undivided heart, you will devote yourselves with greater freedom to the service of God and others, and you will serve single-mindedly the work of spiritual rebirth. Firmly planted and grounded in faith, show yourselves without blemish and beyond reproach before God and others, as is proper for the ministers of Christ and the stewards of God’s mysteries. Do not allow yourselves to be turned away from the hope of the Gospel which you must not only hear but also serve. Hold fast to the mystery of faith with a clear conscience and express by your actions the word of God, which your lips proclaim, so that the Christian people, brought to life by the Spirit, may become a pure offering accepted by God, and so that you yourselves, when you go out to meet the Lord on the last day, may be able to hear him say, “Well done, good and faithful servant, enter into the joy of your Lord.”<sup>130</sup>

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Or, if only married elect are to be ordained, he concludes:

You must be like those once chosen by the Apostles for the ministry of charity: men of good reputation, full of wisdom and the Holy Spirit. Firmly planted and grounded in faith, you are to show yourselves without blemish and beyond reproach before God and others, as is proper for the ministers of Christ and the stewards of God’s mysteries. Do not allow yourselves to be turned away from the hope of the Gospel which you must not only hear but also serve. Hold fast to the mystery of faith with a clear conscience and express by your actions the word of God, which your lips proclaim, so that the Christian people, brought to life by the Spirit, may become a pure offering accepted by God, and so that you yourselves, when you go out to meet the Lord on the last day, may be able to hear him say, “Well done, good and faithful servant, enter into the joy of your Lord.”<sup>131</sup>

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Vos autem, filii dilectissimi, ad Ordinem presbyterii provehendi, sacro docendi munere in Christo Magistro pro vestra parte fungemini. Verbum Dei omnibus dispensate, quod ipsi cum gaudio accepistis. In lege Domini meditantes, videte ut quod legeritis credatis, quod credideritis doceatis, quod docueritis imitemini.

Sit ergo doctrina vestra pabulum populo Dei, sit odor vitæ vestræ delectamentum Christi fidelibus, ut verbo et exemplo ædificetis domum, id est Ecclesiam Dei.

Munere item sanctificandi in Christo fungemini. Ministerio enim vestro sacrificium spirituale fidelium perficietur, Christi sacrificio coniunctum, quod una cum iis per manus vestras super altare incruenter in celebratione mysteriorum offeretur. Agnoscite ergo quod agitis, imitamini quod tractatis, quatenus mortis et resurrectionis Domini mysterium celebrantes, membra vestra a vitiis omnibus mortificare et in novitate vitæ ambulare studeatis.

Baptismo homines Dei populo aggregantes, Pænitiæ sacramento peccata in nomine Christi et Ecclesiæ dimittentes, oleo sancto infirmos sublevantes, ritus sacros celebrantes, laudes cum gratiarum actione et precibus per horas diei offerentes non tantum pro populo Dei, sed et pro mundo universo, mementote vos ex hominibus esse assumptos et pro hominibus constitutos in iis quæ sunt ad Deum. Munus ergo Christi Sacerdotis perenni gaudio in vera caritate explete, non quæ vestra sunt, sed quæ Iesu Christi quærentes.

Munere denique Christi Capitis et Pastoris pro vestra parte fungentes, filii carissimi, Episcopo iuncti et subditi, fideles in unam familiam adunare studete, ut eos per Christum in Spiritu Sancto ad Deum Patrem adducere valeatis. Boni Pastoris exemplum ante oculos semper habete, qui non venit ministrari, sed ministrare, quique venit quærere et salvum facere quod perierat.

Now, beloved sons, for those of you who will be raised to the Order of the Priesthood, you will exercise in Christ the Teacher the sacred office of teaching. Impart to everyone the Word of God that you yourselves have received with joy. Meditating on the law of the Lord, see that you believe what you read, teach what you believe, and practice what you teach.<sup>132</sup>

And so, let your teaching be nourishment for the People of God, and let the holiness of your life be a pleasing fragrance for Christ's faithful,<sup>133</sup> so that you may build up by word and example that house which is the Church of God.<sup>134</sup>

You will also exercise in Christ the office of sanctifying; for by your ministry the spiritual sacrifice of the faithful will be made perfect:<sup>135</sup> in the celebration of the mysteries, it is united to the Sacrifice of Christ, which is offered through your hands and in union with them, in an unbloody manner on the altar.<sup>136</sup> Understand, therefore, what you do, and imitate what you celebrate; as celebrants of the mystery of the Lord's Death and Resurrection, may you strive to put to death whatever is sinful within you and to walk in newness of life.<sup>137</sup>

Remember, when you gather men and women into the People of God through Baptism and, in the name of Christ and the Church,<sup>138</sup> forgive sins in the Sacrament of Penance, when you comfort the sick with holy oil and celebrate the sacred rites,<sup>139</sup> when you offer praise and thanksgiving through the hours of the day<sup>140</sup> and pray not only for the People of God but for the whole world: always remember that have been taken from among men and appointed on their behalf in those things that pertain to God. Fulfill, therefore, the ministry of Christ the Priest with abiding joy and genuine love. Seek not your own concerns but those of Jesus Christ.<sup>141</sup>

Finally, dear sons, united with your Bishop and subject to him, fulfill the office of Christ, Head and Shepherd to the best of your ability. Strive to gather the faithful together into one family, so that you may lead them to God the Father, through Christ, and in the Holy Spirit. Keep always before your eyes the example of the Good Shepherd, who did not come to be served but to serve and who came to seek and to save what was lost.<sup>142</sup>

### Promissio electorum diaconorum

**268.** Post homiliam, electi diaconi soli surgunt et stant coram Episcopo, qui eos, una simul, interrogat his verbis:

**269.** Deinde unusquisque electorum diaconorum accedit ad Episcopum et, coram eo genuflexus, ponit manus suas iunctas inter manus Episcopi, nisi iuxta Prænotanda generalia n. 11 aliter statutum est.

### Promissio electorum presbyterorum

**270.** Post promissionem electorum diaconorum, electi presbyteri surgunt et stant coram Episcopo, qui eos, una simul, interrogat his verbis:

**271.** Deinde unusquisque electorum presbyterorum accedit ad Episcopum et, coram eo genuflexus, ponit manus suas iunctas inter manus Episcopi, nisi iuxta Prænotanda generalia n. 11 aliter statutum est.

### Supplicatio litanica

**272.**

**273.**

**274.**

## **Ordinatio diaconorum**

### Impositio manuum et Prex Ordinationis ad diaconatum

**275.** Unusquisque electorum ad Ordinem diaconatus accedit ad Episcopum stantem ante sedem cum mitra, et coram eo genua flectit.

**276.**

### THE PROMISE OF THE ELECT FOR THE DIACONATE

**268.** After the Homily, the elect for the Diaconate alone rise and stand before the Bishop, who questions all of them together in these words:

(no. 268 ≈ no. 200)

**269.** Then each one of the elect for the Diaconate goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop, unless something else has been established in accordance with no. 11 of the General Introduction.

(no. 269 ≈ no. 201)

### THE PROMISE OF THE ELECT FOR THE PRIESTHOOD

**270.** After the promise of the elect for the Diaconate, the elect for the Priesthood rise and stand before the Bishop, who questions all of them together in these words:

(no. 270 ≈ no. 124)

**271.** Then each one of the elect for the Priesthood goes to the Bishop, and kneeling before him, places his joined hands between those of the Bishop, unless something else has been established in accordance with no. 11 of the General Introduction.

(no. 271 ≈ no. 125)

### THE LITANY OF SUPPLICATION

**272.**

(no. 272 = nos. 126 and 202)

**273.**

(no. 273 = Litany of Supplication as in Rite of Ordination of Deacons, no. 203)

**274.**

(no. 274 ≈ no. 204)

## The Ordination of Deacons

### THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION TO THE DIACONATE

**275.** One by one the elect for the Order of Deacons go to the Bishop, who is standing at his chair with the miter on, and kneel before him.

(no. 275 ≈ no. 205)

**276.**

(no. 276 = no. 206)

**277.** Electis ante ipsum genuflexis, Episcopus, dimissa mitra, dicit (pro cantu, cf. n. 207), extensis manibus. Precem Ordinationis:

Traditio libri Evangeliorum

**278.**

**279.**

**280.**

**281.** Interim cani potest antiphona:

VII Annuntiate Evangelium omni creaturae  
T.P. Alleluia. E u o u a e

cum Psalmo 116 (117) vel alius cantus aptus eiusdem generis qui conveniat antiphonæ.

Psalmus 116 (117)

### **Ordinatio presbyterorum**

Oratio supplicationis

**282.** Tunc accedunt electi ad Ordinem presbyteratus. Omnes surgunt. Episcopus, deposita mitra, stans versus ad populum dicit (pro cantu, cf. n. 126), manibus iunctis:

Impositio manuum et Prex Ordinationis ad presbyteratum

**283.** Unusquisque electorum accedit ad Episcopum stantem ante sedem cum mitra, et coram eo genua flectit.

**277.** With the elect kneeling before him, the Bishop, putting aside his miter with hands extended, sings or says the Prayer of Ordination (for the chant, cf. no. 207):  
(no. 277 ≈ no. 207)

#### THE HANDING ON OF THE BOOK OF THE GOSPELS

**278.**  
(no. 278 = no. 208)

**279.**  
(no. 279 = no. 209)

**280.**  
(no. 280 = no. 210)

**281.** Meanwhile, the following antiphon may be sung with Psalm 116 (117).

Announce the Gospel to all creatures (E.T. alleluia).

Or, another appropriate liturgical song with a similar theme to the antiphon may be sung.

#### Psalm 116 (117)

At this point a version of Psalm 116 (117) approved for liturgical use by the Conference of Bishops is to be given in full. The antiphon [an ICEL translation given above] is repeated after verse 2.

### The Ordination of Priests

#### THE PRAYER OF SUPPLICATION

**282.** Then the elect for the Order of Priests come forward. All rise. With his miter put aside, the Bishop standing, with hands joined, faces the people and sings or says (for chant cf. no. 126):  
(no. 282 ≈ no. 126)

#### THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION TO THE PRIESTHOOD

**283.** One by one the elect go to the Bishop, who is standing at his chair with the miter on, and kneel before him.  
(no. 283 ≈ no. 129)

**284.**

**285.**

Unctio manuum et traditio panis et vini

**286.**

**287.**

**288.**

**289.** Deinde fideles panem super patenam et calicem, vino et aqua in eum inmissis, pro Missæ celebratione afferunt.

Diaconus ea recipit et affert Episcopo, qui ipsa unicuique ordinato presbytero, ante se genuflexo, in manus tradit, dicens:

**290.** Demum Episcopus singulis Ordinatis, prius presbyteris postea diaconis, dat osculum, dicens:

**291.**

**292.**

### **Liturgia eucharistica**

**293.** Liturgia eucharistica concelebratur more solito; attamen omittitur præparatio calicis. Unus ex ordinatis diaconis ministrat Episcopo ad altare.

**294.** In Prece eucharistica. Episcopus vel unus ex presbyteris concelebrantibus mentionem presbyterorum et diaconorum modo ordinatorum facit secundum has formulas:



**284.**  
(no. 284 = no. 130)

**285.**  
(no. 285 = no. 131)

### THE ANOINTING OF HANDS AND THE HANDING ON OF BREAD AND WINE

**286.**  
(no. 286 = no. 132)

**287.**  
(no. 287 = no. 133)

**288.**  
(no. 288 = no. 134)

**289.** Next, some of the faithful bring a paten holding the bread and a chalice containing the wine mixed with water for the celebration of Mass. A Deacon receives them and brings them to the Bishop. Each newly ordained Priest kneels before the Bishop, who places the paten and chalice into his hands, while saying to each one:  
(no. 289 ≈ no. 135)

**290.** Lastly, the Bishop gives each of the newly ordained the fraternal kiss, first to the Priests, then to the Deacons, saying:  
(no. 290 ≈ nos. 136 and 211)

**291.**  
(no. 291 = no. 137)

**292.**  
(no. 292 = nos. 138 and 213)

### The Liturgy of the Eucharist

**293.** The Liturgy of the Eucharist is concelebrated in the usual way; however, the preparation of the chalice is omitted. One of the newly ordained Deacons assists the Bishop at the altar.  
(no. 293 ≈ no. 139)

**294.** In the Eucharistic Prayer mention of the newly ordained Priests and Deacons is made by the Bishop or by one of the concelebrating Priests according to the following formulas:  
(no. 294 ≈ no. 140 and 214)

**295.** Diaconi modo ordinati communicantur sub utraque specie. Diaconus Episcopo ministrans fungitur ministerio calicis.

**296.**

**297.** Aliqui e diaconis modo ordinatis Episcopum adiuvant in distribuenda Communione fidelibus.

**298.**

### **Ritus conclusionis**

**299.**

**300.**

**295.** The newly ordained Deacons receive Communion under both kinds. The Deacon who assists the Bishop ministers the chalice.

(no. 295 ≈ no. 244)

**296.**

(no. 296 = nos. 141 and 215)

**297.** Some of the newly ordained Deacons assist the Bishop in distributing Communion to the faithful.

(no. 297 ≈ no. 216)

**298.**

(no. 298 = nos. 142 and 217)

### **The Concluding Rites**

**299.**

(no. 299 = nos. 143 and 218)

**300.**

(no. 300 = nos. 144 and 219)

RITUS ORDINATIONIS UNIUS DIACONI  
ET ORDINATIONIS UNIUS PRESBYTERI

**Ritus initiales et Liturgia verbi**

**301.**

**302.**

**Ordinatio**

**303.**

Electio candidati ad diaconatum

**304.**

**305.**

Electio candidati ad presbyteratum

**306.**

**307.**

Homilia

**308.**

Promissio electi diaconi

**309.**

## **THE RITE OF ORDINATION OF ONE DEACON AND ORDINATION OF ONE PRIEST**

### **The Introductory Rites and the Liturgy of the Word**

**301.**

(no. 301  $\approx$  no. 260  $\approx$  nos. 118 and 193)

**302.**

(no. 302  $\approx$  no. 261 = nos. 32, 119, and 195)

### **The Ordination**

**303.**

(no. 303  $\approx$  no. 262  $\approx$  no. 192)

### **THE ELECTION OF THE CANDIDATE FOR THE DIACONATE**

**304.**

(no. 304  $\approx$  no. 263  $\approx$  no. 197)

**305.**

(no. 305  $\approx$  no. 264 = no. 198)

### **THE ELECTION OF THE CANDIDATE FOR THE PRIESTHOOD**

**306.**

(no. 306  $\approx$  no. 265  $\approx$  no. 121)

**307.**

(no. 307  $\approx$  no. 266  $\approx$  no. 122)

### **THE HOMILY**

**308.**

(no. 308  $\approx$  no. 267  $\approx$  nos. 199 and 123)

### **THE PROMISE OF THE ELECT FOR THE DIACONATE**

**309.**

(no. 309  $\approx$  no. 268  $\approx$  no. 200)

**310.**

Promissio electi presbyteri

**311.**

**312.** Deinde electus accedit ad Episcopum et, coram eo genuflexus, ponit manus suas iunctas inter manus Episcopi, nisi iuxta Prænotanda generalia n. 11 aliter statutum est.

