THE ORDINATION OF DEACONS, PRIESTS AND BISHOPS
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THE ORDINATION OF DEACONS, PRIESTS, AND BISHOPS

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Secretariat
1330 Massachusetts Avenue, N.W.
Washington, D.C. 20005
Sacred Congregation of Rites

DECREES

By the Apostolic Constitution "Pontificalis Romani Recognitio" of June 18, 1968, the Supreme Pontiff Pope Paul VI approved a new rite for the conferral of the sacred Orders of Diaconate, Priesthood and Episcopate. He further decreed that henceforth this rite, revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy with the advice of experts and after consultation with bishops from different parts of the world, should replace the rite for the conferral of these Orders which is now found in the Roman Pontifical.

By this Decree of the Sacred Congregation of Rites, in virtue of faculties granted to it by the Supreme Pontiff Pope Paul VI, that part of the Roman Pontifical containing these new rites is published and declared to be the typical edition.

Moreover, it is decreed that up to April 6, 1969, that is, until Easter Sunday, either these new rites or those which now are in the Roman Pontifical, can be used according to one's preference; from that day on, however, only the new rites are to be employed.

Anything to the contrary notwithstanding.

Given at Rome on August 15, 1968, the feast of the Assumption of the Blessed Virgin Mary.

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

Ferdinand Antonelli
Titular Archbishop of Idicra
Secretary, Sacred Congregation of Rites
APOSTOLIC CONSTITUTION
APPROVAL OF A NEW RITE FOR THE ORDINATION OF DEACONS, PRIESTS, AND BISHOPS

PAUL, BISHOP
Servant of the Servants of God
For Everlasting Memory

The revision of the Roman Pontifical is prescribed in a general way by the Second Vatican Ecumenical Council and is also governed by special norms in which the holy Synod ordered that the rites of ordinations be changed "in ceremonies and in texts."\(^2\)

Among the rites of ordinations the first to be considered are those which constitute the hierarchy through the sacrament of Order, conferred in several grades: "Thus the divinely instituted ministry of the Church is exercised in various orders by those who already in antiquity are called bishops, presbyters, and deacons."\(^3\)

In the revision of the rites of sacred ordination, besides the general principles which must direct the entire restoration of the liturgy according to the decrees of the Second Vatican Council, the greatest attention must be paid to the important teaching on the nature and effects of the sacrament of Order which was proclaimed by the Council in its Constitution on the Church. Evidently the Liturgy itself should express this doctrine in its own way, for "the texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community."\(^4\)

The holy Synod teaches that "by episcopal consecration the fullness of the sacrament of Order is conferred, that fullness which is truly called — in the Church’s liturgical usage and in the language of the Fathers — the high priesthood, the apex of the sacred ministry. But together with the office of sanctifying, episcopal consecration also confers the offices of teaching and governing. These, however, of their very nature can be exercised only in hierarchical communion with the head and members of the college (of bishops). For from tradition, especially the tradition expressed through liturgical rites and through the practice of the Church in both East and West, it is clear that by the imposition of hands and the words of consecration the grace of the Holy Spirit is so conferred and the sacred character so impressed that bishops undertake Christ’s own role as Teacher,

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2. Ibid., art. 76: AAS 56 (1964) 119.
3. II Vatican Council, dogm. const. on the Church, Lumen gentium, n. 28: AAS 57 (1965) 33-34.
Shepherd, and Bishop in an eminent and visible way and that they act in his person."

To these words should be added the several clear doctrinal statements (of the Council) concerning the apostolic succession of bishops and their duties and functions. Even if these matters are also contained in the rite of episcopal consecration, still it seems that they should be better and more accurately expressed. To achieve this, it appeared appropriate to take from ancient sources the consecratory prayer which is found in the document called the *Apostolic Tradition of Hippolytus of Rome*, written at the beginning of the third century, and which is still used in large part in the ordination rites of the Coptic and West Syrian liturgies. Thus the very act of ordination may witness to the harmony of the tradition in both East and West concerning the apostolic office of bishops.

With regard to priests, the following should first be recalled from the acts of the Second Vatican Council: "Although priests do not possess the highest degree of the pontificate and although they are dependent upon the bishops in the exercise of their power, they are nevertheless united with the bishops in priestly dignity; in virtue of the sacrament of Order and in the image of Christ the eternal high priest (Heb. 5:1-10, 7-24; 9:11-28), they are consecrated to preach the gospel, shepherd the faithful, and celebrate the worship of God as true priests of the New Testament." In another place the Council says: "By sacred ordination and by the mission they receive from their bishops, priests are promoted to the service of Christ the Teacher, the Priest, and the 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." In the ordination of priests, as found in the Roman Pontifical, the mission and grace of the priest as a helper of the episcopal Order has been very clearly described. Yet it seemed necessary to restore the entire rite, which has been divided into several parts, to greater unity and to express in sharper light the central part of the ordination, that is, the imposition of hands and the consecratory prayer.

Finally, with regard to deacons, in addition to the content of our apostolic letter *Sacrum Diaconatus Ordinem* issued *motu proprio* on June 18, 1967, the following should be especially recalled: "In the lower grade of the hierarchy are deacons on whom hands are imposed 'not for the priesthood, but for the ministry' (Constitutions of the Church of Egypt, III, 2). Strengthened by sacramental grace, they serve the People of God in the diaconia of liturgy, word, and charity, in communion with the bishop and his presbytery." In the ordination of deacons only a few changes were to be made, taking into account both the recent prescriptions concerning the diaconate as a proper and permanent grade of the hierarchy in the Latin Church and also a greater simplicity and clarity of the rites.

Among the other documents of the Supreme Magisterium pertaining to sacred Orders, we consider one worthy of particular mention, namely, the apostolic constitution *Sacramentum Ordinis* published by our predecessor, Pius XII, on November 30, 1947. In this constitution he declared that "the sole matter of the
sacred Orders of diaconate, presbyterate, and episcopate is the imposition of hands; likewise the sole form is the words which determine the application of this matter, which univocally signify the sacramental effects — namely, the power of Order and the grace of the Holy Spirit — and which are accepted and employed by the Church as such." 9 Having said this, the document determines what imposition of hands and which words constitute the matter and form in the conferral of each Order.

It was necessary in the revision of the rite to add, delete, or change certain things, either to restore texts to their earlier integrity, to make the expressions clearer, or to describe the sacramental effects better. We therefore think it necessary, in order to remove all controversy and to avoid anxiety of conscience, to declare what in the revised rite should be said to pertain to the nature of the Order. By our supreme apostolic authority we decree and establish the following with regard to the matter and form in the conferral of each Order.

In the ordination of deacons, the matter is the imposition of the bishop's hands upon the individual candidates, which is done in silence before the consecratory prayer; the form consists of the words of the consecratory prayer, of which the following pertain to the nature of the Order and therefore are required for the validity of the act: "Lord, we pray, send forth upon them the Holy Spirit so that by the grace of your seven gifts they may be strengthened by him to carry out faithfully the work of the ministry."

