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NEW CANONS IN THE MASS

The “canon” is the prayer prescribed by the “rule” of tradition to celebrate the Eucharist in the central part of the Mass. It is this part which repeats and, according to the belief of the Church, makes present what Jesus did at the Last Supper when he took the bread and gave it to his disciples saying: “Take and eat, this is my body (given) for you; do this in memory of me.” And he did the same then with the wine.

Until now, in the Roman liturgy there has always been only one formulary for the canon, and only recently has it been permitted to say it in a language understood by the people. In other Christian Churches, however, there has always been a more or less great plurality of canons used on different occasions. From now on, the Roman liturgy will also have a plurality of canons to be used according to certain norms and which can be said in the vernacular. Naturally, the use of the traditional Roman Canon will continue, but, in addition to it, there will be a second, third and fourth canon.

So many pastors and liturgists have insistently requested this, especially after the Council. The question was also put to the Synod of Bishops which, by a large majority, asked for this enrichment of the Roman liturgy.

Why? Principally for pastoral and spiritual benefits. The modern science of comparative liturgy, by studying the group of canons which were and are still in use in the different Christian Churches and in the different rites and by comparing them with one another, has arrived at this conclusion: the theological, spiritual, liturgical and pastoral richness which a canon can and ought to express is so abundant and vast that one canon cannot exhaust it. Within the general limits of a basic unity, regarding the themes which should be developed in a canon, the order of development, the general style, a basic, common phraseology, there still remains notable possibilities for variations of structure, emphasis of ideas, clarity, a more or less abundant richness, and a varied pastoral efficacy. The solutions adduced from the problems which present themselves in the composition of a canon cannot infrequently vary and each one of these can have its advantages.

This awareness has helped the more attentive pastors together with the liturgists and theologians who have reflected on it, to understand two things. First of all, the traditional Roman canon, from a pastoral, theological, liturgical and spiritual viewpoint, has a value and richness which cannot in any way be relinquished, and in fact must be reinforced. In the second place, the Roman canon, as all canons, has its limitations and presents some pastoral difficulties. The best solution, therefore, was to substantially preserve the traditional Roman canon,
but at the same time to enrich the Roman liturgy with some new canons. These new canons, while totally remaining in the spirit of the tradition of this liturgy, could express the richness contained in the whole Christian tradition which is not emphasized in the Roman canon in the way which it has come down to us.

The three new canons are distinguished particularly by the flow and clarity of their composition, with a logical and readily comprehensible movement from one part to the next. Canon II is very short and extremely simple; in this respect it is inspired to a large extent by the canon of Hippolytus (beginning of the 3rd century). Canon III is of average length with a strictly Western character, for example, in the style of the classical Roman prefaces. Canon IV, thanks to its fixed preface, is able to unfold the very complete synthesis of salvation history and more closely approaches the Oriental canons than do the others.

With the concession of the new canons the liturgical reform for the first time produces mature fruits, on an important scale, not only of rites but also of newly composed texts. The Roman liturgy is acquiring a richness which can be of great benefit for the piety of the whole Christian people.
GUIDELINES FOR THE EPISCOPAL CONFERENCES
FOR A CATECHESIS OF THE FAITHFUL
CONCERNING THE ANAPHORAS OF THE MASS

In recent months Episcopal Conferences everywhere have taken advantage of the permission to proclaim the Canon of the Mass in the vernacular. The introduction of the new anaphoras in the Roman liturgy now marks a further step forward. The purpose of these improvements is clearly spiritual and pastoral: to open the biblical treasures and the riches of the tradition of the universal Church, in the manner of celebrating the Eucharist, more generously for the clergy and faithful, and to facilitate the understanding and vital assimilation of this wealth. In this way they will be more easily able to achieve that full, active participation, both internal and external, which the Council set as the goal of liturgical reform. By this new discipline concerning the anaphoras, the Church therefore wishes to be of assistance to every priest, every baptized Christian and every community of faithful in assuring that the entire worship of the Church and the whole Christian life really may “flow from and lead to the celebration of the eucharistic sacrifice” (Instruction Eucharisticum mysterium, n. 3; cf. Vatican Council II, Lumen gentium, n. 11; Sacrosanctum Concilium, n. 41; Presbyterorum Ordinis, nn. 2, 5, 6; Unitatis redintegratio, n. 15).