Supplicatio litanica

**313.**

**314.**

**315.**

### **Ordinatio diaconi**

Impositio manuum et Prex Ordinationis ad diaconatum

**316.**

**317.**

**318.**

Traditio libri Evangeliorum

**319.**

**310.**  
(no. 310 ≈ no. 269 ≈ no. 201)

### THE PROMISE OF THE ELECT FOR THE PRIESTHOOD

**311.**  
(no. 311 ≈ no. 270 ≈ no. 124)

**312.** Then the elect goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop, unless something else has been established in accordance with no. 11 of the General Introduction.  
(no. 312 ≈ no. 271 ≈ no. 125)

### THE LITANY OF SUPPLICATION

**313.**  
(no. 313 ≈ no. 272 = nos. 126 and 202)

**314.**  
(no. 314 ≈ no. 273 = nos. 127 and 203)

**315.**  
(no. 315 = no. 274 ≈ nos. 128 and 204)

## The Ordination of a Deacon

### THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION TO THE DIACONATE

**316.**  
(no. 316 ≈ no. 275 ≈ no. 205)

**317.**  
(no. 317 ≈ no. 276 = no. 206)

**318.**  
(no. 318 ≈ no. 277 ≈ no. 207)

### THE HANDING ON OF THE BOOK OF THE GOSPELS

**319.**  
(no. 319 ≈ no. 278 = no. 208)

**320.**

**321.**

**322.**

### **Ordinatio presbyteri**

Oratio supplicationis

**323.**

Impositio manuum et Prex Ordinationis ad presbyteratum

**324.**

**325.**

**326.**

Unctio manuum et traditio panis et vini

**327.**

**328.**

**329.**

**330.**



**320.**  
(no. 320 = no. 279 = no. 209)

**321.**  
(no. 321 ≈ no. 280 = no. 210)

**322.**  
(no. 322 ≈ no. 281)

## **The Ordination of a Priest**

### **THE PRAYER OF SUPPLICATION**

**323.**  
(no. 323 ≈ no. 282 ≈ no. 126)

### **THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION TO THE PRIESTHOOD**

**324.**  
(no. 324 ≈ no. 283 ≈ no. 129)

**325.**  
(no. 325 ≈ no. 284 = no. 130)

**326.**  
(no. 326 ≈ no. 285 = no. 131)

### **THE ANOINTING OF HANDS AND THE HANDING ON OF BREAD AND WINE**

**327.**  
(no. 327 ≈ no. 268 = no. 132)

**328.**  
(no. 328 ≈ no. 287 = no. 133)

**329.**  
(no. 329 ≈ no. 288 = no. 134)

**330.**  
(no. 330 ≈ no. 289 = no. 135)

**331.** Demum Episcopus Ordinatis, prius presbytero postea diacono, dat osculum dicens:

**332.**

**333.**

### **Liturgia eucharistica**

**334.**

**335.**

**336.**

**337.** Deinde Episcopum adiuvat in distribuenda Communione fidelibus, si opus erit.

**338.**

**339.**

### **Ritus conclusionis**

**340.**

**341.**

**331.** Lastly, the Bishop gives the newly ordained the fraternal kiss of peace, first to the Priest, then to the Deacon, saying:

(no. 331  $\approx$  no. 290  $\approx$  nos. 136 and 211)

**332.**

(no. 332 = no. 291 = no. 137)

**333.**

(no. 333 = no. 292 = nos. 138 and 213)

### The Liturgy of the Eucharist

**334.**

(no. 334 no. 293  $\approx$  no. 139)

**335.**

(no. 335 no. 294  $\approx$  no. 140 and 214)

**336.**

(no. 336  $\approx$  no. 295  $\approx$  no. 244)

**337.** Then, if necessary, he assists the Bishop in distributing Communion to the people.

**338.**

(no. 338 = no. 296 = nos. 141 and 215)

**339.**

(no. 339 = no. 298 = nos. 142 and 217)

### The Concluding Rites

**340.**

(no. 340 = no. 336 = no. 299 = nos. 143 and 218)

**341.**

(no. 341 = no. 300 = nos. 144 and 219)

CAPUT V

TEXTUS

IN CELEBRATIONE ORDINATIONUM ADHIBENDI

I

MISSA IN CONFERENDIS SACRIS ORDINIBUS

**Pro Ordinatione Episcopi**

**342.** Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ et Paschæ, diebus intra octavam Paschæ, festis Apostolorum. Occurrentibus his diebus dicitur Missa de die cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis quæ in Lectionario pro Missa rituali proponuntur.

In Ordinatione plurium Episcoporum, orationes dicendæ sunt numero plurali.

Antiphona ad introitum

Lc 4, 18

Spiritus Domini super me, propter quod unxit me,  
evangelizare pauperibus misit me, sanare contritos corde.

Collecta

Deus, qui sola ineffabilis gratiæ largitate,  
vis famulum tuum N. presbyterum  
hodie Ecclesiæ tuæ N. præficere,  
tribue illi digne persolvere ministerium episcopalis muneris  
plebemque commissam, te in omnibus gubernante,  
verbo et exemplo dirigere concede.  
Per Dominum.

Vel, præsertim si Episcopus non residentialis ordinatur:  
Deus qui, pastor æternus,  
gregem tuum assidua custodia gubernans,  
vis famulum tuum N. presbyterum

## CHAPTER V

### TEXTS TO BE USED IN THE CELEBRATION OF ORDINATIONS

#### I

#### MASS FOR THE CONFERRAL OF HOLY ORDERS

##### **For the Ordination of a Bishop**

**342.** The Ritual Mass “For the Conferral of Holy Orders” may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, on days within the Octave of Easter, and on Feasts of the Apostles. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

When several Bishops are ordained, the prayers are said in the plural, as given in *The Roman Missal*, Ritual Mass B “For the Ordination of Several Bishops.”

##### **Entrance Antiphon**

Lk 4: 18

**RM** The Spirit of the Lord is upon me, for he has anointed me  
and sent me to preach the good news to the poor,  
to heal the broken-hearted (**E.T.** alleluia).

##### **Collect**

**RM** O God, who out of the abundance of your untold grace alone  
choose to set your servant and Priest **N.**  
over your Church of **N.** this day,  
grant that he may carry out worthily the office of Bishop  
and, under your governance in all things,  
he may direct by word and example  
the people entrusted to his care.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Or, especially when a non-residential Bishop is ordained:**

**RM** O God, eternal Shepherd,  
who, governing your flock with watchful care,  
choose to join **N.**, your servant and Priest,  
to the College of Bishops this day,

hodie collegio episcopali sociare,  
concede, quæsumus, ut, eius sancta conversatione,  
Christi testis verus ubique exhibeatur.  
Per Dominum.

### Super oblata

Si Ordinatus præsidet liturgiæ eucharisticæ, dicit:  
Pro nostræ servitutis augmento  
sacrificium tibi, Domine, laudis offerimus,  
ut, quod immeritis contulisti,  
propitius exsequaris.  
Per Christum.

Si Episcopus ordinans principalis præsidet liturgiæ eucharisticæ, dicit:  
Hæc oblatio, Domine, pro Ecclesia tua  
famuloque tuo N. Episcopo delata  
sit tibi munus acceptum,  
et, quem sacerdotem magnum in tuo populo suscitasti,  
apostolicarum virtutum muneribus,  
ad gregis profectum, exorna.  
Per Christum.

### Præfatio

De Sacerdotio Christi et de ministerio sacerdotum.

V. Dominus vobiscum.  
R. Et cum spiritu tuo.  
V. Sursum corda.  
R. Habemus ad Dominum.  
V. Gratias agamus Domino Deo nostro.  
R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutare,  
nos tibi semper et ubique gratias agere:  
Domine, sancte Pater, omnipotens æterne Deus:

grant, we pray, that by his holiness of life  
he may everywhere prove to be a true witness to Christ.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### Prayer over the Offerings

If the newly ordained Bishop presides at the Liturgy of the Eucharist, he says:

**RM** We offer you the sacrifice of praise, O Lord,  
for the deepening of our service of you,  
so that what you have conferred on us,  
unworthy as we are,  
you may graciously bring to fulfillment.  
Through Christ our Lord.

If, however, the principal ordaining Bishop presides at the Liturgy of the Eucharist, he says:

**RM** May this oblation, O Lord,  
which we have presented for your Church  
and for **N.**, your servant and Bishop,  
become an offering acceptable to you;  
and for the good of the flock,  
may he whom you have raised up among your people to be High Priest  
be endowed, by your gift, with apostolic virtues.  
Through Christ our Lord.

**RM** **Preface: The Priesthood of Christ and the ministry of Priests.**

**V.** The Lord be with you.  
**R.** And with your spirit.  
**V.** Lift up your hearts.  
**R.** We lift them up to the Lord.  
**V.** Let us give thanks to the Lord our God.  
**R.** It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

Qui Unigenitum tuum Sancti Spiritus unctione  
novi et æterni testamenti constituisti Pontificem,  
et ineffabili dignatus es dispositione sancire,  
ut unicum eius sacerdotium in Ecclesia servaretur.

Ipsa enim non solum regali sacerdotio  
populum acquisitionis exornat,  
sed etiam fraterna homines eligit bonitate,  
ut sacri sui ministerii fiant manuum impositione participes.

Qui sacrificium renovent, eius nomine, redemptionis humanæ,  
tuis apparantes filiis paschale convivium,  
et plebem tuam sanctam caritate præveniant,  
verbo nutrant, reficiant sacramentis.

Qui, vitam pro te fratrumque salute tradentes,  
ad ipsius Christi nitantur imaginem conformari,  
et constantes tibi fidem amoremque testentur.

Unde et nos, Domine, cum Angelis et Sanctis universis  
tibi confitemur, in exultatione dicentes: Sanctus ...

Intercessionem inserendam in Prece eucharistica, inveniuntur supra n. 59 vel n. 95.

Antiphona ad Communionem

Io 17, 17-18

Pater sancte, sanctifica eos in veritate.  
Sicut tu me misisti in mundum, et ego misi eos in mundum,  
dicit Dominus.



For by the anointing of the Holy Spirit  
you made your Only Begotten Son  
High Priest of the new and eternal covenant,  
and by your wondrous design were pleased to decree  
that his one Priesthood should continue in the Church.

For Christ not only adorns with a royal priesthood  
the people he has made his own,  
but with a brother's kindness he also chooses men  
to become sharers in his sacred ministry  
through the laying on of hands.

They are to renew in his name  
the sacrifice of human redemption,  
to set before your children the paschal banquet,  
to lead your holy people in charity,  
to nourish them with the word  
and strengthen them with the Sacraments.

As they give up their lives for you  
and for the salvation of their brothers and sisters,  
they strive to be conformed to the image of Christ himself  
and offer you a constant witness of faith and love.

And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts...

The intercessions to be inserted into the Eucharistic Prayer are given in nos. 59 and 95.

### Communion Antiphon

Jn 17: 17-18

**RM** Holy Father, consecrate them in the truth.  
As you sent me into the world,  
so I sent them into the world, says the Lord (E.T. alleluia).

### Post Communionem

Si Ordinatus præsides liturgiæ eucharisticæ, dicit:  
Plenum, quæsumus, Domine,  
in nobis remedium tuæ miserationis operare:  
ac tales nos esse perfice propitius, et sic foveri;  
ut tibi in omnibus placere valeamus.  
Per Christum.

Si Episcopus ordinans principalis præsides liturgiæ eucharisticæ, dicit:  
Huius, Domine, virtute mysterii,  
in famulo tuo N. Episcopo gratiæ tuæ dona multiplica,  
ut et tibi digne persolvat pastorale ministerium,  
et fidelis dispensationis æterna præmia consequatur.  
Per Christum.

### Pro Ordinatione presbyterorum

**343.** Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ et Paschæ, diebus infra octavam Paschæ. Occurrentibus his diebus dicitur Missa de die cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis, quæ in Lectionario pro Missa rituali proponuntur.

In Ordinatione unius presbyteri orationes dicendæ sunt numero singulari.

Antiphona ad introitum

Ier 3, 15

Dabo vobis pastores iuxta cor meum,  
et pascent vos scientia et doctrina.

### Collecta

Domine Deus noster, qui in regendo populo tuo  
ministerio uteris sacerdotum,  
tribue his diaconis Ecclesiæ tuæ,  
quos hodie ad presbyteratus munus eligere dignaris,  
perseverantem in tua voluntate famulatum,  
ut ministerio atque vita  
tuam valeant in Christo gloriam procurare.  
Qui tecum.

### Prayer after Communion

If the newly ordained Bishop presides at the Liturgy of the Eucharist, he says:

**RM** Complete within us, O Lord, we pray,  
the healing work of your mercy,  
and graciously perfect and sustain us,  
so that in all things we may please you.  
Through Christ our Lord.

If, however, the principal ordaining Bishop presides at the Liturgy of the Eucharist, he says:

**RM** By the power of this Sacrament, O Lord,  
increase the gifts of your grace  
in N., your servant and Bishop,  
that he may serve you worthily in the pastoral ministry  
and receive the eternal rewards of a faithful steward.  
Through Christ our Lord.

### For the Ordination of Priests

**343.** The Ritual Mass “For the Conferral of Holy Orders” may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, and on days within the Octave of Easter. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

When only one Priest is ordained, the prayers are said in the singular, as given in *The Roman Missal*, Ritual Mass B “For the Ordination of One Priest.”

### Entrance Antiphon

Jer 3: 15

**RM** I will appoint over you shepherds after my own heart,  
who will shepherd you wisely and prudently (E.T. alleluia).