In the ordination of priests, the matter is likewise the imposition of the bishop's hands upon the individual candidates, which is done in silence before the consecratory prayer; the form consists of the words of the consecratory prayer, of which the following pertain to the nature of the Order and therefore are required for the validity of the act: "We ask you, all-powerful Father, give these servants of yours the dignity of the presbyterate. Renew the Spirit of holiness within them. By your divine gift may they attain the second order in the hierarchy and exemplify right conduct in their lives."

Finally, in the ordination of a bishop, the matter is the imposition of hands on the head of the bishop-elect by the consecrating bishops, or at least by the principal consecrator, which is done in silence before the consecratory prayer; the form consists of the words of the consecratory prayer, of which the following pertain to the nature of the Order and therefore are required for the validity of the act: "Now pour out upon this chosen one that power which flows from you, the perfect Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit whom he gave to the apostles, who established the Church in every place as the sanctuary where your name would always be praised and glorified."

This rite for the conferral of the sacred Orders of Diaconate, Presbyterate, and Episcopate, has been revised by the Consilium for the implementation of the Constitution on the Sacred Liturgy, "with the assistance of experts, and with the consultation of bishops, from various parts of the world." 10 By our apostolic authority we approve this rite so that it may be used after this for the conferral of these Orders in place of the rite now found in the Roman Pontifical.

We wish that these our decrees and prescriptions may 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 at Rome, at Saint Peter's, June 18, 1968, the fifth year of our pontificate.

PAUL VI
THE ORDINATION OF DEACONS

INTRODUCTION

1. The ordination of deacons should take place when a large number of the faithful can attend, therefore on a Sunday or holyday, unless pastoral reasons suggest another day.

2. The ordination should take place ordinarily at the bishop’s seat, or, to enable the faithful to participate more fully, a seat for the bishop may be arranged before the altar. Seats for those who are to be ordained deacons should be arranged so that the faithful may have a complete view of the liturgical rites.

3. Those who are to be ordained wear amice, alb and cincture.

4. In addition to what is needed for the celebration of Mass, there should be ready: (a) the Roman Pontifical; (b) stoles and dalmatics for the individual candidates.

   The chalice should be sufficiently large for the communion of those who are to be ordained.

LITURGY OF THE WORD

5. When everything is ready, the procession moves through the church to the altar in the usual way. The subdeacon carries the book of gospels, followed by those who are to be ordained and finally the bishop between two deacons or priests.

6. The liturgy of the word takes place according to the rubrics.

7. The readings in whole or in part, may be taken from the Mass for the day or from the texts suggested in the appendix.

8. The creed is not said, nor is there a prayer of the faithful.

THE ORDINATION OF DEACONS

9. The ordination of deacons begins after the Gospel has been proclaimed. The bishop goes to his seat and sits with his mitre on.

10. Those who are to be ordained deacons are called by the deacon:

    Let those who are to be ordained as deacons come forward.

11. Then their names are called by the deacon, and each one answers:

    I am ready and willing,

    and goes to the bishop before whom he makes a reverence.
Presentation of the candidates

12. When all are in their places before the bishop, the priest designated by the bishop says:

Most Reverend Father, holy mother Church requests you to ordain our brothers here present for the office of deacon.

The bishop asks:

Do you know if they are worthy?

He answers:

I testify that upon inquiry among the people of God, and upon recommendation of those who are specially qualified, they have been found worthy.

Election

13. The bishop:

We rely on the help of the Lord God and our Savior Jesus Christ and we choose our brothers here present for the office of deacon.

Consent of the people

All say:

Thanks be to God,

or give their consent according to local custom.

Instruction

14. Then all sit and the bishop addresses the people and the candidates on the duties of a deacon. He may use these words:

Dearly beloved people:

These men, our sons – who are your relatives and friends – are about to be raised to the order of deacon. You should therefore consider carefully the position in the Church which they will have.

They will draw new strength from the gift of the Holy Spirit and will provide help for the bishop and his priests as ministers of the Word, of the liturgy and of charity, making themselves servants to all men. When appointed as ministers of the liturgy they will proclaim the gospel, make all preparations for the sacrifice and distribute the body and blood of the Lord to the faithful.

In addition it will be their duty, at the bishop’s direction
to instruct the faithful in doctrine, to preside over public prayer, to confer baptism, to assist at marriages, to bring viaticum to the dying and to lead the rites of burial. Once they are consecrated by that laying on of hands that comes to us from the apostles, and linked more closely to the altar, they will undertake the ministry of charity in the name of the bishop or the parish priest. With the help of God they will carry out these duties in such a way that you will recognize them as the disciples of the one who came to serve rather than be served.

My sons, you are being promoted to the order of deacon. The Lord has given you an example so that you may copy what he has done.

As deacons you are ministers of Jesus Christ who was recognized among his disciples as the one who served. Do the will of God generously and then you will perform your service to God and man in charity and gladness of heart. Since no man can serve two masters, regard unchastity or avarice of any kind as service to false gods.

Like the deacons chosen by the apostles for this ministry of charity, you should be men of good reputation filled with the Holy Spirit and with wisdom. Demonstrate before God and men that you are above every suspicion of blame, as true ministers of Christ and of the mysteries of God, as men firmly rooted in faith. Never lose the hope contained in the gospel; now you must not merely listen to the Word but preach it. You must hold to the mystery of faith with a clear conscience and express in your deeds and actions what you proclaim by word of mouth. Then the people of Christ, made holy by the Spirit, will be an offering accepted by God, and when you run to meet the Lord on the last day you will hear from him the words: “Well done, my good and faithful servant, enter into the joy of your Lord.”

Examination

15. Afterwards the candidates stand before the bishop who questions all of them together.

My sons, before you come forward to be ordained deacons you must declare before the people your intention to undertake this office.
Are you willing to be ordained for the Church's ministry by the laying on of hands and the gift of the Holy Spirit?

Together, all the candidates answer:

I am.

The bishop:

Are you resolved to discharge the office of deacon with humility and love in order to assist the priests to help the people of Christ?

The candidates:

I am.

The bishop:

Are you resolved to hold with a clear conscience to the mystery of faith, as the apostle calls it, and to proclaim this faith in word and action taught by the gospel and the Church's tradition?

The candidates:

I am.

The bishop:

Are you resolved from now on to shape your way of life according to the example of Christ whose body and blood you minister at the altar?

The candidates:

I am, with the help of God.

Promise of obedience

16. Then each one of the candidates goes to the bishop and, kneeling before him, places his joined hands between those of the bishop. If this seems less suitable in some places, the episcopal conference may choose another rite.

If the bishop is the candidate's own Ordinary, he asks:

Do you promise me and my successors obedience and respect?

The candidate:

I do.

If the bishop is not the candidate's own Ordinary, he asks:

Do you promise your Ordinary obedience and respect?

The candidate:

I do.
THE ORDINATION OF DEACONS

The bishop:

May God who began the good work in you bring it to fulfillment.