It is essential though that an intensive, spiritual and catechetical preparation precede and accompany the introduction of this new discipline, beginning with the clergy, then with specially competent groups, and finally with all the faithful.

For the clergy, the preparatory catechesis should also be more technical, but always keeping in mind, and trying to facilitate, their pastoral responsibilities. In the education of the faithful, care must be taken to avoid, as much as possible, lengthy historical explanations and difficult theological finepoints (especially if these are questions still being discussed by the theologians themselves); rather, stress should be placed on the meaning of these prayers for modern man and on their relevance for daily life.

The principal points which seem necessary in attempting to offer the faithful an adequate catechesis on the anaphoras are the following:

I. The meaning of an anaphora in general

Since the terminology which will be adopted in every language to designate the anaphora (anaphora, eucharistic prayer, canon, etc.) is new, it should be explained to the people.

The anaphora is the great prayer which is said during the central part of the Mass; it begins with “The Lord be with you... Lift up your hearts...” and ends with “Through him, in him, with him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever. Amen”.

It is a prayer of joyful thanksgiving and praise to the Father, and also a prayer of supplication to him, pronounced over the bread and wine. During the course of this proclamation, what Jesus did at the Last Supper is repeated and made present, in imitation of him and in obedience to his command, before partaking of his Body and Blood in communion.

II. The essential elements of the anaphora

The components of an anaphora consist of a nucleus and of elements of further development.

a) The nucleus is the narration-reactualization of that which Jesus did at the Last Supper, with the exception of the actual breaking of bread and communion which take place in the final part of the Mass.

For Jesus took the bread and: 1. proclaimed over it a prayer of thanksgiving and praise to the Father; 2. broke the bread and distributed it; 3. said: take and eat, this is my body given for you; 4. and added: do this “in memory” of me, that is, engage in a celebration which remembers and contains that which I am and have done for you.

Jesus did likewise with the chalice.

These elements, therefore, constitute the nucleus of the anaphora, which consists in:

1. A hymn of thanksgiving and of praise to the Father for the marvelous works of his goodness to us; and first and foremost among these, for our redemption in Christ our Lord (in the Roman Canon: the preface).

2. The narration of the gestures and words pronounced by Jesus in the institution of the Eucharist (in the Roman Canon: *Qui pridie*).

3. We are not, however, speaking of a mere narration of something which only happened in the past; but rather, of a narration which intends to make what Jesus did present and actual here and now. Consequently, there is a petition addressed to the Father to make this narration effective in our midst by sanctifying the bread and wine, that is, by making them become the Body and Blood of Christ (in the Roman Canon: *quam oblationem*), so that we who will receive these gifts may be sanctified by them (in the Roman Canon: *Supra quae . . .*).

4. Jesus said that we should do this “in memory” of him: that is, give ourselves to a celebration which remembers and contains what he did for us. This refers to our redemption, achieved by his redemptive death on the cross. In other words, that which he did refers above all to his body given for us and to his blood shed for our sins. The eucharistic celebration, as a “memorial” which makes present the Body given for us and the Blood shed for our sins, implies a sacrificial offering. For this reason, the anaphora includes a prayer of offering of holy gifts “in memory” of his passion, death and resurrection (practically speaking, of the entire economy of Christ’s redemption). (In the Roman Canon: *Unde et memo­res . . . offerimus*.)

5. The anaphora concludes with a doxology to which all the people respond *Amen.*
b) To this nucleus, three further elements are added: 1. The Sanctus as a conclusion, in which all the people participate, to the hymn of joyful thanksgiving or preface. 2. The prayers of intercession for those for whom the sacrifice is offered — a natural evolution of the concept of offering sacrifice for someone's benefit (in the Roman Canon: *In primis quae tibi offerimus, Memento* of the living, *Hanc igitur*, and after the institution narrative: *Memento* of the dead and the *Nobis quoque*). 3. The commemoration of the Saints, which is a further development of the intercessions.

III. Variety of the texts for the anaphora

In its different liturgies, especially in the Oriental ones, our tradition contains a wide variety of texts for the eucharistic prayer. One thus notes certain elements common to them all, and at the same time certain differences, sometimes quite noteworthy, in their secondary elements.