### Collect

**RM** Lord our God, who in governing your people  
make use of the ministry of Priests,  
grant a persevering obedience to your will  
to these Deacons of your Church,  
whom you graciously choose today  
for the office of the priesthood,  
so that by their ministry and life  
they may gain glory for you in Christ.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### Super oblata

Deus, qui sacerdotes tuos sacris altaribus  
tuoque populo ministrare voluisti,  
per huius sacrificii virtutem concede propitius,  
ut famulorum tuorum servitium tibi iugiter placeat,  
et fructum qui semper maneat  
in Ecclesia tua valeat afferre.  
Per Christum.

### Præfatio

De Sacerdotio Christi et de ministerio sacerdotum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutare,  
nos tibi semper et ubique gratias agere:  
Domine, sancte Pater, omnipotens æterne Deus:

Qui Unigenitum tuum Sancti Spiritus unctione  
novi et æterni testamenti constituisti Pontificem,  
et ineffabili dignatus es dispositione sancire,  
ut unicum eius sacerdotium in Ecclesia servaretur.

Ipse enim non solum regali sacerdotio  
populum acquisitionis exornat,  
sed etiam fraterna homines eligit bonitate,  
ut sacri sui ministerii fiant manuum impositione participes.

Qui sacrificium renovent, eius nomine, redemptionis humanæ,  
tuis apparantes filiis paschale convivium,  
et plebem tuam sanctam caritate præveniant,  
verbo nutrant, reficiant sacramentis.

**Prayer over the Offerings**

**RM** O God, who have willed that your Priests  
should minister at the holy altar and serve your people,  
grant by the power of this sacrifice, we pray,  
that the labors of your servants may constantly please you  
and in your Church bear that fruit which lasts for ever.  
Through Christ our Lord.

**RM** **Preface: The Priesthood of Christ and the ministry of Priests.**

**V.** The Lord be with you.

**R.** And with your spirit.

**V.** Lift up your hearts.

**R.** We lift them up to the Lord.

**V.** Let us give thanks to the Lord our God.

**R.** It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For by the anointing of the Holy Spirit  
you made your Only Begotten Son  
High Priest of the new and eternal covenant,  
and by your wondrous design were pleased to decree  
that his one Priesthood should continue in the Church.

For Christ not only adorns with a royal priesthood  
the people he has made his own,  
but with a brother's kindness he also chooses men  
to become sharers in his sacred ministry  
through the laying on of hands.

They are to renew in his name  
the sacrifice of human redemption,  
to set before your children the paschal banquet,  
to lead your holy people in charity,  
to nourish them with your word  
and strengthen them with the Sacraments.

Qui, vitam pro te fratrumque salute tradentes,  
ad ipsius Christi nitantur imaginem conformari,  
et constantes tibi fidem amoremque testentur.

Unde et nos, Domine, cum Angelis et Sanctis universis  
tibi confitemur, in exultatione dicentes: Sanctus ...

Intercessionem inserendam in Prece eucharistica inveniuntur supra n. 140 vel n. 168.

Antiphona ad Communionem

Mc 16, 15; Mt 28, 20

Euntes in mundum universum, prædicate Evangelium:  
ego vobiscum sum omnibus diebus, dicit Dominus.

Post Communionem

Sacerdotes tuos, Domine, et omnes famulos tuos  
vivificet divina, quam obtulimus et sumpsimus, hostia,  
ut, perpetua tibi caritate coniuncti,  
digne famulari tuæ mereantur maiestati.  
Per Christum.

### **Pro Ordinatione diaconorum**

**344.** Adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ et Paschæ, diebus infra octavam Paschæ. Occurrentibus his diebus dicitur Missa de die, cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis, quæ in Lectionario pro Missa rituali proponuntur.

In Ordinatione unius diaconi orationes dicendæ sunt numero singulari.

Antiphona ad introitum

Io 12, 26

Qui mihi ministrat me sequatur, dicit Dominus;  
et ubi sum ego, illic et minister meus erit.

As they give up their lives for you  
and for the salvation of their brothers and sisters,  
they strive to be conformed to the image of Christ himself  
and offer you a constant witness of faith and love.

And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

The intercessions to be inserted into the Eucharistic Prayer are given in nos. 140 and 168.

### Communion Antiphon

Mk 16: 15; Mt 28: 20

**RM** Go into all the world, and proclaim the Gospel.  
I am with you always, says the Lord (E.T. alleluia).

### Prayer after Communion

**RM** May the divine sacrifice  
we have offered and received, O Lord,  
give new life to your Priests and to all your servants,  
that, united to you in unfailing love,  
they may receive the grace  
of giving worthy service to your majesty.  
Through Christ our Lord.

## For the Ordination of Deacons

**344.** The Ritual Mass “For the Conferral of Holy Orders” may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, and on days within the Octave of Easter. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

When only one Deacon is ordained, the prayers are said in the singular, as given in *The Roman Missal*, Ritual Mass B “For the Ordination of One Deacon.”

### Entrance Antiphon

Jn 12: 26

**RM** Whoever serves me must follow me,  
and where I am, there also will my servant be (E.T. alleluia).

### Collecta

Deus, qui ministros Ecclesiæ tuæ docuisti  
non ministrari velle, sed fratribus ministrare,  
his famulis tuis,  
quos hodie ad diaconatus munus eligere dignaris,  
concede, quæsumus, et in actione sollertiam,  
et cum mansuetudine ministerii in oratione constantiam.  
Per Dominum.

### Super oblata

Pater sancte, cuius Filius discipulorum voluit lavare pedes,  
ut nobis præberet exemplum,  
suscipe, quæsumus, nostræ munera servitutis, et præsta,  
ut, nosmetipsos in spiritalem hostiam offerentes,  
spiritu humilitatis et diligentiae repleamur.  
Per Christum.

### Præfatio

De Christo fonte totius ministerii in Ecclesia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, æquum et salutare,  
nos tibi semper et ubique gratias agere:  
Domine, sancte Pater, omnipotens æterne Deus:

Qui Unigenitum tuum Sancti Spiritus unctione  
novi et æterni testamenti constituisti Pontificem,  
et ineffabili dignatus es dispositione sancire,  
ut multa ministeria in Ecclesia exercerentur.



**Collect**

**RM** O God, who have taught the ministers of your Church  
to seek not to be served  
but to serve their brothers and sisters,  
grant, we pray, that these your servants,  
whom you graciously choose today for the office of Deacon,  
may be effective in action, gentle in ministry,  
and constant in prayer.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Prayer over the Offerings**

**RM** Holy Father, whose Son chose to wash the disciples' feet  
and so set us an example,  
accept, we pray, the oblations of our service,  
and grant that, offering ourselves as a spiritual sacrifice,  
we may be filled with a spirit of humility and zeal.  
Through Christ our Lord.

**RM** **Preface: Christ, source of all ministry in the Church.**

**V.** The Lord be with you.  
**R.** And with your spirit.  
**V.** Lift up your hearts.  
**R.** We lift them up to the Lord.  
**V.** Let us give thanks to the Lord our God.  
**R.** It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For by the anointing of the Holy Spirit  
you made your Only Begotten Son  
High Priest of the new and eternal covenant,  
and by your wondrous design were pleased to decree  
that many ministries be exercised in the Church.

Ipsa enim non solum regali sacerdotio  
populum acquisitionis exornat,  
sed etiam fraterna homines eligit bonitate,  
ut sacri sui ministerii fiant manuum impositione participes.

Qui plebem tuam sanctam caritate praeveniant,  
verbo nutrant, reficiant sacramentis.  
Qui, vitam pro te fratrumque salute tradentes,  
ad ipsius Christi nitantur imaginem conformari,  
et constantes tibi fidem amoremque testentur.

Unde et nos, Domine, cum Angelis et Sanctis universis  
tibi confitemur, in exultatione dicentes: Sanctus ...

Intercessionem inserendam in Prece eucharistica inveniuntur supra n. 214 vel n. 242.

Antiphona ad Communionem

Mt 20, 28

Filius hominis non venit ministrari, sed ministrare,  
et dare animam suam redemptionem pro multis.

Post Communionem

Concede famulis tuis, Domine, caelesti cibo potuque repletis,  
ut, ad gloriam tuam et salutem credentium procurandam,  
fideles inveniantur  
Evangelii, sacramentorum caritatisque ministri.  
Per Christum.

For Christ not only adorns with a royal priesthood  
the people he has made his own,  
but with a brother's kindness he also chooses men  
to become sharers in his sacred ministry  
through the laying on of hands.

He chooses them to lead your holy people in charity,  
to nourish them with the word  
and strengthen them with the Sacraments.

As they give up their lives for you  
and for the salvation of their brothers and sisters,  
they strive to be conformed to the image of Christ himself  
and offer you a constant witness of faith and love.

And so, Lord, with all the Angels and Saints,  
we, too, give you thanks, as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

The intercessions to be inserted into the Eucharistic Prayer are given in nos. 214  
and 242.

### Communion Antiphon

Mt 20: 28

**RM** The Son of Man did not come to be served but to serve  
and to give his life as a ransom for many (E.T. alleluia).

### Prayer after Communion

**RM** Grant, O Lord, to your servants,  
whom you have replenished with heavenly food and drink,  
that, for the sake of your glory and the salvation of believers,  
they may be found faithful  
as ministers of the Gospel, of the Sacraments and of charity.  
Through Christ our Lord.

### **Pro Ordinatione diaconorum et Ordinatione presbyterorum**

**345.** Pro Ordinatione diaconorum et Ordinatione presbyterorum una simul actione liturgica conferenda adhiberi potest Missa ritualis « In conferendis sacris Ordinibus », exceptis Sollemnitatibus, Dominicis Adventus, Quadragesimæ et Paschæ, diebus infra octavam Paschæ. Occurrentibus his diebus dicitur Missa de die, cum suis lectionibus.

Si tamen, aliis in diebus, Missa ritualis non dicitur, una e lectionibus sumi potest ex iis, quæ in Lectionario pro Missa rituali proponuntur.

Antiphona ad introitum

Io 12, 26

Qui mihi ministrat me sequatur, dicit Dominus;  
et ubi sum ego, illic et minister meus erit.

Collecta

Deus, qui pastores populo tuo providere voluisti,  
effunde in Ecclesia tua spiritum pietatis et fortitudinis,  
qui hos famulos tuos  
dignos altaribus tuis reddat ministros  
et Evangelii tui strenuos ac mites adsertores efficiat.  
Per Dominum.

Super oblata

Pater sancte, cuius Filius discipulorum voluit lavare pedes,  
ut nobis præberet exemplum,  
suscipe, quæsumus, nostræ munera servitutis,  
et præsta, ut, nosmetipsos in spiritualem hostiam offerentes,  
spiritu humilitatis et diligentiae repleamur.  
Per Christum.

Præfatio

De Christo fonte totius ministerii in Ecclesia.

Intercessionem inserendam in Prece eucharistica inveniuntur supra n. 294 vel n. 335.

### **For the Ordination of Deacons and the Ordination of Priests**

**345.** For the Ordination of Deacons and the Ordination of Priests to be conferred in the same liturgical celebration, the Ritual Mass “For the Conferral of Holy Orders” may be used except on Solemnities, on the Sundays of Advent, Lent, and Easter, and on days within the Octave of Easter. When these days occur, the Mass of the day is said, with its proper readings.

Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen.

#### **Entrance Antiphon**

Jn 12: 26

**RM** Whoever serves me must follow me,  
and where I am, there also will my servant be (E.T. alleluia).

#### **Collect**

**RM** O God, who have willed to provide  
shepherds for your people,  
pour out a spirit of reverence  
and fortitude in your Church,  
to make these your servants worthy ministers at your altar  
and ardent yet gentle heralds of your Gospel.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

#### **Prayer over the Offerings**

**RM** Holy Father, whose Son chose to wash the disciples’ feet  
and so set us an example,  
accept, we pray, the oblations of our service,  
and grant that, offering ourselves as a spiritual sacrifice,  
we may be filled with a spirit of humility and zeal.  
Through Christ our Lord.

**Preface: Christ, source of all ministry in the Church**  
(Preface of no. 345 = Preface of no. 344)

The intercessions to be inserted into the Eucharistic Prayer are given in nos. 294 and 335.

Antiphona ad Communionem

Io 17, 17-18

Pater sancte, sanctifica eos in veritate.  
Sicut tu me misisti in mundum, et ego misi eos in mundum,  
dicit Dominus.

Post Communionem

Concede famulis tuis, Domine, cælesti cibo potuque repletis,  
ut, ad gloriam tuam et salutem credentium procurandam,  
fideles inveniantur  
Evangelii, sacramentorum caritatisque ministri.  
Per Christum.

**Communion Antiphon****Jn 17: 17-18**

**RM** Holy Father, consecrate them in the truth.  
As you sent me into the world,  
so I sent them into the world, says the Lord (**E.T.** alleluia).

**Prayer after Communion**

**RM** Grant, O Lord, to your servants,  
whom you have replenished with heavenly food and drink,  
that, for the sake of your glory and the salvation of believers,  
they may be found faithful  
as ministers of the Gospel, of the Sacraments and of charity.  
Through Christ our Lord.

## II LECTIONES BIBLICÆ

**346.** Quædam pericopæ huius seriei peculiaribus circumstantiis potius destinantur. Ceteræ autem in omnibus Ordinationibus adhiberi possunt.

Secundum traditionem liturgicam, tempore paschali Vetus Testamentum non legitur, dum in lectione evangelica textus Ioannis præferuntur.