Invitation to prayer

17. Then all stand. The bishop faces the people without the mitre and, with his hands joined, says:

Dearly beloved, let us pray to God the Father all-powerful that he pour the grace of his kindness and blessing over these servants of his, whom he receives into the holy order of deacon.

The deacon:

Let us kneel.

Litany of the saints

18. The bishop kneels at his seat; the candidates prostrate themselves; the rest kneel. The cantors begin the litany in which there may be added, in the proper place, names of saints (e.g., the patron saint, the titular of the church, the founder of the church, the patron saints of those to be ordained) or petitions suitable to the occasion.

Lord have mercy  Lord have mercy
Christ have mercy  Christ have mercy
Lord have mercy  Lord have mercy
Holy Mary, Mother of God  Pray for us
Saint Michael  Pray for us
All you holy angels  Pray for us
Saint Joseph  Pray for us
Saint John the Baptist  Pray for us
Saints Peter and Paul  Pray for us
Saint Andrew  Pray for us
Saint John  Pray for us
Saint Mary Magdalen  Pray for us
Saint Stephen  Pray for us
Saint Laurence  Pray for us
Saint Ignatius of Antioch  Pray for us
Saint Agnes  Pray for us
Saints Perpetua and Felicity  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
Saints Francis and Dominic  Pray for us
Saint Francis Xavier
Saint John Vianney
Saint Theresa
Saint Catherine
All men and women, saints of God
Lord, spare us
From all evil
From all sin
From everlasting death
By the mystery of your incarnation
By your death and resurrection
By the sending of the Holy Spirit
Be merciful to us sinners
Guide and protect your holy Church
Keep our pope and all the clergy faithful in religion
Grant peace and unity to all nations
Strengthen and keep us in your service
Bless these chosen ones
Bless these chosen ones and make them holy
Bless these chosen ones, make them holy and set them apart for sacred duties
Jesus, Son of the living God
Christ, hear us

Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Lord, deliver us
Lord, deliver us
Lord, deliver us
Lord, deliver us
Lord, deliver us
Lord, deliver us
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer

Concluding prayer

19. Then the bishop stands alone and, with his hands joined, sings or says in a loud voice:

Lord God, hear our petitions, and lend your gracious help to what we are about to do. We have judged these worthy to carry out the ministry; we ask you to make them holy
with your blessing, through Christ our Lord.

R. Amen.

The deacon:

Let us stand.

**Laying on of hands**

20. Then all stand. One by one the candidates go to the bishop and kneel before him. The bishop lays his hands on the head of each, saying nothing.

**Prayer of consecration**

21. The candidates kneel before the bishop. With his hands extended, he sings the prayer of consecration or says it in a loud voice:

Almighty God, we ask you to be with us in this rite, since you are the one who confers honors upon men, raises them to orders, gives them offices in the Church. Though sufficient in yourself, you care for all your creatures, renewing them through Jesus Christ, who is your Word, your power, and your wisdom. Your everlasting providence anticipates the needs of men and directs their well-being at all times. Lord, you cause the body of Christ, your Church, to grow into a living temple. You adorn it with a variety of gifts, joining the many members together in one edifice and keeping it intact by your governing hand. You chose the tribe of Levi to minister in the temple, and to continue this ministry as an unbroken inheritance. Now you have established a threefold rank of ministers for the service of your name. In the first days of your Church, your Son’s apostles were moved by the Holy Spirit to choose seven men of good reputation to assist them in the daily ministry so the apostles could spend their time in prayer and preaching. By prayer and the laying on of hands they ordained these chosen men to distribute food to the poor. Now, Lord, look with favor on these men, whom we prayerfully dedicate to minister at your altar in the office of deacon.

Lord, we pray, send forth upon them the Holy Spirit so that by the grace of your seven gifts they may be strengthened by him to carry out faithfully the work of the ministry.

Let them excel in every virtue: in sincere love, in the use of authority with moderation, in concern for the sick and
the poor, in purity and irreproachable conduct, and in a deeply spiritual life. Let your commandments be evident in their conduct, so that the faithful may follow their good example. Let them offer the world the witness of a clear conscience. Help them to persevere, firm and steadfast in Christ. Just as your own Son came not to be served but to give himself in service to others, may these deacons imitate him on earth and reign with him in heaven.

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

All:

Amen.

Investiture: stole and dalmatic

22. After the prayer of consecration, the bishop sits with his mitre on, and the newly-ordained deacons stand. Some of the assisting deacons or priests put a deacon’s stole and then a dalmatic on each of them.

23. The following may be sung:

Ant. How happy they who dwell in your house, O Lord.

Psalm 83

Verses 1 and 2. (Quam dilecta ... Deum vivum.)
The antiphon is repeated after every two verses.
Verses 3-13. (Etenim passer ... sperat in te.)
Glory be to the Father is not said. The psalm is interrupted and the antiphon repeated when dalmatics have been put on all of the deacons.
Any other appropriate song may be sung.

Presentation of the book of Gospels

24. Vested as deacons, the newly ordained go to the bishop and kneel before him. He hands over the book of gospels to each of them, saying:

Receive the Gospel of Christ, whose herald you are. Believe what you read, teach what you believe, and practice what you teach.

Kiss of peace

25. Lastly, the bishop gives the kiss of peace to each of the new deacons, saying:

Peace be with you.

R. And with you.
If circumstances permit, the deacons who are present also give the kiss of peace to the newly ordained.

26. The following may be sung:

Ant. If anyone has served me, says the Lord, my Father in heaven will honor him. 

_Psalm 145_

Verses 1 and 2. (Lauda, anima mea . . . est salus)

The antiphon is repeated after every two verses.

Verses 3-9. (Exibit spiritus . . . et generationem.)

Glory be to the Father is not said. The psalm is interrupted and the antiphon repeated when all have given the kiss of peace to one another.

Any other appropriate song may be sung.

THE LITURGY OF THE EUCHARIST

27. The Ordinary of the Mass is followed, with these exceptions:

a) Some of the new deacons bring the offerings for the celebration to the bishop; one of them assists him at the altar.

b) When the Roman canon is used, this proper _Hanc igitur_ is said:

   **Father, accept this offering**
   from your whole family
   and from the ones chosen for the order of deacon.
   **Protect the gifts you have given them,**
   and let them yield a harvest worthy of you.
   Through Christ our Lord. Amen.

28. The new deacons receive communion under both kinds. The deacon who assists the bishop ministers the cup.

29. Some of the new deacons assist the bishop in giving communion to the faithful.

   *   *   *
THE ORDINATION OF PRIESTS

INTRODUCTION

1. The ordination of priests should take place when a large number of the faithful can attend, therefore on a Sunday or holyday, unless pastoral reasons suggest another day.

2. The ordination should take place ordinarily at the bishop's seat, or, to enable the faithful to participate more fully, a seat for the bishop may be arranged before the altar or in another suitable place. Seats for those who are to be ordained should be arranged so that the faithful may have a complete view of the liturgical rites.

3. All the priests concelebrate with the bishop in their ordination Mass. It is most appropriate for the bishop to admit other priests to the concelebration; in this case the newly-ordained priests take the first place ahead of the other concelebrating priests.