1. Even as far as the common elements are concerned, a diversity is often found in their placement in the various eucharistic prayers. For example, the supplication that the Father make of the bread and wine the Body and Blood of Christ comes before the institution narrative in the Roman Canon (*Quam oblationem*). In the anaphoras derived from the liturgy of Antioch, however, it is found after this narration; whereas in the early liturgy of Alexandria it probably comes before, as in the Roman Canon. But in the later texts of the Church of Alexandria this supplication is repeated twice: before and after the institution narrative. The intercessions for the living and dead are found separated, before and after the institution narrative, in the Roman Canon. In the Alexandria tradition though, these are found together before, while in the Antiochene tradition together after, the institution narrative. It follows that the pattern of the anaphora which results from the arrangement of its various elements can vary to some extent, and that its resulting structure may be of a greater or lesser degree of clarity.

2. Another reason for differences comes from the fact that in some liturgical traditions almost all the elements of the anaphora are fixed or constant and do not vary according to the feast: this is the case in the Eastern liturgies. But in other traditions, certain important elements do vary according to the feast. The Roman Canon has variant prefaces (the *Hanc igitur* rarely changes); in the Spanish and Gallican traditions the whole text varies according to the feast, except for the institution narrative.

3. A third element of variety arises from putting more or less emphasis on certain ideas or aspects, rather than on others.

4. A fourth factor comes from possible varieties of style: more or less concise, solemn, metaphorical, scriptural, etc.

Every Oriental Church usually has more than one anaphora, and sometimes several; on some occasions they use one, at other times another, depending on the circumstances.

This variety of anaphoras in the tradition of the universal Church is of very real value because one anaphora complements another, insofar as each one expresses some concepts which cannot possibly be expressed completely or in the same way in them all.
IV. New anaphoras in the Roman liturgy

Faithful to the wish expressed by many Bishops, which was recently confirmed in the Synod of Bishops, and desirous of broadening the possible ways of expressing, in the central part of the eucharistic celebration, the marvelous events of God’s goodness and of the history of salvation, the Holy See has introduced three new anaphoras into the Roman liturgy.

And so, including the Roman Canon (hereafter called Anaphora I), the Roman liturgy will, in the future, have four anaphoras.

But why this innovation? A consideration of the variety of anaphoras in the tradition of the universal Church, and of the contents of each, clearly shows that no one anaphora is able to contain all the riches which are desirable from a pastoral, spiritual and theological viewpoint. To complement the naturally inevitable limitations of each one, a plurality of texts is necessary. With the sole exception of the Church of Rome, all Christian Churches have always had, and continue to have, a variety of anaphoras. Some of them have a very wide variety. By introducing three new anaphoras into the Roman liturgy in addition to the Roman Canon, the Church now wishes to give this Roman liturgy a similar richness pastorally, spiritually and liturgically.

V. The characteristics of the anaphora in the Roman liturgy

1. The Roman Canon

From the viewpoint of the structural arrangement of its various components, the Roman Canon is characterized by its placement of the supplication that the Father make the bread and wine become the Body and Blood of Christ (Quam oblationem) before the institution narrative. Another feature is that it has the intercessions for the living and dead partially before and partially after that same narrative. The commemoration of saints is likewise found in two separate prayers. A final characteristic is that the first part of the Canon, the preface, is variable according to the different feasts (a quality found also in the Spanish and Gallican traditions), while the Hanc igitur varies only rarely.

In our Roman Canon, however, the unity and logical development of ideas are not easily perceived. One receives the impression that the Canon is composed of a series of juxtaposed prayers, which are apparently independent and which hardly seem to flow, one from another. To discover their organic unity, a certain amount of reflective analysis is necessary.

Nevertheless, the Roman characteristic of variant prefaces according to the feast contributes greatly to the wealth and variety of the first part of the Canon. The eight new prefaces which the liturgical reform is introducing increase the spiritual and pastoral potential of this element even more.

From the aspect of a thematic idea, the specific motif of the Roman Canon is its constant insistence on the offering of gifts and asking God to accept them for our benefit.