### Lectiones e Vetere Testamento

- 347.** 1. **Num 3**, 5-9: (pro diaconis)  
 2. **Num 11**, 11b-12. 14-17. 24-25a: (pro presbyteris)  
 3. **Is 61**, 1-3a: (pro Episcopis et presbyteris)  
 4. **Ier 1**, 4-9:

### Lectiones e Novo Testamento

- 348.** 1. **Act 6**, 1-7b: (pro diaconis)  
 2. **Act 8**, 26-40: (pro diaconis)  
 3. **Act 10**, 37-43:  
 4. **Act 20**, 17-18a. 28-32. 36: (pro Episcopis et presbyteris)  
 5. **Rom 12**, 4-8:  
 6. **2 Cor 4**, 1-2. 5-7:  
 7. **2 Cor 5**, 14-20:  
 8. **Eph 4**, 1-7. 11-13:  
 9. **1 Tim 3**, 8-10. 12-13:  
 10. **1 Tim 4**, 12-16: *vel* **1 Tim 4**, 12b-16 (pro Episcopis)  
 11. **2 Tim 1**, 6-14: (pro Episcopis)  
 12. **Hebr 5**, 1-10:  
 13. **1 Petr 4**, 7b-11:  
 14. **1 Petr 5**, 1-4:

### Psalmi responsorii

- 349.** 1. **Ps 22 (23)**, 1-3. 4. 5. 6 R. (1):  
 2. **Ps 83 (84)**, 3-4. 5. 11 R. (5a):  
 3. **Ps 88 (89)**, 21-22. 25 et 27 R. (cf. 2a):  
 4. **Ps 95 (96)**, 1-a. 2b-3. 10 R. (Mt 28, 19):  
 5. **Ps 99 (100)**, 2. 3. 4. 5 R. (Io 15, 14):  
 6. **Ps 109 (110)**, 1. 2. 3. 4 R. *Vel* (4b):  
 7. **Ps 115 (116)**, 12-13. 17-18 R. (1 Cor 10, 16): *Vel* Alleluia.  
 8. **Ps 116 (117)**, 1. 2 R. (Mc 16, 15): *Vel* Alleluia.



## II BIBLICAL READINGS

**346.** Some of the passages in this series are designated for particular circumstances. The other readings, however, may be used in all Ordinations.

According to liturgical tradition, the Old Testament is not read during Easter Time, and the text of John is preferred for the Gospel reading.

The material in this section is taken from nos. 770 to 774 of the *Ordo Lectionum Missæ (editio typica altera)*. Since different translations of the *Ordo Lectionum Missæ (Lectionary for Mass)* are used in the various English-speaking Conferences of Bishops, only the biblical references are provided in this section. The version of the headings, incipits, psalm responses, and Alleluia verses and verses before the Gospel approved for use by the Conferences of Bishops are to be inserted in this section.

### Readings from the Old Testament

- 347.** 1. Numbers 3:5-9 (for Deacons)  
 2. Numbers 11:11b-12, 14-17, 24-25a (for Priests)  
 3. Isaiah 61:1-3a (for Bishops and Priests)  
 4. Jeremiah 1:4-9

### Readings from the New Testament

- 348.** 1. Acts 6:1-7b (for Deacons)  
 2. Acts 8:26-40 (for Deacons)  
 3. Acts 10:37-43  
 4. Acts 20:17-18a, 28-32, 36 (for Bishops and Priests)  
 5. Romans 12:4-8  
 6. 2 Corinthians 4:1-2, 5-7  
 7. 2 Corinthians 5:14-20  
 8. Ephesians 4:1-7, 11-13  
 9. 1 Timothy 3:8-10, 12-13 (for Deacons)  
 10. 1 Timothy 4:12-16 or: 1 Timothy 4:12b-16 (for Bishops)  
 11. 2 Timothy 1:6-14 (for Bishops)  
 12. Hebrews 5:1-10  
 13. 1 Peter 4:7b-11  
 14. 1 Peter 5:1-4

### Responsorial Psalms

- 349.** 1. Psalm 22 (23):1-3, 4, 5, 6 R. (1)  
 2. Psalm 83 (84):3-4, 5, 11 R. (5a)  
 3. Psalm 88 (89):21-22, 25 and 27 R. (cf. 2a)  
 4. Psalm 95 (96):1a, 2b-3, 10 R. (Matthew 28:19)  
 5. Psalm 99 (100):2, 3, 4, 5 R. (John 15:14)  
 6. Psalm 109 (110):1, 2, 3, 4 R. or: R. (4b)  
 7. Psalm 115 (116):12-13, 17-18 R. (1 Corinthians 10:16) or: R. Alleluia.  
 8. Psalm 116 (117):1, 2 R. (Mark 16:15) or: R. Alleluia.

**Alleluia et Versus ante Evangelium**

- 350.** 1. Mt 28, 19a-20b:  
2. Lc 4, 18:  
3. Io 10, 14:  
4. Io 15, 15b:

**Evangelia**

- 351.** 1. **Mt 5**, 13-16:  
2. **Mt 9**, 35-38:  
3. **Mt 10**, 1-5a:  
4. **Mt 20**, 25b-28:  
5. **Lc 10**, 1-9:  
6. **Lc 12**, 35-44:  
7. **Lc 22**, 14-20. 24-30:  
8. **Io 10**, 11-16:  
9. **Io 12**, 24-26:  
10. **Io 15**, 9-17:  
11. **Io 17**, 6. 14-19:  
12. **Io 20**, 19-23:  
13. **Io 21**, 15-17:

### Alleluia Verses and Verses before the Gospel

- 350.** 1. Matthew 28:19a-20b  
2. Luke 4:18  
3. John 10:14  
4. John 15:15b

### Gospel Readings

- 351.** 1. Matthew 5:13-16  
2. Matthew 9:35-38  
3. Matthew 10:1-5a  
4. Matthew 20:25b-28  
5. Luke 10:1-9  
6. Luke 12:35-44  
7. Luke 22:14-20, 24-30  
8. John 10:11-16  
9. John 12:24-26  
10. John 15:9-17  
11. John 17:6, 14-19  
12. John 20:19-23  
13. John 21:15-17

## APPENDIX

## APPENDIX

## I

## CANTUS

## VENI, CREATOR

1. Veni, creator Spiritus,  
mentes tuorum visita,  
imple superna gratia,  
quæ tu creasti, pectora.
2. Qui diceris Paraclitus,  
donum Dei altissimi,  
fons vivus, ignis, caritas  
et spiritalis unctio.
3. Tu septiformis munere,  
dextræ Dei tu digitus,  
tu rite promissum Patris  
sermone ditans guttura.
4. Accende lumen sensibus,  
infunde amorem cordibus,  
infirmi nostri corporis,  
virtute firmans perpeti.
5. Hostem repellas longius  
pacemque dones protinus;  
ductore sic te prævio  
vitemus omne noxium.
6. Per te sciamus da Patrem  
noscamus atque Filium,  
te utriusque Spiritum  
credamus omni tempore. Amen.

## I

## HYMNS

## VENI, CREATOR

An English version of the *Veni, Creator Spiritus* approved for liturgical use by the Conference of Bishops may be given in full. Given below is the proposed translation taken from the Liturgy of the Hours.

1. Come, O Creator Spirit blest,  
come visit souls that are your own;  
fill all the hearts that you have made  
with grace and blessing from on high.
  2. You who are called the Paraclete,  
the holy gift of God most High,  
the living wellspring, love and fire,  
the soul's anointing from above.
  3. In graces you are sevenfold,  
the Finger of God's strong right hand,  
and you, the Father's promised one,  
adorning tongues with gracious speech.
  4. Come fill our senses with your light,  
pour forth your love into our hearts,  
the weakness of our mortal frame  
make strong with power that never fails.
  5. Drive far from us our deadly foe,  
and swiftly grant us lasting peace;<sup>1</sup>  
with you to guide and lead the way,  
may we avoid all harm and sin.
- D. Now through your presence may we know  
and love the Father and the Son;  
and you, the Spirit of them both,  
may we profess throughout all time. Amen

## HYMNUS TE DEUM

Te Deum laudamus:\* te Dominum confitemur.  
Te æternum Patrem,\* omnis terra veneratur.  
Tibi omnes angeli,\*  
tibi cæli et universæ potestates:  
tibi cherubim et seraphim\*  
incessabili voce proclamant:  
Sanctus,\* Sanctus,\* Sanctus\*  
Dominus Deus Sabaoth.  
Pleni sunt cæli et terra\* maiestatis gloriæ tuæ.  
Te gloriosus\* Apostolorum chorus,  
te prophetarum\* laudabilis numerus,  
te martyrum candidatus\* laudat exercitus.  
Te per orbem terrarum\*  
sancta confitetur Ecclesia,  
Patrem\* immensæ maiestatis;  
venerandum tuum verum\* et unicum Filium;  
Sanctum quoque\* Paraclitum Spiritum.  
Tu rex gloriæ,\* Christe.  
Tu Patris\* sempiternus es Filius.  
Tu, ad liberandum suscepturus hominem,\*  
non horruisti Virginis uterum.  
Tu, devicto mortis aculeo,\*  
aperuisti credentibus regna cælorum.  
Tu ad dexteram Dei sedes,\* in gloria Patris.  
Iudex crederis\* esse venturus.  
Te ergo quæsumus, tuis famulis subveni,\*  
quos pretioso sanguine redemisti.  
Æterna fac cum sanctis tuis\* in gloria numerari.

Hæc ultima pars hymni ad libitum omitti potest:  
Salvum fac populum tuum, Domine,\*  
et benedic hereditati tuæ.  
Et rege eos,\* et extolle illos usque in æternum.  
Per singulos dies\* benedicimus te;  
et laudamus nomen tuum in sæculum,\*  
et in sæculum sæculi.  
Dignare, Domine, die isto\*  
sine peccato nos custodire.  
Miserere nostri, Domine,\* miserere nostri.  
Fiat misericordia tua, Domine, super nos,\*  
quemadmodum speravimus in te.  
In te, Domine, speravi:\*  
non confundar in æternum.



## TE DEUM

An English version of the *Te Deum* approved for liturgical use by the Conference of Bishops may be given in full.

Te Deum laudamus: \* te Dominum confitemur.  
Te æternum Patrem, \* omnis terra veneratur.  
Tibi omnes angeli, \*  
    tibi cæli et universæ potestates:  
tibi cherubim et seraphim \*  
    incessabili voce proclamant:  
Sanctus, \* Sanctus, \* Sanctus \*  
    Dominus Deus Sabaoth.  
Pleni sunt cæli et terra \* maiestatis gloriæ tuæ.  
Te gloriosus \* Apostolorum chorus.  
Te prophetarum \* laudabilis numerus.  
Te martyrum candidatus \* laudat exercitus.  
Te per orbem terrarum \*  
    sancta confitetur Ecclesia,  
Patrem \* immensæ maiestatis;  
Venerandum tuum verum \* et unicum Filium;  
Sanctum quoque \* Paraclitum Spiritum.  
Tu rex gloriæ, \* Christe.  
Tu Patris \* sempiternus es Filius.  
Tu, ad liberandum suscepturus hominem, \*  
    non horruisti Virginis uterum.  
Tu, devicto mortis aculeo, \*  
    aperuisti credentibus regna cælorum.  
Tu ad dexteram Dei sedes \* in gloria Patris.  
Iudex crederis \* esse venturus.  
Te ergo, quæsumus, tuis famulis subveni, \*  
    quos pretioso sanguine redemisti.  
Æterna fac cum sanctis tuis \* in gloria numerari.  
Salvum fac populum tuum, Domine, \*  
    et benedic hereditati tuæ.  
Et rege eos, \* et extolle illos usque in æternum.  
Per singulos dies \* benedicimus te;  
et laudamus nomen tuum in sæculum \*  
    et in sæculum sæculi.  
Dignare, Domine, die isto \*  
    sine peccato nos custodire.  
Miserere nostri, Domini, \* miserere nostri.  
Fiat misericordia tua, Domine, super nos, \*  
    quemadmodum speravimus in te.  
In te, Domine, speravi: \*  
    non confundar in æternum.

## II

**RITUS ADMISSIONIS INTER CANDIDATOS  
AD ORDINEM SACRUM**

## PRÆNOTANDA

1. Ritus admissionis peragitur, cum adspirantium propositum, necessariis dotibus suffultum, ad sufficientem maturitatem pervenisse constat.
2. Propositum Ordinis sacri suscipiendi publice est ab adspirantibus manifestandum. Episcopus vero, vel Superior maior in clericalibus institutis, vel delegatus eorum, idem propositum publice acceptat.
3. Admissio celebrari potest quolibet die, exceptis Triduo paschali, Hebdomada sancta, Feria IV Cinerum, Commemoratione omnium fidelium defunctorum, præsertim in ecclesia vel oratorio Seminarii et Instituti religiosi, occasione data v. gr. cuiusdam conventus presbyterorum vel diaconorum, sive intra Missam sive in celebratione Liturgiæ Horarum aut verbi Dei. Propter suam indolem numquam cum sacris Ordinibus vel cum institutione lectorum et acolythorum coniungitur.
4. Si admissio intra Missam celebratur, dici potest Missa pro vocationibus ad sacros Ordines, cum lectionibus propriis ritus admissionis, colore albo adhibito.  
Occurrentibus vero diebus, qui sub nn. 2-9 tabulæ dierum liturgicorum recensentur, dicitur Missa de die.  
Quando non dicitur Missa pro vocationibus ad sacros Ordines, una e lectionibus sumi potest ex iis quæ in Lectionario pro ritu admissionis proponuntur, nisi occurrat dies qui sub nn. 2-4 tabulæ dierum liturgicorum recensetur.
5. Si admissio fit intra Celebrationem verbi Dei, hæc incipi potest antiphona congrua et, post salutationem celebrantis, collecta eiusdem Missæ. Lectiones sumuntur ex iis quæ pro hac celebratione in Lectionario indicantur.
6. Quando ritus intra Liturgiam Horarum celebratur, initium sumit post lectionem brevem vel longiorem. In Laudibus et Vesperis, loco intercessionum seu Precum dici possunt invocationes orationis communis, sicut infra n. 10 proponuntur.

## II

**THE RITE OF ADMISSION TO CANDIDACY  
FOR HOLY ORDERS****INTRODUCTION**

**1.** The Rite of Admission is celebrated when it has been established that the intention of those aspiring to Holy Orders is supported by the necessary qualifications and has achieved sufficient maturity.

**2.** The intention of receiving Holy Orders is to be expressed publicly by the aspirants. The Bishop or the Major Superior of a clerical institute, or their delegate, publicly accepts the aspirants' intention.

**3.** The Rite of Admission may be celebrated on any day, except the Paschal Triduum, Holy Week, Ash Wednesday, or the Commemoration of All the Faithful Departed (All Souls' Day), especially in the church or oratory of a Seminary or religious institute, on a given occasion, for example, a gathering of Priests or Deacons, either during Mass or during a celebration of the Liturgy of the Hours or of the word of God. Because of its nature, the rite is never combined with the celebration of Holy Orders or with the institution of readers or of acolytes.

**4.** If the Rite of Admission is celebrated within Mass, the Mass "For Vocations to Holy Orders" may be said, with the readings proper to the Rite of Admission. The vestments for the Mass are white.