4. Those who are to be ordained vest in amice, alb, cincture, and deacon's stole. In addition to what is needed for the concelebration of Mass, there should be ready: (a) the Roman Pontifical; (b) stoles for the priests who lay hands upon the candidates; (c) chasubles for the individual candidates; (d) a linen gremial; (e) holy chrism; (f) preparations for the washing of hands.

THE LITURGY OF THE WORD

5. When everything is ready, the procession moves through the church to the altar in the usual way. The subdeacon carries the book of gospels, followed by those who are to be ordained, then the concelebrating priests, and, finally, the bishop between two deacons or priests.

6. The liturgy of the word takes place according to the rubrics.

7. The readings, in whole or in part, may be taken from the Mass for the day or from the texts suggested in the appendix.

8. The creed is not said, nor is there a prayer of the faithful.

THE ORDINATION OF PRIESTS

9. The ordination of priests begins after the Gospel has been proclaimed. The bishop sits with his mitre on.

10. Those who are to be ordained are called by the deacon:

   Let those who are to be ordained priests come forward.

11. Then their names are called by the deacon, and each one answers:

    I am ready and willing,

    and goes to the bishop, before whom he makes a reverence.
Presentation of the candidates

12. When all are in their places before the bishop, the priest designated by the bishop says:

**Most Reverend Father,** holy mother Church requests you to ordain our brothers here present for the office of presbyter.

The bishop asks:

*Do you know if they are worthy?*

The priest:

*I testify that upon inquiry among the people of God, and upon recommendation of those concerned with their training, they have been found worthy.*

Election

13. The bishop:

*We rely on the help of the Lord God and our Savior Jesus Christ and we choose our brothers here present for the office of presbyter.*

Consent of the people

All say:

*Thanks be to God,*

or give their consent according to local custom.

Instruction

14. *Then all sit and the bishop addresses the people and the candidates on the duties of a priest. He may use these words:*

**Dearly beloved people:**

These men, our sons – who are your relatives or friends – are about to be raised to the order of priest. You should therefore consider carefully the position in the Church which they will have.

It is true that the entire people of God, as a holy people, constitutes a royal priesthood in Christ. Nevertheless our high priest Jesus Christ chose certain disciples to undertake in his name the public ministry of priesthood in the Church for the sake of others. As he was sent by the Father, he sent the Apostles into the world so that through them and their successors, the bishops, he might continue forever his work as Teacher, Priest and Pastor. Presbyters
are co-workers of the college of bishops since they are joined to bishops in the priestly office and are called to serve the people of God.

Our brothers have seriously considered this step and are now to be ordained to the priesthood in the order of presbyters. They will serve Christ the Teacher, Priest and Pastor whose ministry it is to make his own body, the Church, grow into the people of God, a holy temple. They are called to share in the priesthood of the bishops and to mold themselves in the likeness of Christ, the supreme and eternal priest. By consecration they will be made true priests of the New Testament who will preach the gospel, sustain the people of God, and celebrate sacred rites, especially the Lord’s sacrifice.

My sons, you are about to be promoted to the order of priest. You must apply your energies to your sacred duty of instruction in the name of Christ who is the chief Teacher. Share with all men that Word of God which you have received with joy. While you meditate on the law of the Lord, see that you believe what you read, that you teach what you believe and that you translate your teaching into action.

Let your instruction serve as a nourishing diet for the people of God. Let the impact of your lives please the followers of Christ, so that by word and action you may strengthen the house which is the Church of God.

In the same way you must carry out your mission of sanctifying the world in Christ. It is your ministry which will make the spiritual sacrifices of the faithful perfect by uniting them to the eucharistic sacrifice of Christ. That sacrifice of Christ will be offered sacramentally in an unbloody way through your hands. Understand the meaning of what you do; put into practice what you celebrate. When you recall the mystery of the death and resurrection of the Lord try to die to sin and to walk in the new life of Christ.

In baptizing men you will bring them into the people of God; in the sacrament of penance you will forgive sins in the name of Christ and the Church; with holy oil you will relieve and console the sick. You will celebrate the liturgy, offer thanks and praise to God through every hour of the
day, praying for the people of God and the whole world as well. As you do this, always keep in mind that you are a man chosen from among men and appointed to act for men in their relations with God. Do your part in the work of Christ the Priest with the unfailing gladness of genuine charity, and look after the concerns of Christ, not your own.

Finally, my dear sons, as far as in you lies, carry on the work of Christ the Head of the Church and its Pastor. Work in union and harmony with your bishop and try to bring the faithful together like a unified family so that you may lead them effectively through Christ and in the Holy Spirit to God the Father. Always remember the example of the good shepherd who came to serve rather than be served, to seek out and save what had gone astray.

Examination

15. Afterwards the candidates stand before the bishop, who questions all of them together:

My sons, before you come forward to be ordained priests you must declare before the people your intention to undertake this office.

Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the rank of presbyters as the trusted partners of the bishops in caring for the Lord's flock?

Together, all the candidates answer:

I am.

The bishop:

Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down for the glory of God and the sanctification of Christians?

The candidates:

I am.

The bishop:

Are you resolved to exercise the ministry of the Word worthily and with wisdom, preaching the gospel and explaining the Catholic faith?
The candidates:  
I am.

The bishop:  
Are you resolved to unite yourself more closely every day to Christ the first priest who offered himself for us to the Father as a perfect sacrifice, and to consecrate your life to God for the salvation of men?

The candidates:  
I am, with the help of God.

Promise of obedience

16. Then each one of the candidates goes to the bishop and, kneeling before him, places his joined hands between those of the bishop. If this seems less suitable in some places, the episcopal conference may choose another rite.

If the bishop is the candidate's own Ordinary, he asks:

Do you promise me and my successors obedience and respect?

The candidate:  
I do.

If the bishop is not the candidate's own Ordinary, he asks:

Do you promise your Ordinary obedience and respect?

The candidate:  
I do.

The bishop:  
May God who began the good work in you bring it to fulfillment.

Invitation to prayer

17. Then all stand. The bishop faces the people without the mitre and, with his hands joined, says:

Dearly beloved, let us pray to God the Father all-powerful that he may shower the gifts of heaven on these servants of his, the ones he has chosen for the office of priest.

The deacon:  
Let us kneel.
Litany of the saints

18. The bishop kneels at his seat; the candidates prostrate themselves; all the rest kneel.

The cantors begin the litany in which there may be added, in the proper place, names of saints (e.g., the patron saint, the titular of the church, the founder of the church, the patron saints of those to be ordained) or petitions suitable to the occasion.