The Roman Canon also has its own characteristic literary style. This typically “Roman” style is distinguished by solemnity, redundance and brevity — all simultaneously.
The value of the Roman Canon as a theological, liturgical and spiritual document of the Latin Church is exceptionally precious. It dates from at least the beginning of the fifth century, and has undergone practically no change since the beginning of the seventh century. It later became the one and only canon for the entire Latin Church.

2. The three new anaphoras were composed on the basis of the following criteria:
   a) **Unity and clarity of structure**, by means of a logical flow of ideas and an obvious development of parts, one from another.

   Yet, the **structure** is basically identical in all three cases:

   1) Preface (variable in Anaphoras II and III; constant in IV) terminating with the **Sanctus**.

   2) Movement from the **Sanctus** to the consecratory epiclesis, that is, to the supplication to the Father that, by the power of the Spirit, he may make the bread and wine become the Body and Blood of Christ. This section is very brief in Anaphora II, relatively brief in III and rather long in IV.

   3) Consecratory epiclesis.

   4) Institution narrative.

   5) Anamnnesia, that is, the “memorial” of the passion and, at the same time, of the “mystery” of Christ, together with the offering of the divine victim.

   6) Prayer for the acceptance of the offering and for a fruitful communion.

   7) and 8) Commemoration of saints and intercessions (Anaphora III), or intercessions and commemoration of saints (Anaphoras II and IV).

   9) Final doxology.

   The principal difference between this structure and that of our Roman Canon is that in the three new anaphoras the commemoration of saints and intercessions are grouped together in the second part of the anaphora, while in the Roman Canon they partially precede and partially follow the institution narrative. Following the example of the Antiochene tradition, this new arrangement gives these three compositions a much greater clarity, due to a natural development of the various parts. Nevertheless, the new anaphoras retain the distinctively Roman style, mainly by placing the consecratory epiclesis before the institution narrative.

   b) **Variety**. Even though all have this same basic structure, yet each of the three new anaphoras has its own spiritual, pastoral and stylistic character which distinguishes them from one another as well as from the Roman Canon. Thus, as much as possible, each of these three anaphoras avoids a repetition of concepts, words and phrases found in our Roman Canon or in another one of the new compositions.

   The Roman liturgy is noticeably enriched by these three new anaphoras. For by their use, fresh expression can now be given, among other things, to our theology of the Eucharist, of salvation history, of the People of God and of the Church in particular, as well as to the theology of the Holy Spirit in the Church and, specifically, of the Spirit’s role in the Eucharist. The world-wide and ecumenical horizons of the Second Vatican Council and also those of the so-called theology of secular values will find here a discrete, biblical and real reflection.
All this is no way detracts from the fact that these new texts possess a most definitely traditional character; this is an easily documented fact.

Anaphora II is distinguished by brevity and simplicity of concepts. Its style and several of its expressions are inspired by the Anaphora of Hippolytus (beginning of the third century).

Moderate length, clarity of structure and an immediately noticeable flowing of one part into the next are the distinguishing marks of Anaphora III. Its structure and style are designed for use with any of the old or new Roman prefaces, to which it is deliberately attuned.

The specific characteristic of Anaphora IV is its synthetic presentation of the total movement of salvation history. This panoramic summary, which is modelled upon the admirable Antiochene tradition, is developed in orderly fashion before the institution narrative. Consequently, the preface needs only to touch upon the themes of creation in general and the creation of the angels in particular. For these first two phases of the history of salvation are further developed, in a consideration of the creation of man and what follows, between the Sanctus and epiclesis.

For this reason the preface of this fourth anaphora must always be the same. If it were variable according to the feast, it would inevitably have to treat of other themes. This, however, would complicate, disorganize or reduplicate parts of an organic synthesis of salvation history which is the whole point of this anaphora.

Helping the faithful on occasion to sense the total movement of salvation history is something of great pastoral value. Such a well-ordered and complete synthesis can serve as the general frame-work, in the minds of the faithful, within which the various particulars of this history of salvation, which are highlighted on other occasions, can find their orientation and due place.

VI. Guidelines for the use of the anaphoras

To establish fixed and binding criteria for the four anaphoras of the Roman liturgy which would determine their selection and usage according to a particular type of feast or according to a specific liturgical season would be wrong. These new compositions were deliberately designed to fit the Roman tradition, which does not develop a theme referring to the mystery being celebrated for the entire anaphora; the Roman tradition, rather, limits itself to a presentation of one aspect in the preface.