On the days listed in nos. 2-9 of the table of liturgical days, the Mass of the day is celebrated.

When the Mass "For Vocations to Holy Orders" is not said, one of the readings may be chosen from those given in the *Lectionary for Mass* for the Rite of Admission, except on the days listed in nos. 2-4 of the table of liturgical days.

**5.** If the Rite of Admission is celebrated within a Celebration of the Word of God, the celebration may begin with an appropriate antiphon and, after the greeting, the Collect of the Mass "For Vocations to Holy Orders." The readings are chosen from those given in the *Lectionary for Mass* for the rite of admission to candidacy for Holy Orders.

**6.** When the rite is celebrated within the Liturgy of the Hours, it begins after the brief reading or a longer reading. In Lauds (Morning Prayer) or Vespers (Evening Prayer), in place of the intercessions, the invocations of the common prayer, given in no. 12, may be used.

7. Si admissio intra Missam celebratur, Episcopus celebrans induit vestes sacras pro celebratione eucharistica requisitas et utitur mitra et baculo; si vero extra Missam celebratur, potest aut crucem pectoralem, stolam et pluviale coloris convenientis induere supra albam, aut tantum crucem et stolam super rochetum et mozetam assumere: hoc in casu non utitur mitra nec baculo.

## RITUS ADMISSIONIS

8. Post lectiones biblicas, celebrans, si est Episcopus convenienter gerens mitram et baculum ac sedens in cathedra, homiliam habet, in qua, initium sumens e textu lectionum quæ lectæ sunt, præsentis de indole admissionis alloquitur his vel similibus verbis:

Fratres dilectissimi, hi fratres nostri, qui in facie Ecclesiæ hodie consistunt, ut admittantur inter candidatos ad Ordinem sacrum nobis et vobis commendandi sunt.

Christus præcepit: « Rogate Dominum messis, ut mittat operarios in messem suam ». Sollicitudinem ergo Domini nostri pro grege suo cognoscentes et necessitatem Ecclesiæ considerantes, paratos se sentiunt Domino vocanti generose respondere cum propheta: « Ecce ego, mitte me », ipsi Domino confisi, in quo spem ponunt ut vocationi suæ fideles evadant.

Vox autem Domini vocantis ex signis intellegenda et diiudicanda est, quibus cotidie voluntas Dei prudentibus hominibus innotescit. Quos vero ad Christi sacerdotium ministeriale participandum divinitus eligit, Dominus sua gratia movet et adiuvat, dum nobis committit ut de candidatorum idoneitate inquiramus. Postquam vero rite probati fuerint, eos vocabimus et singulari Sancti Spiritus sigillo Dei et Ecclesiæ ministerio ordinabimus. Ordine enim sacro ad id deputabuntur, ut munus Christi salvificum, quod ille in mundo explevit, et ipsi prosequantur. Ministerio ergo nostro, suo tempore, sociati, Ecclesiæ deservient et communitates christianas ad quas mittentur verbo et sacramentis ædificabunt.

Nunc autem ad vos loquimur, fratres nostri carissimi, qui institutionem vestram iam cœpistis, qua in dies discatis secundum formam Evangelii vivere, in fide, spe et caritate firmari; ut eas exercitando in spiritu orationis et in zelo omnes homines Christi lucrificandi crescatis.

**7.** If the Rite of Admission is celebrated within Mass, the Bishop celebrant vests for the Eucharistic Celebration and uses the miter and crosier. If, however, it is celebrated outside Mass, the Bishop wears over the alb a pectoral cross, stole, and cope of appropriate color. Or he may simply wear the pectoral cross and stole over the rochet and mozzetta, and in this case he does not use the miter or crosier.

## THE RITE OF ADMISSION

**8.** After the biblical readings, the celebrant preaches the homily. If he is a Bishop, it is appropriate for him to wear the miter and hold the pastoral staff and to sit in the cathedra. Taking his starting point from the text of the readings just proclaimed, he speaks to those present on the meaning of admission. He may do so in these or similar words:

Dearly beloved, these our brothers, who stand here today in the presence of the Church, are being recommended both to us and to you for admission among the candidates for Holy Orders.

Christ has given this command: "Ask the Lord of the harvest to send laborers into his harvest." Aware of the Lord's concern for his flock, therefore, and recognizing the needs of the Church, our brothers consider themselves ready to respond generously to the Lord's call. Trusting the Lord in whom they place the hope of faithfully pursuing their vocation, they say with the Prophet, "Here I am, send me."

Now, the voice of the Lord who calls must be discerned and understood through signs that reveal the will of God to the wise and prudent day by day. Indeed, the Lord prompts and helps with his grace those he divinely chooses to be sharers in the ministerial priesthood of Christ. At the same time he entrusts to us the task of making inquiry concerning the suitability of the candidates. Only after they have been duly tested, shall we call them and, by the particular seal of the Holy Spirit, ordain them for the ministry of God and the Church. For by their sacred ordination they will receive the mandate to continue personally the saving work of Christ, which he accomplished on earth. And so when the time comes for them to be joined to our ministry, they will serve the Church and build up the Christian communities to which they are sent by proclaiming the word and celebrating the Sacraments.

So now, dear brothers, we speak to you, who have already begun your formation. Through this formation you will learn each day to live according to the way of the Gospel and to be strengthened in faith, hope, and charity. By practicing these virtues you will grow in the spirit of prayer and in zeal for winning all people for Christ.

Amore Christi compulsi et intima operatione Spiritus Sancti roborati ad hoc pervenistis, ut Dei hominumque servitio in Ordine sacro vos mancipandi desiderium palam manifestaveritis, quod cum gaudio nos accepturi sumus.

Ex hac autem die vocationem vestram altius excolere debetis, illis præsertim mediis adhibitis quibus auxilium subsidiumque vobis communitas ecclesialis ad hoc deputata præbere potest.

Nos vero omnes, Domino confisi, caritate ac precibus vobis auxilio erimus.

Cum igitur nominatim appellati eritis, huc accedatis ut propositum vestrum coram Ecclesia profiteamini.

**9.** Diaconus vel presbyter ad hoc deputatus adspirantes nominatim vocat. Singuli autem respondent:

Adsum,

et ad celebrantem accedunt, cui si est Episcopus reverentiam faciunt.

**10.** Tunc celebrans eos interrogat his verbis:

Filii carissimi, pastores et magistri, qui vobis instituendis præpositi sunt, et quotquot vos fatentur cognoscere bonum testimonium de vobis reddiderunt, cui plene confidimus.

Vultis, vocationi Domini respondentes, præparationem vestram ita perficere, ut apti efficiamini ad ministerium in Ecclesia, per Ordinem sacrum, suo tempore, suscipiendum?

Adspirantes, omnes simul, respondent:

Volo.

Celebrans:

Vultis animum vestrum ita formare, ut Christo Domino eiusque Corpori, quod est Ecclesia, valeatis fideliter deservire?

Adspirantes:

Volo.

Si placet, propositum candidatorum accipi potest modo a Conferentia Episcoporum statuto.

Celebrans subiungit:

Compelled by the love of Christ and strengthened by the inner working of the Holy Spirit, you have come to the point of making a public declaration of your desire to devote yourself to the service of God and others in Holy Orders. We welcome this desire with joy.

From this day forward, you must cultivate your vocation in greater depth. To that end, make particular use of whatever means may be offered to you for your help and support by the ecclesial community entrusted with this task.

Trusting in the Lord, we will all assist you, with our charity and our prayers.

Therefore when you are called by name, come forward and declare your intention before the Church assembled here.

**9. The Deacon or Priest designated for this task calls the aspirants by name. Each one replies:**

I am present.

Each aspirant then goes to the celebrant. If the celebrant is a Bishop, each aspirant makes a sign of reverence to him

**10. Then the celebrant questions them in these words:**

Dear sons, the pastors and teachers charged with your formation, and those who affirm that they know you, have given a good report of you, which we fully trust.

In response to the Lord's call, do you resolve to complete your preparation, so that in due course you are made ready to undertake ministry in the Church through Holy Orders?

Together, all the aspirants reply:

I do.

**Celebrant:**

Do you resolve to form your mind and heart in such a way that you will be able faithfully to serve Christ the Lord and his Body, the Church?

**Aspirants:**

I do.

The resolve of the candidates may be accepted in a manner established by the Conference of Bishops, if it wishes.

The celebrant adds:

Cum gaudio Ecclesia suscipit propositum vestrum. Quod Deus in vobis cœpit, ipse perficiat.

Omnes:  
Amen.

**11.** Tunc celebrans et alii omnes surgunt. Episcopus deponit baculum et mitram, si eis utitur. In Missa dicitur Symbolum secundum rubricas.

Deinde celebrans fideles ad orandum invitat, dicens:

Deum ac Dominum nostrum,  
fratres carissimi, suppliciter deprecemur,  
ut super hos famulos suos,  
qui Ecclesiæ ministerio se cupiunt devovere,  
benedictionis suæ gratiam dignanter effundat.

**12.** Diaconus vero aut alius minister idoneus has vel alias intentiones circumstantiæ magis aptas proponit, congrua acclamatione, omnibus respondentibus:

– Ut hi fratres nostri Christo arctius adhæreant, et testes eius inter homines valeant exsistere, Dominum precemur.

R. Te rogamus, audi nos.

– Ut hominum sollicitudines portare, et vocem Spiritus Sancti valeant semper audire, Dominum precemur.

R. Te rogamus, audi nos.

– Ut ministri Ecclesiæ efficiantur, qui fratres suos verbo et exemplo in fide confirmant et ad participandam Eucharistiam congregant, Dominum precemur.

R. Te rogamus, audi nos.

– Ut mittat operarios in messem suam eosque donis repleat Spiritus sui, Dominum precemur.

R. Te rogamus, audi nos.

– Ut universi homines ad pacis et iustitiæ plenitudinem perveniant, Dominum precemur.

R. Te rogamus, audi nos.

– Ut omnes fratres nostri afflicti, passionis Christi participes, libertatem et sanitatem consequantur, Dominum precemur.

R. Te rogamus, audi nos.



The Church receives your resolve with joy. May God who has begun the good work in you bring it to completion.

All:

Amen.

**11.** Then the celebrant and all others stand. A Bishop puts aside the miter and the pastoral staff, if he uses them. At Mass the Profession of Faith is said when required by the rubrics.

Then the celebrant invites the faithful to pray, saying:

Dear brothers and sisters,  
let us humbly pray to our Lord and God,  
that he may be pleased  
to pour out the grace of his blessing upon these servants of his  
who desire to devote themselves to the ministry of the Church.

**12.** The Deacon or another suitable minister proposes the following intentions or others more suited to the circumstances, with all responding with an appropriate acclamation.

– That these our brothers may cling more closely to Christ, and be able to stand as his witnesses before all, let us pray to the Lord.

**R.** Lord, we ask you, hear our prayer.

– That they be able to bear the burdens of others and always listen to the voice of the Holy Spirit, let us pray to the Lord.<sup>143</sup>

**R.** Lord, we ask you, hear our prayer.

– That they be made ministers of the Church, who strengthen their brethren in faith by word and example and gather them to participate in the Eucharist, let us pray to the Lord.

**R.** Lord, we ask you, hear our prayer.

– That the Lord send laborers into his harvest and fill them with the gifts of his Spirit, let us pray to the Lord.<sup>144</sup>

**R.** Lord, we ask you, hear our prayer.

– That all people may come to the fullness of justice and peace, let us pray to the Lord.

**R.** Lord, we ask you, hear our prayer.

– That all our suffering brothers and sisters, who share in the Passion of Christ, may gain freedom and healing, let us pray to the Lord.

**R.** Lord, we ask you, hear our prayer.

**13.** Si admissio fit in Laudibus et Vesperis, omissis intercessionibus et Oratione dominica statim dicitur oratio ut infra n. 14, in Celebratione autem verbi, statim ab omnibus dicitur Oratio dominica.

**14.** Post Orationem dominicam vel, si admissio celebratur intra Missam, immediate post intentiones celebrans prosequitur:

Adesto, Domine, supplicationibus nostris,  
et hos filios, qui tuo famulatui  
populique tui servitio  
in ministerio sacro devovere se cupiunt,  
benedicere ✠ tua pietate dignare,  
ut in vocatione perseverent  
et, Christo Sacerdoti sincera caritate adhærentes,  
munus apostolicum digne valeant suscipere.  
Per Christum Dominum nostrum.

Omnes:

Amen.

Vel:

Famulis tuis, quæsumus, Domine, dignanter concede,  
ut dilectionis tuæ mysterium  
plenius in dies agnoscant et prosequantur.  
Præsta, ut sacro ministerio in Ecclesia exercendo  
animo volenti se præparent,  
ut, spiritu caritatis tuæ imbuti,  
fratrum saluti  
ad gloriam tui nominis libenter inserviant.  
Per Christum Dominum nostrum.

Omnes:

Amen.

**15.** Si admissio celebratur intra Missam, hæc continuatur more solito, et in ea candidati eorumque parentes et propinqui Communionem sub utraque specie recipere possunt. Intra Liturgiam Horarum omnia quæ ritum sequuntur more consueto fiunt.

Si vero cum Celebratione verbi coniungitur, celebrans cætum congregatum benedicit et diaconus eum dimittit, more solito.

**13.** If the Rite of Admission takes place during Lauds (Morning Prayer) or Vespers (Evening Prayer), the intercessions and the Lord's Prayer are omitted, and one of the prayers given in no. 14 is immediately said. In a Celebration of the Word, however, the Lord's Prayer is immediately said by all.

**14.** After the Lord's Prayer or, if the Rite of Admission is celebrated within Mass, immediately after the intentions, the celebrant continues:

Attend to our petitions, O Lord,  
and in your kindness be pleased to bless ✠ these sons  
who desire to devote themselves in sacred ministry  
to your service and to the service of your people,  
so that they may persevere in their vocation,  
and clinging to Christ the Priest with sincere charity,  
may be able to take up apostolic office worthily.  
Through Christ our Lord.

All:

Amen.

Or:

Graciously grant, O Lord, we pray,  
that your servants may recognize  
and seek more fully each day the mystery of your love.  
May they prepare themselves with a willing heart  
for the exercise of sacred ministry in the Church,  
so that filled with the spirit of your charity,  
they may devote themselves readily  
to the salvation of their brothers and sisters  
for the glory of your Name.  
Through Christ our Lord.