Lord have mercy
Christ have mercy
Lord have mercy
Holy Mary, Mother of God
Saint Michael
All you holy angels
Saint Joseph
Saint John the Baptist
Saints Peter and Paul
Saint Andrew
Saint John
Saint Mary Magdalen
Saint Stephen
Saint Laurence
Saint Ignatius of Antioch
Saint Agnes
Saints Perpetua and Felicity
Saint Gregory
Saint Augustine
Saint Athanasius
Saint Basil
Saint Martin
Saint Benedict
Saints Francis and Dominic
Saint Francis Xavier
Saint John Vianney
Saint Theresa
Saint Catherine
All men and women, saints of God
Lord, spare us
From all evil
From all sin
From everlasting death
By the mystery of your incarnation

Lord have mercy
Christ have mercy
Lord have mercy
Lord have mercy
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Lord, deliver us
Lord, deliver us
Lord, deliver us
Lord, deliver us
Lord, deliver us
By your death and resurrection
By the sending of the Holy Spirit
Be merciful to us sinners
Guide and protect your holy Church
Keep our pope and all the clergy faithful in religion
Grant peace and unity to all nations
Strengthen and keep us in your service
Bless these chosen ones
Bless these chosen ones and make them holy
Bless these chosen ones, make them holy and set them apart for sacred duties
Jesus, Son of the living God
Christ, hear us

Lord, deliver us
Lord, deliver us
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer

Concluding prayer

19. The bishop stands alone and, with his hands joined, sings or says in a loud voice:

Listen to us, we pray, Lord our God, and pour out upon these servants of yours the blessing of the Holy Spirit and the strength given to the priesthood. In your sight we offer these men to be set apart for a sacred office. In your unfailing generosity accept our decision, through Christ our Lord.

R. Amen.

The deacon:

Let us stand.

Laying on of hands

20. Then all stand. One by one the candidates go to the bishop and kneel before him. The bishop lays his hands on the head of each, saying nothing.

21. Next all the priests present, wearing stoles, lay their hands upon each of the candidates, saying nothing. After the imposition of hands, the priests remain at the sides of the bishop until the prayer of consecration is completed.
Prayer of consecration

22. The candidates kneel before the bishop. With his hands extended, he sings the prayer of consecration or says it in a loud voice:

Come to our aid, O Lord, holy Father, all-powerful eternal God, source of every honor and every office. All growth, all permanence comes from you. Yours is the well-ordered plan by which our personalities unfold to ever greater perfection. In keeping with that plan, you instituted sacred rites to fill the ranks of priests and Levites so that you might designate men as next in rank and dignity to the high priests as associates and helpers of those you had appointed to govern your people. So also in the desert you extended the spirit of Moses by infusing that spirit into the minds of seventy wise men, who were his helpers among the people and whom he employed to govern that great multitude. You filled the sons of Aaron with their father’s power, to make them worthy priests for the offering of saving victims and the celebration of sacred rites. By your Providence, Lord, your Son’s apostles had companions of second rank, to help them preach the faith to the whole world. We cannot compare with the high priests, with Moses, Aaron and the apostles. Weaker than they, so much the more are we in need of help. Grant us that help, O Lord.

We ask you, all-powerful Father, give these servants of yours the dignity of the presbyterate. Renew the Spirit of holiness within them. By your divine gift may they attain the second order in the hierarchy and exemplify right conduct in their lives.

May they be our fellow-workers, so that the words of the gospel may reach the farthest parts of the earth, and all nations, gathered together in Christ, may become one holy people of God.

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

All:

Amen.

Investiture: stole and chasuble

23. After the prayer of consecration the bishop sits with his mitre on, and the newly
ordained stand. The assisting priests return to their places, but some of them, without saying any formula, arrange the stoles of the newly ordained as they are worn by priests and vest them in chasubles.

Anointing of hands

24. Next the bishop puts on the linen gremial and anoints with holy chrism the palms of each new priest who kneels before him. He says:

   The Father anointed Jesus Christ as Lord through the power of the Holy Spirit. May Jesus keep you worthy of offering sacrifice to God and sanctifying the Christian assembly.

25. While the new priests are being vested in stoles and chasubles and the bishop is anointing their hands, the hymn Veni, Creator Spiritus, or the following is sung:

   Ant. Christ the Lord, a priest for ever according to the order of Melchisedech, offered bread and wine.

   Psalm 109
   Verses 1 and 2. (Dixit Dominus . . . pedum tuorum)
   The antiphon is repeated after every two verses.
   Verses 3-8. (Virgam virtutis . . . exaltabit caput)
   Glory be to the Father is not said. The psalm is interrupted and the antiphon repeated when the hands of all the priests have been anointed:
   Any other appropriate song may be sung.
   Then the bishop and the new priests wash their hands.

Presentation of the gifts

26. Meanwhile the deacon prepares the bread on the paten and the wine and water in the chalice for the celebration of Mass. He brings the paten and chalice to the bishop, who presents them to each of the new priests as he kneels before the bishop. The bishop says:

   Accept the gifts from the people to be offered to God. Be conscious of what you are doing, be as holy as the actions you perform, and model your life after the mystery of the Lord's cross.

Kiss of peace

27. Lastly the bishop gives the kiss of peace to each of the new priests, saying:

   Peace be with you.

   R. And with you.

   If the circumstances permit, the priests who are present also give the kiss of peace to the newly ordained.
28. The following may be sung:

Ant. You are my friends, says the Lord, if you do the things I command you.

_Psalm 99_

Verses 1 and 2. (Jubilate Deo... in exsultatione)
The antiphon is repeated after every two verses.

Verses 3-5. (Scitote quoniam... veritas eius)

Glory be to the Father is not said. The psalm is interrupted and the antiphon
repeated when all have received the kiss of peace.

Any other appropriate song may be sung, or:

No longer do I call you servants, but my friends, because you know all that I have
done among you (alleluia). Receive the Holy Spirit as an Advocate within you:
it is he whom the Father will send you (alleluia). V. You are my friends if you do
the things I command you. Receive... Glory be to the Father... Receive...

THE LITURGY OF THE EUCHARIST

29. The Order for the concelebration of Mass is followed, with these exceptions:

a) The preparation of the chalice is omitted.

b) When the Roman canon is used, this proper *Hanc igitur* is said:

_Father, accept this offering_
from your whole family
and from the ones chosen for the order of priest.
Protect the gifts you have given them,
and let them yield a harvest worthy of you.
Through Christ our Lord. Amen.

* * *
THE ORDINATION OF A BISHOP

INTRODUCTION

1. The ordination of a bishop should take place on a Sunday or holyday when a large number of the faithful can attend, unless pastoral reasons suggest another day, such as the feast of an apostle.

2. The principal consecrator should be assisted by at least two other consecrating bishops, but it is fitting to have all the bishops present ordain the bishop-elect together with the principal consecrator.

3. Two priests assist the bishop-elect.

4. It is most appropriate for all the consecrating bishops and the priests assisting the bishop-elect to concelebrate the Mass with the principal consecrator and with the bishop-elect. If the ordination takes place in the bishop-elect’s own church, some priests of his diocese should also concelebrate.

5. If the ordination takes place in the bishop-elect’s own church, the principal consecrator may ask the newly-ordained bishop to preside over the concelebration of the eucharistic liturgy. Otherwise, the principal consecrator presides; the new bishop takes first place among the other concelebrants.