Therefore, the prevailing criteria must be of a pastoral nature: (a) the possibility of making use of the already existing texts, which are proper to the greater solemnities, together with the new prayers; (b) the relationship of the effective value of the text to the intellectual and spiritual potential of the faithful for whom it is chosen.

These two pastoral principles would be reflected in norms such as these:

1. The Roman Canon, which can be used at any time, ought to be the preferred choice for those special feasts which have proper texts as part of the anaphora, i.e. the preface, Communicantes, Hanc igitur. These are the texts which, in the Roman tradition, give the anaphora the characteristic motif of the day.
Moreover, this anaphora should be used for days on which saints mentioned in the Canon are celebrated.

2. The second eucharistic prayer, distinguished by the concise quality of its language and the relative simplicity of its concepts, can be used with great benefit for ferial Masses, and Masses for children, youth or small groups. Its simplicity makes it a good starting point in a catechesis on the various elements of a eucharistic prayer.

It has a proper preface which should be used with the rest of this prayer. Nevertheless, as a substitute, another similar preface can be used, i.e. one which concisely expresses the mystery of salvation, e.g. the new prefaces proposed for Sundays throughout the year or the new common prefaces.

3. The third eucharistic prayer can be joined to any one of the existing prefaces in the Missal. It could be used alternately with the Roman Canon for Sundays.

4. The fourth eucharistic prayer should be used in its entirety, with no substitution of parts possible. Even the preface must remain constant. Moreover, since it presents a rather broad synthesis of salvation history which presumes a fairly solid grasp of Sacred Scripture, it should be the preferred choice for groups that are well-grounded in the Scriptures. It may be used on days which do not demand a proper preface or proper part of the Canon.

Following the example of the Roman Canon which has some proper elements for certain occasions (The Hanc igitur), the new eucharistic prayers have also been provided with a special embolism. This special embolism can be inserted in the intercessions when the Mass is celebrated for someone deceased. This can be inserted into the second and third anaphoras; not, however, in the fourth, for here the unified structure would be broken.

Conclusion

These are the guidelines which were used in the work of preparing the new eucharistic prayers. To propose them with the presentation of the new texts was considered useful, so that they might facilitate an understanding of the true character and purpose of these compositions. In this way they can contribute, from the outset, to the nourishment of the piety of the faithful, to their more intelligent participation in celebrating the eucharistic mystery, and, as the specific fruit of these new prayers, to the health and growth of Christian formation and life.
NEW RITES FOR ORDINATION OF DEACONS, PRIESTS, BISHOPS

On June 18, 1968, Pope Paul VI issued the Apostolic Constitution entitled, “Pontificalis Romani”, in which he approved the new rites for the Ordination of Deacons, Priests and Bishops.

To date, no official English text for these new rites is yet available. The International Committee on English in the Liturgy has however provided a provisional translation of the rite for the Ordination of a Bishop. Individual bishops-elect, having received permission from the President of the Consilium in Rome to employ the new rite, may use this English translation supplied by ICEL on an experimental basis.

English translations of the rites for Ordination of Deacons and Priests are still awaited. However, the French edition of L'Osservatore Romano, dated June 28, 1968 carried a commentary on the new rites given by Father Lécuyer during a press conference in Rome. Father Lécuyer's explanation of the reform of the rites of ordination contains many points which are worth noting here:

1) Participation of the Faithful in New Rites

The rubrics accompanying the new Rites call for Ordinations to be held, whenever possible, on Sundays or Feast days so that greater numbers of the faithful may be able to attend. The seats of the Bishop-celebrant and of the Ordinands are to be so arranged that the people may easily follow the entire ceremony.

Considerable importance is given to the introductory allocution given by the Bishop. Not only does he address himself to the Ordinands, but to all the people who are present, explaining the meaning of the Sacrament of Orders which is being conferred and the mission which is entrusted to the deacon, priest or bishop as the case may be. For this, the Pontifical provides a text based largely on Vatican II documents and particularly on the Constitution on the Church. This text however is not obligatory, but leaves room for a personal allocution or homily instead, on the part of the Bishop.