All:

Amen.

**15.** If the Rite of Admission takes place during Mass, it continues in the usual way, and the candidates and their parents and relatives may receive Communion under both kinds. If the Rite of Admission takes place within the Liturgy of the Hours, everything that follows the rite takes place in the usual way.

If, however, the Rite of Admission is combined with a Celebration of the Word, the celebrant blesses the gathered assembly and the Deacon dismisses it in the usual way.

LECTIONES BIBLICÆ IN CELEBRATIONE ADMISSIONIS  
INTER CANDIDATOS  
AD ORDINES SACROS ADHIBENDÆ

**Lectiones e Vetere Testamento**

- 16.** 1. **Deut 1, 9-14:**  
« *Date vobis viros sapientes, ut ponam eos vobis principes* ».  
In diebus illis: Locutus est Moyses populo: Dixi vobis: Non possum ...
2. **Sir 39, 1b. 5-8:**  
« *Cor suum tradet ad vigilandum diluculo ad Dominum* ».  
Sapientiam omnium antiquorum ...
3. **Is 6, 1-2a. 3-8:**  
« *Quem mittam? Et quis ibit nobis* ».  
In anno quo mortuus est...
4. **Ier 1, 4-9:**  
« *Ad quoscumque mittam te, ibis* ».  
Factum est verbum Domini ad me...

**Lectiones e Novo Testamento**

- 17.** 1. **Act 14, 21-23:**  
« *Ordinaverunt per singulas Ecclesias presbyteros* ».  
In diebus illis: Paulus et Barnabas reversi sunt Lystram ...
2. **1 Cor 9, 16-19. 22-23:**  
« *Væ mihi est, si non evangelizavero* ».  
Fratres: Si evangelizavero ...
3. **1 Cor 12, 4-11:**  
« *Unicuique datur manifestatio Spiritus ad utilitatem* ».  
Fratres: Divisiones gratiarum sunt...
4. **2 Tim 3, 10-12. 14-15:**  
« *Permane in his, quæ didicisti* ».  
Carissime: Assecutus es ...

**Psalmi responsorii**

- 18.** 1. **Ps 15 (16), 1-2a et 5. 7-8. 11**  
R. (Cf. 5a): Tu es, Domine, pars hereditatis meæ.

BIBLICAL READINGS  
FOR USE IN THE CELEBRATION  
OF ADMISSION TO CANDIDACY FOR HOLY ORDERS

The material in this section is taken from nos. 775 to 779 of the *Ordo Lectionum Missæ (editio typica altera)*. Since different translations of the *Ordo Lectionum Missæ (Lectionary for Mass)* are used in the various English-speaking Conferences of Bishops, only the biblical references are provided in this section. The version of the headings, incipits, psalm responses, and Alleluia verses and verses before the Gospel approved for use by the Conferences of Bishops are to be inserted in this section.

**Readings from the Old Testament**

- 16.** 1. Deuteronomy 1:9-14  
2. Sirach 39:1b, 5-8  
3. Isaiah 6:1-2a, 3-8  
4. Jeremiah 1:4-9

**Readings from the New Testament**

- 17.** 1. Acts 14:21-23  
2. 1 Corinthians 9:16-19, 22-23  
3. 1 Corinthians 12:4-11  
4. 2 Timothy 3:10-12, 14-15

**Responsorial Psalms**

- 18.** 1. Psalm 15 (16):1-2a and 5, 7-8, 11  
R. (cf. 5a)

2. **Ps 23 (24)**, 1-2. 3-4ab. 5-6  
R. (Cf. 6): Hæc est generatio quærentium faciem tuam, Domine.
3. **Ps 97 (98)**, 1. 2-3ab. 3c-4. 5-6  
R. (2b): In conspectu gentium revelavit Dominus iustitiam suam.

### Alleluia et Versus ante Evangelium

19. 1. Mc 1, 17:  
Venite post me, dicit Dominus,  
et faciam vos fieri piscatores hominum.
2. Lc 4, 18:  
Evangelizare pauperibus misit me Dominus,  
prædicare captivis remissionem.
3. Io 12, 26:  
Si quis mihi ministrat, me sequatur,  
dicit Dominus;  
et ubi sum ego illic et minister meus erit.

### Evangelia

20. 1. **Mt 9**, 35-38:  
« *Rogate Dominum messis, ut mittat operarios in messem suam* ».  
In illo tempore: Circumibat Iesus civitates omnes ...
2. **Mc 1**, 14-20:  
« *Faciam vos fieri piscatores hominum* ».  
Postquam traditus est Ioannes, venit Iesus ...
3. **Lc 5**, 1-11:  
« *In verbo tuo laxabo retia* ».  
In illo tempore: Cum turba urgeret Iesum ...
4. **Io 1**, 35-42:  
« *Ecce Agnus Dei. Invenimus Messiam* ».  
In illo tempore: Stabat Ioannes et ex discipulis eius duo ...
5. **Io 1**, 45-51:  
« *Ecce vere Israelita, in quo dolus non est* ».  
In illo tempore: Invenit Philippus Nathanæl...

2. Psalm 23 (24):1-2, 3-4ab, 5-6  
R. (cf. 6)
3. Psalm 97 (98):1, 2-3ab, 3c-4, 5-6  
R. (2b)

### **Alleluia Verses and Verses before the Gospel**

- 19.**
1. Mark 1:17
  2. Luke 4:18
  3. John 12:26

### **Gospel Readings**

- 20.**
1. Matthew 9:35-38
  2. Mark 1:14-20
  3. Luke 5:1-11
  4. John 1:35-42
  5. John 1:45-51





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## NOTES

BDAG	Arndt, William, Frederick W. Danker, and Walter Bauer. <i>A Greek-English lexicon of the New Testament and other early Christian literature</i> 2000.
Blaise	Dictionnaire latin-français des auteurs chrétiens
Grail	<i>The Revised Grail Psalms</i>
Lewis & Short	A new Latin Dictionary, New York/Oxford 1891, 1958, 1975.
NABRE	<i>New American Bible Revised Edition</i>
NV	<i>Nova Vulgata</i>
RM	<i>The Roman Missal</i>
RSV	<i>Revised Standard Version</i>
SBLG	Society of Biblical Literature, SBL Greek New Testament

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<sup>1</sup> Cf. Mt 28:19 (NABRE: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit”).

<sup>2</sup> Cf. Jn 20:22 (NABRE: “And when he had said this, he breathed on them and said to them, ‘Receive the holy Spirit’”).

<sup>3</sup> Cf. Jn 10:16 (NABRE: “I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd”).

<sup>4</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, 1964, no. 21: *Ad tanta munera explenda, Apostoli speciali effusione supervientis Spiritus Sancti a Christo ditati sunt, et ipsi adiutoribus suis per impositionem manuum donum spirituale tradiderunt, quod usque ad nos in episcopali consecratione transmissum est* (Vatican website: “For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them, and they passed on this spiritual gift to their helpers by the imposition of hands, and it has been transmitted down to us in Episcopal consecration”).

<sup>5</sup> Cf. Heb 5:5 (NABRE: “In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: ‘You are my son; this day I have begotten you’”); Heb 6:20 (NABRE: “where Jesus has entered on our behalf as forerunner, becoming high priest forever according to the order of Melchizedek”).

<sup>6</sup> “Christ himself” translates the *Ipse*.

<sup>7</sup> Cf. 1 Cor 4:1 (NABRE: “Thus should one regard us: as servants of Christ and stewards of the mysteries of God”); Cf. *Lumen gentium*, no. 21.

<sup>8</sup> Cf. Rom 15:16 (NABRE: “to be a minister of Christ Jesus to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, sanctified by the holy Spirit”); Acts 20:24 (NABRE: “Yet I consider life of no importance to me, if only I may finish my course and the ministry that I received from the Lord Jesus, to bear witness to the gospel of God’s grace”); 2 Cor 3:6 (NABRE: “who has indeed qualified us as ministers of a new covenant, not of letter but of spirit; for the letter brings death, but the Spirit gives life”); Is 42:1 (NABRE: “Here is my servant whom I uphold, my chosen one with whom I am pleased. Upon him I have put my spirit; he shall bring forth justice to the nations”).

<sup>9</sup> Cf. Lk 10:16 (NABRE: “Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me”).

<sup>10</sup> Cf. Col. 3:12 (NV: “*sicut electi Dei, sancti et dilecti*”; NABRE: “as God’s chosen ones, holy and beloved”).

<sup>11</sup> Cf. Heb 5:1 (NV: “*Omnis namque pontifex ex hominibus assumptus pro hominibus constituitur in his, quae sunt ad Deum, ut offerat dona et sacrificia pro peccatis*”); (NABRE: “Every high



priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins"); (RSV: "For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins").

<sup>12</sup> Cf. Mt 20:28 (NABRE: "Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many"); Mk 10:45 (NABRE: "For the Son of Man did not come to be served but to serve and to give his life as a ransom for many"); Note also that the Latin *ministrare* is used here for "serve." Lk 9:48 (NABRE: "Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest"); Lk 22:26 (NABRE: "but among you it shall not be so. Rather, let the greatest among you be as the youngest, and the leader as the servant").

<sup>13</sup> Cf. 1 Tm 1:10 (NABRE: "the unchaste, sodomites, kidnappers, liars, perjurers, and whatever else is opposed to sound teaching"); 2 Tm 4:3 (NABRE: "For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity,\* will accumulate teachers"); Ti 1:9 (NABRE: "holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents"); Ti 2:1 (NABRE: "As for yourself, you must say what is consistent with sound doctrine").

<sup>14</sup> Cf. 1 Cor 4:1 (NABRE: "Thus should one regard us: as servants of Christ and stewards of the mysteries of God").

<sup>15</sup> Cf. Jn 10:14-15 (NABRE: "I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep").

<sup>16</sup> Cf. Jn 10:16 (NABRE: "I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd"); Mic 2:12 (NABRE: "I will gather you, Jacob, each and every one, I will assemble all the remnant of Israel; I will group them like a flock in the fold, like a herd in its pasture; the noise of the people will resound"); Acts 2:47 (NABRE: "praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved").

<sup>17</sup> Cf. Col 3:14 (NABRE: "And over all these put on love, that is, the bond of perfection").

<sup>18</sup> Cf. 2 Cor 11:28 (NABRE: "And apart from these things, there is the daily pressure upon me of my anxiety for all the churches").

<sup>19</sup> Cf. Acts 20:28 (NABRE: "Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood").

<sup>20</sup> Cf. 2 Cor 12:10 (NABRE: "Therefore, I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong").

<sup>21</sup> Cf. Phil 4:5-7 (NABRE: "Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God.") and 1 Thes 5:17 (NABRE: "Pray without ceasing").

<sup>22</sup> Cf. Phil 1:6 (NABRE: "I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus"; RSVCE: "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ").

<sup>23</sup> Cf. Ti 3:4 (RSV: "but when the goodness and loving kindness of God our Savior appeared, he saved us").

<sup>24</sup> The text of the Litany is same as that contained in *The Roman Missal* except for the inclusion of additional Saints in each and the special Invocations pertinent to Ordinations; these begin with "Govern and protect your holy Church" through "Strengthen all of us and keep us in your holy service".

<sup>25</sup> Cf. Lk 1:69 (RSV: "and has raised up a horn of salvation for us").



<sup>26</sup> Cf. 2 Cor 1:3 (NABRE: “Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement”).

<sup>27</sup> Cf. Lk 1:48 *Magnificat* (NABRE: “For he has looked upon his handmaid’s lowliness”).

<sup>28</sup> The Latin word *ministério* is rendered as “ministry” as opposed to “ministers” because the context refers to the liturgy, λειτουργία (leitourgia), which is the ministry of worship in the sanctuary.

<sup>29</sup> Cf. Is 61:1 (NABRE: “The spirit of the Lord GOD is upon me”); John 1:32 (NABRE: “John testified further, saying, ‘I saw the Spirit come down like a dove from the sky and remain upon him’”). For *Spiritu principalis*, cf. Ps 51 (50):14 (Vulg.: *redde mihi laetitiam salutaris tui et spiritu principali confirma me*; Grail: “Restore in me the joy of your salvation; sustain in me a willing spirit”). This section of the prayer alludes to the fact that the Father gave the Spirit to Jesus; Jesus gave the Spirit to the Church; the Church now gives this Spirit to this man in ordination.

<sup>30</sup> Cf. Rom 8:27 (NABRE: “And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God’s will”); St. Augustine, Confessions 10, 1, 1: (*Cognoscam te, cognitor meus*).

<sup>31</sup> Cf. Nm 6:25 (NABRE: “The LORD let his face shine upon you, and be gracious to you!”).

<sup>32</sup> Cf. Heb 5:1 (NABRE: “Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins”).

<sup>33</sup> Cf. Jn 20:23 (NABRE: “Whose sins you forgive are forgiven them, and whose sins you retain are retained”).

<sup>34</sup> Cf. Mt 18:18 (NABRE: “Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”). Mt 28:18 (NABRE: “All power in heaven and on earth has been given to me”). ἐξουσία means “the power to do something, with or without an added implication of authority” Cf. BDAG and SBLGNT.

<sup>35</sup> Cf. Mt 5:8 (NABRE: “Blessed are the clean of heart, for they will see God”); 1 Tm 1:5 (NABRE: “The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith”).

<sup>36</sup> Cf. Gn 8:21 (NABRE: When the Lord smelled the sweet odor, the Lord said to himself: Never again will I curse the ground because of human beings, since the desires of the human heart are evil from youth; nor will I ever again strike down every living being, as I have done”); Eph 5:2 (NABRE: “Live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma”).

<sup>37</sup> Cf. 2 Tm 4:2 (NABRE: “Proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching”).

<sup>38</sup> Cf. Eph 5:25-27 (NABRE: “Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish”); 2 Cor 11:2 (NABRE: “I betrothed you to one husband to present you as a chaste virgin to Christ”).

<sup>39</sup> Cf. 1 Pt 5:4 (NABRE: “And when the chief Shepherd is revealed, you will receive the unfading crown of glory”).

<sup>40</sup> Cf. Acts 20:28 (NABRE: “Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood”); *pono* in *Lewis and Short*, II.B.11: “to make, cause to be (eccl. Latin); for *cornu tuum ponam ferreum*, cf. Mi 4:13 (Vulg.: *posuit me desolatum*).