6. The principal consecrator and the concelebrating bishops and priests wear the vestments required for Mass. The bishop-elect wears all the priestly vestments, the pectoral cross, and the dalmatic. If the consecrating bishops do not concelebrate they wear the rochet, amice, pectoral cross, stole, cope and mitre. If the assisting priests do not concelebrate, they wear the cope.

7. The blessing of the ring, pastoral staff, and mitre ordinarily takes place at some convenient time prior to the actual ordination rite.

8. In addition to what is needed for the concelebration of a pontifical Mass, there should be ready: (a) the Roman Pontifical; (b) copies of the consecratory prayer for the consecrating bishops; (c) a linen gremial; (d) holy chrism; (e) a ring, staff, and mitre for the bishop-elect.

9. Seats for the principal consecrator, consecrating bishops, the bishop-elect, and concelebrating priests are arranged as follows:

   a) For the liturgy of the word, the principal consecrator should sit at the bishop’s seat; consecrating bishops near the seat. The bishop-elect sits between the assisting priests in the sanctuary, facing the people.

   b) The ordination should take place ordinarily at the seat. To enable the faithful to participate more fully, seats for the principal consecrator and consecrating bishops may be arranged before the altar or in another suitable place. The seats for the bishop-elect and his assisting priests should be arranged so that the faithful may have a complete view of the liturgical rites.
LITURGY OF THE WORD

10. When everything is ready, the procession moves through the church to the altar in the usual way. The subdeacon carries the book of gospels, followed by the priests who will concelebrate, the bishop-elect between the priests assisting him, the consecrating bishops, and finally, the principal consecrator between two deacons.

11. The liturgy of the word takes place according to the rubrics.

12. The readings, in whole or in part, may be taken from the Mass for the day or from the texts suggested in the appendix.

The creed is not said, nor is there a prayer of the faithful.

THE ORDINATION OF THE BISHOP

13. The ordination of the bishop begins after the Gospel has been proclaimed. While all stand, the hymn *Veni, Creator Spiritus*, or another hymn similar to it, is sung depending on local custom.

14. The principal consecrator and the consecrating bishops go to the seats prepared for the ordination and sit with their mitres on.

15. The bishop-elect is led by his assisting priests to the seat of the principal consecrator where he makes a reverence to him.

Presentation of the bishop-elect

16. One of the priests addresses the principal consecrator:

   **Most Reverend Father, the Church of N. requests that you ordain the priest N.N. for the office of bishop.**

   *If the bishop-elect is not a residential bishop:*

   **Most Reverend Father, our holy mother the Catholic Church requests that you ordain the priest N.N. for the office of bishop.**

   *Apostolic mandate*

   The principal consecrator asks him:

   **Do you have the apostolic mandate?**

   He replies:

   **We have it.**

   The principal consecrator:

   **Then let it be read.**

   *Consent of the people*

17. Everyone sits while the mandate is read. When the reading is finished, all say:

   **Thanks be to God,**

   or give their consent according to local custom.
Instruction

18. Then all sit and the principal consecrator briefly addresses the clergy, people, and the bishop-elect on the duties of a bishop. He may use these words:

Dearly beloved people:

Consider carefully the position in the Church to which our brother is about to be promoted. Our Lord Jesus Christ, who was sent by the Father to redeem the human race, sent in turn twelve apostles into the world. These men were filled with the power of the Holy Spirit so that they might preach the word of God and gather every race and people into a single flock to be guided and governed in the way of holiness. But their role was to continue to the end of time. So the apostles selected helpers for themselves and passed on to them the gift of the Holy Spirit they had received from Christ, by an imposition of hands which confers the sacrament of Orders in its fullness. In that way, by a succession of bishops unbroken from one generation to the next, the powers conferred in the beginning were handed down and the work of the Savior lives and grows in our own time.

In the person of the bishop surrounded by his priests, our Lord Jesus Christ, who is high priest for ever, is present among you. In the ministry of the bishop, Christ himself continues to proclaim the word of God and to unfold the mysteries of faith to those who believe. In the paternal functions of the bishop, Christ adds to his body and incorporates new members in it. In the bishop’s wisdom and prudence Christ guides you in your earthly pilgrimage toward eternal happiness.

Take to yourselves therefore in a thankful and happy spirit our brother whom we bishops make a colleague in our order by laying hands upon him. Respect him as a minister of Christ and a steward entrusted with the mysteries of God. He has been assigned to bear witness to the truth of the Gospel, as well as to minister the Spirit and God’s power to make men just. Remember the words of Christ which he addressed to the apostles: “Whoever listens to you listens to me; whoever rejects you rejects me, and those who reject me reject the one who sent me.”

You, beloved brother, have been chosen by the Lord. Reflect on the fact that you have been taken from among men and appointed to act for men in their relations with
God. The title of bishop derives not from his rank but from his duty, and it is the part of a bishop to serve rather than to rule. Such is the counsel of the Master that the most important should behave as if he were the least, and the leader as if he were the one who serves. Proclaim the message whether it be welcome or unwelcome; correct error with the greatest patience and in a spirit of teaching. Make it your business to pray and offer sacrifice for the people committed to your care and so draw every kind of grace for them from the overflowing holiness of Christ.

As a steward of the mysteries of Christ in the church assigned to you, be a faithful supervisor and guardian. Since you are 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 his sheep.

Love with the charity of a father and a brother all those whom God places in your care, the priests and deacons who are partners with you in the ministry of Christ, the poor and the infirm as well, and also strangers and aliens. Encourage the faithful to work with you in your apostolic task and do not refuse to listen to them willingly. Never relax in your concern for those who do not belong as yet to the one fold of Christ, since they are commended to you in the Lord. Never forget that the Catholic Church is made one by the bond of charity and that you are joined to the collegiate body of bishops. You will consequently maintain a deep concern for all the churches and gladly come to the aid and support of churches in need. Give your attention therefore to the whole flock in which the Holy Spirit appoints you an overseer of the assembly of God—in the name of the Father whose image you personify in the Church—and in the name of his Son Jesus Christ whose triple role of Teacher, Priest and Pastor you undertake—and in the name of the Holy Spirit who gives life to the Church of Christ and supports our weakness with his power.

Examination

19. Following the instruction, the bishop-elect rises and stands in front of the principal consecrator, who questions him:

An age-old custom of the Fathers decrees that a bishop-
elect is to be questioned before the people on his resolve to keep the faith and discharge his duties. Beloved brother, are you resolved by the grace of the Holy Spirit to discharge to the end of your life the office entrusted to us by the apostles which is about to be passed on to you by imposition of our hands?

The bishop-elect replies:

I am.

The principal consecrator:

Are you resolved to be faithful and constant in proclaiming the gospel of Christ?

The elect:

I am.

The principal consecrator:

Are you resolved to maintain the content of faith, entire and uncorrupted, as handed down by the apostles and professed by the Church at all times and places?

The elect:

I am.

The principal consecrator:

Are you resolved to build up the Church as the body of Christ and to remain united to it by your link with the order of bishops under the authority of the successor of Saint Peter the apostle?