The need for simplicity, clarity and brevity has brought about the suppression of certain rites and secondary texts which would unduly prolong the ceremony and render it less intelligible to the people.

2) TheOrdination of Deacons:

The Ordination of Deacons (as that of priests and bishops), will take place after the liturgy of the Word, that is, after the Gospel instead of after the Epistle as was the former custom. In this way the unity of the liturgy of the Word will be better manifested and the allocution of the Bishop-celebrant occupies the normal place of the homily.
After the candidates have been called and presented to the Bishop, and after the allocation, there follows a brief scrutiny, in which the candidates promise loyalty and obedience to their superiors.

Following this the Bishop invites all those present to pray for the ordinands, the Litany of the Saints is chanted and the Bishop concludes it with a short prayer.

Then follows the central rite itself: the Bishop imposes hands in silence on the head of each of the ordinands and immediately afterwards he reads or chants the prayer of ordination (form). Then the newly ordained deacons receive the stole and dalmatic from assistant priests or deacons and the Bishop presents the Book of Gospels to the new deacons, saying as he does so a newly composed formula.

After exchanging the Kiss of Peace the Mass then continues.

3) Ordination of Priests:

The Ordination of Priests, as that of Deacons, commences with their call and presentation, the allocation of the Bishop; the scrutiny, litany of the saints and concluding oration.

A special rite is provided to avoid repetition when Deacons and Priests are ordained during the same ceremony.

Then follows the imposition of hands by the Bishop and all priests present, followed by the consecratory prayer. The newly ordained priests then receive the stole and chasuble from assistant priests. The Bishop then anoints the hands. The formula employed by the Bishop during the anointing of the hands has been changed so as not to give the impression that a new power is being conferred after the power already received in the preceding consecratory rite. For the same reason the formula accompanying the “tradition” of the chalice with wine and paten with host has been changed. After the exchange of the Kiss of Peace, the Mass then continues.

4) The Ordination of Bishops:

Even more significant changes are found here. Ever since the first Ecumenical Council of Nice, at least three Bishops were necessary for the consecration of a new Bishop. This number was demanded by the Council as a minimum. The new rite takes into account the active participation of all the Bishops present as normal, not only for the consecration of the new Bishop itself, but also for the concelebration which follows. Even some priests are permitted to take part in this concelebration. In this way the unity of the People of God will be more fully shown in the diversity of degrees of the hierarchy around the Bishop. Moreover, if the new Bishop is ordained in his own proper Diocese, it could be possible for the principal consecrator to ask him to be principal celebrant at the concelebrated Mass. This would be in conformity with the teachings of Vatican II concerning bishops, e.g. “The bishop is to be considered as the high priest of his flock.” (Constit. on Liturgy, n. 41). See also, Lumen gentium, n. 26.

In order to shorten the rite, the ring, crosier and mitre will always be blessed prior to the ceremony.

The rite for the ordination of a Bishop commences with the liturgy of the Word. After the Gospel the rite commences with a postulation. Then follows the
allocation by the principal consecrator. Next there is the interrogation of the Bishop-elect, using a text which is shorter and better adapted to the theology of the Episcopacy.

Then after a short invititorium, the litany of the Saints is sung and concluded by an oration said by the principal consecrator.

The imposition of hands and the prayer of consecration are no longer separated, as formerly, by the anointing of the head. The anointing of the head is still maintained, but with a new formula and it takes place after the consecratory prayer. The anointing of the hands however has been supressed since this has already taken place in sacerdotal ordination.

Also maintained in the new rite is the "tradition" of the book of Gospels, the ring and the crosier.

The celebration of the Mass then follows and the rite concludes with the singing of the "Te Deum" and a solemn blessing by the new Bishop and the principal consecrator.

The new rites therefore for the ordination of Deacons, Priests and Bishops promise us a simpler, clearer and richer text than the ones presently in use. The revision has been made with maximum fidelity to the principles and spirit of Vatican Council II. Every endeavour has been made to assure that not only the clergy but all the faithful may come to a better understanding of the mission of those who are called to serve the People of God as Deacons, Priests and Bishops.

Copies of the new rites for the Ordination of Deacons and Priests will be provided through Liturgy Publication Service just as soon as they are available.