<sup>41</sup> RM, R2427pe, R2428pe, R2429pe, R2430pe, R2431e, R2432pe, R2433pe, R2434pe.

<sup>42</sup> This text is accompanied with the rubric *vel aliis verbis expressum* in Latin (nos. 63, 99, 143, 171, 246, 299, 340); the English text does not translate it because it was removed in the Third Edition of the *Missale Romanum*.

<sup>43</sup> RM, R2453bs, R2454bs.

<sup>44</sup> RM, R2445pe, R2446pe, R2447pe, R2448pe, R2449pe.

<sup>45</sup> Cf. 1 Pt 2:9 (NABRE: “But you are ‘a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises’ of him who called you out of darkness into his wonderful light”).

<sup>46</sup> Cf. *Lumen gentium* no. 28: ... *et vi sacramenti Ordinis, ad imaginem Christi, summi atque aeterni Sacerdotis* (cf. *Hebr* 5, 1-10; 7, 24; 9, 11-28), *ad Evangelium praedicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti*; (Vatican website: “By the power of the sacrament of Orders, in the image of Christ the eternal high Priest, they are consecrated to preach the Gospel and shepherd the faithful and to celebrate divine worship, so that they are true priests of the New Testament”).

<sup>47</sup> Cf. Ps 1:2 (Grail: “whose delight is the law of the LORD, and who ponders his law day and night”).

<sup>48</sup> Cf. 2 Cor 2:15-16 (NABRE: “For we are the aroma of Christ for God among those who are being saved and among those who are perishing, to the latter an odor of death that leads to death, to the former an odor of life that leads to life. Who is qualified for this?”).

<sup>49</sup> Cf. 1 Pt 4:17 (NABRE: “For it is time for the judgment to begin with the household of God; if it begins with us, how will it end for those who fail to obey the gospel of God?”).

<sup>50</sup> Cf. 1 Pt 2:5 (NABRE: “and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ”).

<sup>51</sup> Cf. GIRM 79 ff (RM: “The *oblation*, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church’s intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all”).

<sup>52</sup> Cf. Col 3:5 (NABRE: “Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry”); Rom 6:4 (NABRE: “We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life”).

<sup>53</sup> Cf. Jn 20:23 (NABRE: “Whose sins you forgive are forgiven them, and whose sins you retain are retained”); Mt 16:19 (NABRE: “I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven”); Mt 18:18 (NABRE: “Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”).

<sup>54</sup> Cf. Jas 5:14 (NABRE: “Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord”).

<sup>55</sup> Cf. 1 Tm 2:1 (NABRE: “First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone”).

<sup>56</sup> Cf. note 11.

<sup>57</sup> Cf. Phil 2:4 (NABRE: “each looking out not for his own interests, but [also] everyone for those of others”), 1 Cor 10:24,33 (NABRE: “No one should seek his own advantage, but that of his



neighbor . . . just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved”); Col 3:1-2 (NABRE: “If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth”).

<sup>58</sup> For the translation of *pro vestra parte* as “to the best of your ability,” cf. Lewis and Short, *pars*, I., 9.

<sup>59</sup> RM, Q351am: “The Son of Man did not come to be served but to serve, and to give his life as a ransom for many,” cf. *Magnificat* Antiphon, 21<sup>st</sup> Sunday in Ordinary Time, Year C; Mk 10:45 (NABRE: “For the Son of Man did not come to be served but to serve and to give his life as a ransom for many”), Mt 20:28 (NABRE: “Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many”); Lk 19:10 (NABRE: “For the Son of Man has come to seek and to save what was lost”).

<sup>60</sup> Cf. 1 Jn 1:3 (NABRE: “What we have seen and heard we proclaim now to you, so that you too may have fellowship with us”). Cf. SBLGNT, *societas* as κοινωνία (koinonia).

<sup>61</sup> Cf. Ex 29 (NABRE: “This is the rite you shall perform in consecrating them as my priests. Procure a young bull and two unblemished rams. With bran flour make unleavened cakes mixed with oil, and unleavened wafers spread with oil, and put them in a basket. Take the basket of them along with the bull and the two rams. Aaron and his sons you shall also bring to the entrance of the tent of meeting, and there wash them with water. Take the vestments and clothe Aaron with the tunic, the robe of the ephod, the ephod itself, and the breastpiece, fastening the embroidered belt of the ephod around him. Put the turban on his head, the sacred diadem on the turban. Then take the anointing oil and pour it on his head, and anoint him. Bring forward his sons also and clothe them with the tunics, gird them with the sashes, and tie the skullcaps on them. Thus shall the priesthood be theirs by a perpetual statute, and thus shall you install Aaron and his sons”).

<sup>62</sup> Cf. Heb 10:1 (NABRE: “Since the law has only a shadow of the good things to come, and not the very image of them, it can never make perfect those who come to worship by the same sacrifices that they offer continually each year”).

<sup>63</sup> Cf. Heb 1:1-2 (NABRE: “In times past, God spoke in partial and various ways to our ancestors through the prophets, in these last days, he spoke to us through a son, whom he made heir of all things and through whom he created the universe”).

<sup>64</sup> Cf. Heb 3:1 (NABRE: “Therefore, holy ‘brothers,’ sharing in a heavenly calling, reflect on Jesus, the apostle and high priest of our confession”).

<sup>65</sup> Cf. Heb 9:13-14 (NABRE: “For if the blood of goats and bulls and the sprinkling of a heifer’s ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God”).

<sup>66</sup> Cf. Jn 17:17 (NABRE: “Consecrate them in the truth. Your word is truth”).

<sup>67</sup> Cf. Blaise, *meritum*: “**4.** ordre, rang, dignité, charge: LEO-M. *Ep.* 12, c. 652, (souvent en parl. de la prêtrise, du sacerdoce) AMBR. *Ep.* 16, c. 1000; HIER. *Ep.* 146, c. 1194, LEO-M. *Ep.* 11, c. 637; *pontificale m.*, SACRAM. LEON. p. 147 (d’un évêque); *sacerdos secundi meriti*, SACRAM. GELAS. ET LEON., prêtre”.

<sup>68</sup> Cf. Blaise, *conversationis*: “**3.** genre de vie, manière de vivre, cité (spir.): alienati a conversatione (τῆς πολιτείας) Israhel, BIBL. Ephes. 2, 12 (en s’adressant aux Gentils)”.

<sup>69</sup> “Human heart” cf. RM V2781co: “to sow seeds of truth constantly in people’s hearts,” T593or and V2806or.

<sup>70</sup> Cf. 1 Cor 4:1 (NABRE: “Thus should one regard us: as servants of Christ and stewards of the mysteries of God”).



<sup>71</sup> Cf. Ti 3:5 (NABRE: “Not because of any righteous deeds we had done but because of his mercy, he saved us through the bath of rebirth and renewal by the holy Spirit”).

<sup>72</sup> Cf. Rom 11:25 (NABRE: “I do not want you to be unaware of this mystery, brothers, so that you will not become wise [in] your own estimation: a hardening has come upon Israel in part, until the full number of the Gentiles comes in,”).

<sup>73</sup> Cf. Acts 10:38 (NABRE: “How God anointed Jesus of Nazareth with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him”).

<sup>74</sup> Cf. Gn 14:18 (NABRE: “Melchizedek, king of Salem, brought out bread and wine. He was a priest of God Most High”); Ps 110 (109):4 (NABRE: “The LORD has sworn and will not waver: ‘You are a priest forever in the manner of Melchizedek’”); Grail: “The LORD has sworn an oath he will not change: ‘You are a priest forever, in the line of Melchizedek’”); Heb 7:17, 21 (NABRE: “For it is testified: ‘You are a priest forever according to the order of Melchizedek’... but he with an oath, through the one who said to him: ‘The Lord has sworn, and he will not repent: You are a priest forever’”).

<sup>75</sup> Cf. Jn 15:14-16 (NABRE: “You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you”); Jn 14:26 (NABRE: “The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you”); Jn 20:22 (NABRE: “And when he had said this, he breathed on them and said to them, ‘Receive the holy Spirit’”).

<sup>76</sup> RM, R2445pe, R2446pe, R2447pe, R2448pe, R2449pe.

<sup>77</sup> This text is accompanied with the rubric *vel aliis verbis expressum* in Latin (nos. 63, 99, 143, 171, 246, 299, 340); the English text does not translate it because it was removed in the Third Edition of the *Missale Romanum*.

<sup>78</sup> RM, R2453bs, R2454bs.

<sup>79</sup> RM, R2470pe, R2471pe, R2472pe, R2473pe.

<sup>80</sup> Cf. Mk 10:45 (NABRE: “For the Son of Man did not come to be served but to serve and to give his life as a ransom for many”); Mt 20:28 (NABRE: “Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many”).

<sup>81</sup> Cf. Jn 13:15 (NABRE: “I have given you a model to follow, so that as I have done for you, you should also do”).

<sup>82</sup> Cf. Lk 22:27 (NABRE: “For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves”).

<sup>83</sup> The Latin *in caritate* may go either with *animo* or with *servite*. Since there is a *sicut* introducing a new clause, it seems best to take it with *animo*. Origen, Homily on Visions on Isaiah, 6.

<sup>84</sup> Cf. Mt 6:24 (NABRE: “No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon”).

<sup>85</sup> Cf. Col 3:5 (NABRE: “Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry”); Eph 5:5 (NABRE: “Be sure of this, that no immoral or impure or greedy person, that is, an idolater, has any inheritance in the kingdom of Christ and of God”).

<sup>86</sup> Cf. Acts 6:1-6 (NABRE: “At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, ‘It is not



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right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word.’ The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them”).

<sup>87</sup> Cf. Acts 6:3 (NABRE: “Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task”).

<sup>88</sup> Cf. Eph 3:17 (NABRE: “and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love”).

<sup>89</sup> Cf. Col 1:22 (NABRE: “he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him”).

<sup>90</sup> Cf. 1 Cor 4:1 (NABRE: “Thus should one regard us: as servants of Christ and stewards of the mysteries of God”).

<sup>91</sup> Cf. Jas 1:22 (NABRE: “Be doers of the word and not hearers only, deluding yourselves”).

<sup>92</sup> Cf. 1 Tim 1:5 (NABRE: “The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith”).

<sup>93</sup> Cf. 1 Thes 4:17 (NABRE: “Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord”).

<sup>94</sup> Cf. Mt 25:21, 23 (NABRE: “His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ ... His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy’”).

<sup>95</sup> Cf. Acts 6:1-6 (as above in note 86).

<sup>96</sup> Cf. Acts 6:3 (as above in note 87).

<sup>97</sup> Same as notes 93 and 94.

<sup>98</sup> Same as notes 93 and 94.

<sup>99</sup> Cf. 1 Tm 3:16 (NABRE: “Undeniably great is the mystery of devotion, Who was manifested in the flesh, vindicated in the spirit, seen by angels, proclaimed to the Gentiles, believed in throughout the world, taken up in glory”).

<sup>100</sup> Cf. Mt 19:12 (NABRE: “Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it”).

<sup>101</sup> Cf. Zec 12:10 (NABRE: “I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of mercy and supplication, so that when they look on him whom they have thrust through, they will mourn for him as one mourns for an only child, and they will grieve for him as one grieves over a firstborn”).

<sup>102</sup> Cf. Rv 21:5 (NABRE: “Behold, I make all things new”).

<sup>103</sup> Cf. 1 Cor 1:24 (NABRE: “Christ the power of God and the wisdom of God”).

<sup>104</sup> Cf. Eph 1:22-23 (NABRE: “And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way”); 1 Cor 12:4-11 (NABRE: “There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the





expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues, But one and the same Spirit produces all of these, distributing them individually to each person as he wishes"); Col 2:19 (NABRE: "and not holding closely to the head, from whom the whole body, supported and held together by its ligaments and bonds, achieves the growth that comes from God").

<sup>105</sup> Cf. Acts 6:1-6 (NABRE: "At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word." The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them").

<sup>106</sup> Cf. Is 1:1-4 (NABRE: "The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, A spirit of counsel and of strength, a spirit of knowledge and of fear of the LORD, and his delight shall be the fear of the LORD. Not by appearance shall he judge, nor by hearsay shall he decide, but he shall judge the poor with justice, and decide fairly for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked").

<sup>107</sup> Cf. Rom 12:9 (NABRE: "Let love be sincere; hate what is evil, hold on to what is good").

<sup>108</sup> Cf. 1 Tm 1:19 (NABRE: "by having faith and a good conscience").

<sup>109</sup> Cf. Mk 10:45 (NABRE: "For the Son of Man did not come to be served but to serve and to give his life as a ransom for many").

<sup>110</sup> Cf. Ps 83(84):5a (Grail: "Blessed are they who dwell in your house, forever singing your praise").

<sup>111</sup> Cf. Jn 12:26 (NABRE: "Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me").

<sup>112</sup> RM, R2470pe, R2471pe, R2472pe, R2473pe.

<sup>113</sup> RM, R2453bs, R2454bs.

<sup>114</sup> Cf. Jn 13:15 (NABRE: "I have given you a model to follow, so that as I have done for you, you should also do").

<sup>115</sup> Cf. Lk 22:27 (NABRE: "For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves").

<sup>116</sup> The Latin *in caritate* may go either with *animo* or with *servite*. Since there is a *sicut* introducing a new clause, it seems best to take it with *animo*. Origen, Homily on Visions on Isaiah, 6.

<sup>117</sup> Cf. Mt 6:24 (NABRE: "No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon").

<sup>118</sup> Cf. Col 3:5 (NABRE: "Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry"); Eph 5:5 (NABRE: "Be sure of this, that no immoral or impure or greedy person, that is, an idolater, has any inheritance in the kingdom of Christ and of God").

<sup>119</sup> Cf. Acts 6:1-6 (NABRE: "At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their widows were being neglected in the



daily distribution. So the Twelve called together the community of the disciples and said, 'It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word.' The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them").

<sup>120</sup> Cf. Acts 6:3 (NABRE: "Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task").

<sup>121</sup> Cf. Eph 3:17 (NABRE: "and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love").

<sup>122</sup> Cf. Col 1:22 (NABRE: "he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him").

<sup>123</sup> Cf. 1 Cor 4:1 (NABRE: "Thus should one regard us: as servants of Christ and stewards of the mysteries of God").

<sup>124</sup> Cf. Jas 1:22 (NABRE: "Be doers of the word and not hearers only, deluding yourselves").