The elect:

I am.

The principal consecrator:

Are you resolved to be loyal in your obedience to the successor of Saint Peter the apostle?

The elect:

I am.

The principal consecrator:

Are you resolved as a devoted father to sustain the people of God in cooperation with the priests and deacons who share your ministry and to guide them in the way of salvation?
The elect:

I am.

The principal consecrator:

Are you resolved to show kindness and compassion in the name of the Lord to the poor and to strangers and to all who are in need?

The elect:

I am.

The principal consecrator:

Are you resolved as a good shepherd to seek out the sheep who stray and to gather them into the fold of the Lord?

The elect:

I am.

The principal consecrator:

Are you resolved to pray without ceasing for the people of God and to carry out the highest duties of the priesthood in such a way as to afford no grounds for reproof?

The elect:

I am, with the help of God.

The principal consecrator:

May God who began the good work in you bring it to fulfillment.

*Invitation to prayer*

20. Then all stand. The principal consecrator faces the people, without the mitre and with his hands joined, and says:

Beloved, let us pray for this man chosen to provide for the needs of the Church. Let us pray that almighty God in his goodness will fill him with abundant grace.

The deacon says:

Let us kneel.
21. The principal consecrator and the consecrating bishops kneel at their places; the bishop-elect prostrates himself, and the rest kneel.

Then the cantors begin the litany in which there may be added, in the proper place, names of saints (e.g., the patron saint, the titular of the church, the founder of the church, the patron saint of the bishop-elect) or petitions suitable to the occasion.

Lord have mercy
Christ have mercy
Lord have mercy
Holy Mary, Mother of God
Saint Michael
All you holy angels
Saint Joseph
Saint John the Baptist
Saints Peter and Paul
Saint Andrew
Saint John
Saint Mary Magdalen
Saint Stephen
Saint Laurence
Saint Ignatius of Antioch
Saint Agnes
Saints Perpetua and Felicity
Saint Gregory
Saint Augustine
Saint Athanasius
Saint Basil
Saint Martin
Saint Benedict
Saints Francis and Dominic
Saint Francis Xavier
Saint John Vianney
Saint Theresa
Saint Catherine
All men and women, saints of God
Pray for us

Lord, spare us
From all evil
From all sin
From everlasting death
By the mystery of your incarnation

Lord, deliver us
By your death and resurrection
By the sending of the Holy Spirit
Be merciful to us sinners
Guide and protect your holy Church
Keep our pope and all the clergy faithful in religion
Grant peace and unity to all nations
Strengthen and keep us in your service
Bless this chosen one
Bless and make holy this chosen one
Bless, make holy, and consecrate this chosen one
Jesus, Son of the living God
Christ, hear us

Lord, deliver us
Lord, deliver us
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
We ask you, hear our prayer
Christ, hear us

Concluding prayer

22. After the litany, the principal consecrator stands alone; with hands joined, he sings or says in a loud voice:

   Lord God, listen to our prayers. Send this, your servant, the fullness of priestly grace and fill him with your powerful blessing. Through Christ our Lord.

   R. Amen.

The deacon says:

   Let us stand.

Imposition of the book of Gospels

23. All rise. The principal consecrator and the consecrating bishops stand before their places, facing the people. The bishop-elect rises and goes before the principal consecrator and kneels before him.

Laying on of hands

24. The principal consecrator lays his hands upon the head of the bishop-elect, saying nothing. After him, the consecrating bishops do the same.

25. Then the principal consecrator places the open book of gospels upon the head of the bishop-elect; two deacons, standing at either side of the bishop-elect, hold the book of gospels above his head until the prayer of consecration is finished.
Prayer of consecration

26. Next the principal consecrator, his hands extended, sings the prayer of consecration or says it in a loud voice:

Father of our Lord Jesus Christ, merciful God, bringing comfort to all, from your heavenly home you look with care on the lowest of your creatures, knowing all things even before they come to be. Your life-giving revelation has laid down rules for your Church, the just people of Abraham upon whom you had set your mark from the beginning: in that Church you have established a government and priesthood, so as not to leave your sanctuary without its liturgy; and from the beginning of the world it has pleased you to be glorified by the ministers whom you have chosen:

The following part of the prayer is recited by all the consecrating bishops, their hands joined:

Now pour out upon this chosen one that power which flows from you, the perfect Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit whom he gave to the apostles, who established the Church in every place as the sanctuary where your name would always be praised and glorified.

Then the principal consecrator continues alone:

Father, you know what is in every heart. Inspire the heart of your servant whom you have chosen to make a bishop. May he feed your holy flock and exercise the high priesthood without blame, ministering to you day and night to reconcile us with you and to offer the gifts of your Church. By the Spirit of this priesthood may he have the power to forgive sins, as you commanded. May he assign the duties of the flock according to your will and lose every bond by the power you gave the apostles. May his gentleness and singleness of purpose stand before you as an offering through your Son Jesus Christ. Through him glory and power and honor are yours, with the Holy Spirit in the Church, now and for ever.

All:

Amen.

27. When the prayer of consecration is ended, the deacons remove the book of gospels which they have been holding above the head of the new bishop. One of them holds the book until it is given to the bishop. The principal consecrator and the consecrating bishops sit with their mitres on.
Anointing of the bishop's head

28. The principal consecrator puts on the linen gremial, takes the holy chrism, and anoints the head of the bishop who kneels before him. He says:

God has made you a sharer in Christ's priesthood. May he pour upon you this oil of mystical anointing and make you fruitful with spiritual blessing.

The principal consecrator washes his hands.

Presentation of the book of Gospels

29. He then gives the book of gospels to the newly ordained bishop, saying:

Receive the Gospel and preach the word of God, always teaching with the greatest patience.

Afterwards the deacon takes the book of gospels and returns it to its place.

Investiture: ring, mitre, and staff

30. The principal consecrator places the ring on the ring finger of the new bishop's right hand, saying:

Take this ring as a seal of faith. Keeping faith, guard and protect holy Church which is the bride of God.

31. Then the principal consecrator places the mitre on the head of the new bishop, saying nothing.

32. Lastly, he gives the pastoral staff to the bishop, and says:

Take the staff as a sign of the shepherd's office, and watch over all the flock to which the Holy Spirit has assigned you as bishop to govern the Church of God.

Seating of the bishop

33. All stand. If the ordination takes place at the seat and if the new bishop is in his own church, the principal consecrator invites him to occupy the seat; in this case the principal consecrator sits at the right of the newly-ordained bishop. If the new bishop is not in his own church, he is invited by the principal consecrator to take first place among the concelebrating bishops.

If the ordination does not take place at the seat, the principal consecrator leads the newly-ordained bishop to the seat, or to a place prepared for him, and the consecrating bishops follow them.

Kiss of peace

34. Lastly, the newly ordained sets aside his staff and receives the kiss of peace from the principal consecrator and all the other bishops.