<sup>125</sup> Cf. 1 Tim 1:5 (NABRE: "The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith").

<sup>126</sup> Cf. 1 Thes 4:17 (NABRE: "Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord").

<sup>127</sup> Cf. Mt 25:21,23 (NABRE: "His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.' ... His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy'").

<sup>128</sup> Cf. Acts 6:1-6 (as above in note 120).

<sup>129</sup> Cf. Acts 6:3 (as above in note 121).

<sup>130</sup> Same as notes 93 and 94.

<sup>131</sup> Same as notes 93 and 94.

<sup>132</sup> Cf. Ps 1:2 (Grail: "whose delight is the law of the LORD, and who ponders his law day and night").

<sup>133</sup> Cf. 2 Cor 2:15-16 (NABRE: "For we are the aroma of Christ for God among those who are being saved and among those who are perishing, to the latter an odor of death that leads to death, to the former an odor of life that leads to life. Who is qualified for this?").

<sup>134</sup> Cf. 1 Pt 4:17 (NABRE: "For it is time for the judgment to begin with the household of God; if it begins with us, how will it end for those who fail to obey the gospel of God?").

<sup>135</sup> Cf. 1 Pt 2:5 (NABRE: "and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ").

<sup>136</sup> Cf. GIRM 79 f (RM: "The *oblation*, by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all").

<sup>137</sup> Cf. Col 3:5 (NABRE: "Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry"); Rom 6:4 (NABRE: "We were



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indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life”).

<sup>138</sup> Cf. Jn 20:23 (NABRE: “Whose sins you forgive are forgiven them, and whose sins you retain are retained”); Mt 16:19 (NABRE: “I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven”); Mt 18:18 (NABRE: “Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven”).

<sup>139</sup> Cf. Jas 5:14 (NABRE: “Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord”).

<sup>140</sup> Cf. 1 Tm 2:1 (NABRE: “First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone”).

<sup>141</sup> Cf. Phil 2:4 (NABRE: “each looking out not for his own interests, but [also] everyone for those of others”), 1 Cor 10:24,33 (NABRE: “No one should seek his own advantage, but that of his neighbor . . . just as I try to please everyone in every way, not seeking my own benefit but that of the many, that they may be saved”); Col 3:1-2 (NABRE: “If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth”).

<sup>142</sup> RM, Q351am: “The Son of Man did not come to be served but to serve, and to give his life as a ransom for many,” *Magnificat* Antiphon, 21<sup>st</sup> Sunday in Ordinary Time; Mk 10:45 (NABRE: “For the Son of Man did not come to be served but to serve and to give his life as a ransom for many”), Mt 20:28 (NABRE: “Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many”); Lk 19:10 (NABRE: “For the Son of Man has come to seek and to save what was lost”).

<sup>143</sup> Cf. Gal 6:2 (NABRE: “Bear one another’s burdens, and so you will fulfill the law of Christ”).

<sup>144</sup> Cf. Lk 10:2 (NABRE: “He said to them, ‘The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest’”); Mt 9:38 (NABRE: “so ask the master of the harvest to send out laborers for his harvest”).



## Rites of Ordination Concordance: Latin and English

The following list of Latin words arranged in alphabetical order provides a concordance or lexicon of key terms used in *De Ordinatione Episcopi, Presbyterorum et Diaconorum*. Each entry provides the Latin word and its corresponding English translation within the context of the syntactical unit in which it appears.

### **gradus**

- (1) **grade**—Apostolic Constitution, p. 5 paragraph 2: “Among the Rites of Ordination the first to be considered are those that constitute the hierarchy through the Sacrament of Holy Orders, conferred in its several **grades**” (*Sed ex Ordinationis ritibus illi imprimis considerandi sunt, quibus per Sacramentum Ordinis, vario gradu collatum sacra Hierarchia constituitur*); p. 7, paragraph 1: “At a lower **grade** of the hierarchy” (*In gradu inferiori Hierarchiæ*) and “about the Diaconate as a distinct and permanent **grade** of the hierarchy in the Latin Church” (*de diaconatu tamquam gradu proprio et permanenti Hierarchiæ in Ecclesia latina*); General Introduction, no. 2 “They in turn have lawfully handed on the office of their ministry in several **grades** to different individuals in the Church” (*qui munus ministerii sui, vario gradu, variis subiectis in Ecclesia legitime tradiderunt*); Introduction no. 102: “Partakers of the office of Christ..., at their own **grade** of ministry” (*Muneris ...Christi...participes in suo gradu ministerii*).
- (2) **rank**—Homily, no. 39, paragraph 1: “consider carefully the nature of the **rank** in the Church to which our brother is to be raised” (*sedulo attendite, ad qualem in Ecclesia gradum frater noster sit provehendus*); Solemn Blessing, no. 62 (also a Roman Missal text): “whom you have raised to the **rank** of Bishop” (*quem fecisti gradu episcopali sublimen*); Promise of the Elect, no. 124: “Do you resolve to discharge unfailingly...the office of the Priesthood in the presbyteral **rank**.” (*Vultis munus sacerdotii in gradu presbyterorum*); Homily, nos. 199 and 267, paragraph 1: “consider carefully the nature of the ministerial **rank** to which they shall be raised” (*attente cogitate ad qualem ministerii gradum sint ascensuri*); Prayer of Ordination, no. 207: “you establish three **ranks** of ministers in their sacred offices” (*sacris muneribus trinos gradus ministrorum...constituens*).

### **impositio manuum**

**laying on of hands**—Apostolic Constitution, p. 6, paragraph 1 (cf. also paragraph 3): “it is clear that the **laying on of hands** and the words of consecration bestow the grace of the Holy Spirit...” (*perspicuum est manuum impositionem et verbis consecrationis gratiam Spiritus Sancti ita conferri*); p. 7, paragraph 4 (cf. also paragraph 2 and page 8, paragraphs 1 and 2): “the matter is the **laying of the Bishop’s hands** on the individual candidates” (*materia est Episcopi manuum impositio... super singulos ordinandos*); General Introduction, nos. 5-8 and 11f; Introduction, nos. 16 and 25; Homily, no. 39: “Through the **laying on of hands**, they passed on to them the gift of the Holy Spirit that they themselves had received from Christ” (*quibus donum Spiritus Sancti a Christo acceptum per impositionem manuum tradiderunt*); Promise of the Elect, no. 40: “to be passed on to you by the **laying on of hands**” (*tibi per impositionem manuum tradendum*), nos. 44 and 45; Introduction, no. 112 (cf. also nos. 187, 253 and 254): “Through the **laying on of hands** by the Bishop” (*Per impositionem manuum Episcopi*); no. 173: “Deacons are ordained by the **laying on of hands**, passed down from the Apostles” (*Per impositionem manuum inde ab Apostolis traditam diaconi ordinantur*); Homily, no. 199: “Consecrated by the **laying on of hands** passed down from the Apostles” (*Per impositionem manuum inde ab Apostolis traditam consecrati*).





**presbyteratus**

- (1) Priesthood—Decree, 1989, no. 3: “may convey...a richer conception of the **Priesthood** and of the Diaconate” (*ditioem presbyteratus et diaconatus præbet notionem*); Decree, no. 6: “in the Ordination to the Diaconate and the **Priesthood**” (*in Ordinatione ad diaconatum et presbyteratum*); Decree, 1968, paragraphs 1 and 2 and Apostolic Constitution, p. 8, paragraph 3: “for the conferral of the Holy Orders of Diaconate, **Priesthood**, and Episcopate” (*pro collatione sacrorum Ordinum Diaconatus, Presbyteratus, et Episcopatus*); Apostolic Constitution, p. 7, paragraph 2: “the sole matter of the Holy Orders of Diaconate and **Priesthood** is the laying on of hands” (*Sacrorum Ordinum Diaconatus Presbyteratus (et Episcopatus) materiam eamque unam esse manuum impositionem*); General Introduction, no. 11c: “the elect for the Diaconate and the **Priesthood**” (*electi ad diaconatum et presbyteratum*); no. 103: “to assist the candidates for the **Priesthood** by their prayers” (*ut candidatos ad presbyteratum precibus prosequantur*); 140a, Eucharistic Prayer I formula: “whom you have been pleased to raise to the Order of the **Priesthood**” (*quos ad presbyteratus Ordinem promovere dignatus es*).
- (2) Presbyterate—no. 106: “as a sign of reception into the **Presbyterate**” (*in signum receptionis in presbyteratum*).
- (3) Priests—no. 282: “Then the elect for the Order of **Priests** come forward” (*Tunc accedat electi ad Ordinem presbyteratus*).

**presbyterium**

- (1) Presbyterate—Apostolic Constitution, p. 7, paragraph 1: “in communion with the Bishop and his **Presbyterate**” (*in communione cum Episcopo eiusque presbyterio*); General Introduction, no. 9: “surrounded by his Presbyterate and ministers” (*a suo presbyterio et ministris circumdatus*); no. 101: “constitute one **Presbyterate** in union with their Bishop” (*unum presbyterium cum suo Episcopo constituunt*); cf. 112 and 254: “to signify incorporation into the Presbyterate” (*ut cooptationem in presbyterium significant*); nos. 114 and 256: “as they concelebrate the Eucharist with the Bishop and the other members of the **Presbyterate**” (*eam cum Episcopo aliisque membris presbyterii concelebrantes*).
- (2) Priests—no. 65b: “some **Priests** of that diocese should also concelebrate” (*etiam aliqui ex eius presbyterio concelebrant*); no. 199, paragraph 2, Homily: “they will help the Bishop and his **Priests**” (*Episcopo eiusque presbyterio adiumentum præstabant*).
- (3) Priesthood—sacramental form, cf. nos. 112, 131: “the dignity of the **Priesthood**” (*presbyterii dignitatem*); no. 122: “to the responsibility of the Priesthood” (*ad onus presbyterii*); no. 122: “for the Order of the **Priesthood**” (*in Ordinem presbyterii*); no. 123 (cf. also no. 257), paragraph 5, Homily: “will be raised to the Order of the **Priesthood**” (*ad Ordinem presbyterii provehendi*); no. 124: “before you proceed to the Order of the Priesthood” (*priusquam ad Ordinem presbyterii accedatis*); no. 126: “for the office of the **Priesthood**” (*in presbyterii munus*); no. 143: “that you may faithfully discharge the duties of the **Priesthood**” (*ut presbyterii munera fidei animo persolvatis*).
- (4) sanctuary—Introduction, no. 29a: “in an appropriate place within the **sanctuary**” (*loco aptiore in presbyterio*).



**presbyteralis**

- (1) priestly—Apostolic Constitution, p. 6, Paragraph 3: “In **priestly** Ordination” (*In Ordinatione...presbyterali*); nos. 113 and 254: “with the **priestly** stole and chasuble” (*stola presbyterali et casula*); no. 140 formula for Eucharistic Prayer IV: “for the **priestly** service of your people” (*ad populi tui servitium presbyterale*).
- (2) priests—no. 106: “in vesting the newly ordained **Priests**” (*Ordinatis indumenta presbyteralia imponentes*); 132: “arrange the stole of each of the newly ordained in the manner proper to **Priests**” (*unicuique Ordinato disponunt stolam more presbyterali*)

**pontifex**

- (1) Pontiff—Decree, 1989: “Supreme **Pontiff** JOHN PAUL II” (*Summus Pontifex IOANNES PAULUS PP. II*); Decree, 1968: “Supreme **Pontiff** PAUL VI” (*Summus Pontifex PAULUS PP. VI*); Introduction, no. 12: “Roman **Pontiff**” (*Romano Pontifice*); no. 52: “in the name of the Roman **Pontiff**” (*nomine Romani Pontificis*)
- (2) High Priest—Apostolic Constitution, p. 6, paragraph 1: “of Christ himself as Teacher, Shepherd, and **High Priest** (*ipsius Christi Magistri, Pastoris et Pontificis*); General Introduction, no. 3: “teachers of the faith, **High Priests**, and shepherds” (*fidei magistri, pontifices, et pastores*); no. 39, Homily, paragraph 2: “Christ who is a **High Priest** for ever” (*Christus, Pontifex factus in aeternum*); no. 63, Solemn Blessing 2: “has willed to set you as **High Priest** over his people” (*voluit super populum suum te constituere pontificem*); no. 131: “Jesus, the Apostle and High Priest of our confession” (*Apostolum et Pontificem nostrae confessionis Iesum*); no. 342, Preface: “**High Priest** of the new and eternal covenant” (*novi et aeterni testamenti ... Pontificem*).

**pontificatus**

- (1) Pontificate—Apostolic Constitution, p. 8: “of Our **Pontificate**” (*Pontificatus Nostri*)
- (2) Priesthood—Apostolic Constitution, p. 6 and General Introduction, no. 4: “Even though Priests do not possess the fullness of the **Priesthood**” (*Presbyteri, quamvis pontificatus apicem non habeant*) (Spanish: *presbiteros, aunque no poseen la plenitud del sacerdocio*); Italian: “*I presbiteri, pur non possedendo l’apice del sacerdozio*”).

**traditio**

- (1) presentation—Introduction, no. 26: “The placing of the Book of Gospels over the head of the Bishop-elect...as well as the **presentation** of it to him” (*Per impositionem libri Evangeliorum, ..., necnon eiusdem traditionem in manus Ordinati*); Introduction, no. 26: “The **presentation** of the ring” (*per traditionem annuli*); Introduction, no. 26: “the **presentation** of the crosier” (*per traditionem...baculi pastoralis*).
- (2) investiture (*impositio*)—Introduction, no. 26: “**investiture** with the miter” (*per impositionem mitrae*).
- (3) Handing On—nos. 49 and 85, Subheading: “**Handing On** of the Book of the Gospels and the Insignia” (*traditio libri Evangeliorum atque insignium*); Introduction, nos. 113 and 254 “the **handing on** of bread and wine into their hands” (*per traditionem ...panis et vini in manus eorum*); nos. 132, 160, 286, and 327, Subheading: “The Anointing of Hands and the **Handing On** of Bread and Wine” (*Unctio manuum et traditio pani et vini*); Introduction, nos. 188 and 253: “The **handing on** of the Book of Gospels signifies” (*Per traditionem libri Evangeliorum...indicatur*); nos. 208, 236, 278, and 319, Subheading: “The **Handing On** of the Book of the Gospels” (*Traditio libri Evangeliorum*).