35. After the presentation of the staff, and until the end of the ordination rite, the following may be sung:

Ant. Go into the world, alleluia, and teach all people, alleluia.
Psalm 95
Verses 1 and 2. (Cantate Domino . . . salutare eius)
The antiphon is repeated after every two verses.
Verses 3-13. (Annuntiate inter . . . veritate sua.)
Glory be to the Father is not said. The psalm is interrupted and the antiphon
repeated when all have given the kiss of peace to one another.

THE LITURGY OF THE EUCHARIST

36. The Order for the concelebration of pontifical Mass is followed, with these
exceptions:

37. When the Roman canon is used, this proper Hanc igitur is said:

Father, accept this offering
from your whole family
and for the one chosen for the order of bishop.
Protect the gifts you have given him,
and let them yield a harvest worthy of you.
Through Christ our Lord. Amen.

Hymn of thanksgiving and blessing

38. At the conclusion of the prayer after communion, the Te Deum is sung, or
another hymn similar to it, depending on local custom. Meanwhile the newly-ordained
bishop is led by the consecrating bishops through the church, and he blesses the
congregation.

After the hymn, the new bishop may stand before the altar or at his seat with staff
and mitre and address the people briefly.

Final blessing

39. The following blessing may be used in place of the usual blessing.
If the newly ordained bishop is the principal celebrant, he says:

Lord God, you care for your people with kindness, you
rule them with love. Give your Spirit of wisdom to these
whom you have made teachers and pastors. By advancing
in holiness may the flock become their eternal joy.

All:

Amen.

In your power you allot us the number of our days and the
measure of our years. Look favorably upon the service we
humbly perform, and give perfect, lasting peace in our
time.

All:

Amen.
May those you have raised to the order of bishop please you in the performance of their office. May the clergy and people come to love them affectionately, so that the shepherd may not be without the support of his flock, or the flock without the loving concern of its shepherd.

All:

\textbf{Amen.}

He may add:

May the blessing of almighty God, the Father, the Son and the Holy Spirit descend upon you and remain with you for ever.

All:

\textbf{Amen.}

If the principal consecrator presides over the eucharistic liturgy, he says:

May the Lord bless and keep you, just as he chose to set you as bishop over his people. May you know happiness in this present life and share unending joy.

All:

\textbf{Amen.}

He has freely gathered together both clergy and people. By his care and your stewardship may they be governed happily for many years.

All:

\textbf{Amen.}

May they follow the Lord’s commands and be free from hardships, enjoy every good thing and assist you in your ministry with faith. May they be blessed with peace and calm in this life, and come to share with you in the fellowship of the citizens of heaven.

All:

\textbf{Amen.}

He may add:

May the blessing of almighty God, the Father, the Son and the Holy Spirit descend upon you and remain with you for ever.

All:

\textbf{Amen.}
40. *After the blessing, all process reverently to the sacristy and go their way in peace.*

**THE BLESSING OF EPISCOPAL INSIGNIA**

The blessing of the ring, staff, and mitre may be done in this way at a suitable time before the ordination of the bishop.

*Our help is in the name of the Lord*
*The Lord who made heaven and earth*
*The Lord be with you*
*And with you*

**Let us pray**

*Our ever-living God, whose power is limitless, we place before you with our praise and thanks these tokens (this token) of your servant’s ministry and dignity.*

*Our prayer is that he who bears these signs (this sign), entrusted with your church’s leadership, may serve so as to share with Christ, high priest and good shepherd of us all, the fullness of your Spirit’s power and life. Through Christ our Lord.*

**R. Amen.**

They are sprinkled with holy water.

*  *  *
APPENDIX

READINGS FOR THE ORDINATION MASSES

Some of these readings are intended for a particular use. The others may be used at any ordination.

According to liturgical tradition, the Old Testament is not read during the Easter season; a preference is given, in the gospel, to the readings from John.

I. Old Testament

1. **Numbers 3:5-10a (Hebrews 5-9)** Gather the tribe of Levi so that they can serve Aaron the priest. [For deacons]
2. **Numbers 11:11b-12, 14-17, 24-25a** I will give them your spirit so that they may share with you the burden of this people. [For priests]
3. **Isaiah 61:1-3a** The Lord has anointed me and sent me to bring good news to the poor. [For bishops and priests]
4. **Jeremiah 1:4-9** You will go to all the places which I will send you.

II. New Testament

5. **Acts 6:1-7a** They chose seven men filled with the Holy Spirit. [For deacons]
6. **Acts 8:26-40** Beginning with this text of Scripture he explained the Good News of Jesus to him. [For deacons]
7. **Acts 10:37-43** We are witnesses to everything Jesus did in the countryside around Judaea and in Jerusalem.
8. **Acts 20:17-18a, 28-32, 36** Keep watch for yourselves and for all the flock of which the Holy Spirit has made you overseers to govern the Church of God. [For bishops and priests]
9. **Romans 12:4-8** Our gifts differ according to the grace given to each of us.
10. **2 Cor. 4:1-2, 5-7** We are teaching Jesus Christ, but we are your servants for Jesus' sake.
11. **2 Cor. 5:14-20** He gave us the ministry of reconciliation.
12. **Ephesians 4:1-7, 11-13** Unity in the work of service, building up the body of Christ.
13. **1 Timothy 3:8-13** They must be conscientious believers in the mystery of faith. [For deacons]
14. **1 Timothy 4:12-16** Do not neglect the spiritual gift given you when the elders laid hands on you. [For bishops]
   OR **1 Timothy 4:12b-16**
15. **2 Timothy 1:6-14** Rekindle the gift that God gave you when I laid my hands on you. [For bishops]
16. Hebrews 5:1-10 Christ was acclaimed by God a high priest of the order of Melchisedech.

17. 1 Peter 4:7b-11 As good stewards be responsible for the different graces of God.

18. 1 Peter 5:1-4 Be shepherds of the flock of God which is entrusted to you.

III. Gospel

19. Matthew 5:13-16 You are the light of the world.

20. Matthew 9:35-38 Ask the Lord of the harvest to send laborers to the harvest.

21. Matthew 10:1-5a Proclaim that the kingdom of God is at hand.

22. Matthew 20:25-28 Anyone among you who wishes to be first must be your servant.

23. Luke 10:1-9 The harvest is rich but the laborers are few.


26. John 10:11-16 The good shepherd lays down his life for his sheep.

27. John 12:24-26 If a man serves me, he must follow me.

28. John 15:9-17 I shall not call you servants; you are my friends.

29. John 17:6, 14-19 For them I consecrate myself so that they too may be consecrated in truth.

30. John 20:19-23 As the Father has sent me, I send you: Receive the Holy Spirit.

31. John 21:15-17 Feed my lambs, feed my sheep.

RESPONSORIAL PSALMS

32. Psalm 22:1-2a, 2b-3, 4, 5, 6
   R. The Lord is my shepherd; there is nothing that I lack.

33. Psalm 83:3-4, 5-6a and 8a, 11
   R. How happy they who dwell in your house, O Lord.

34. Psalm 88:21-22, 25 and 27
   R. I shall sing the mercies of the Lord for ever.

35. Psalm 95:1-2a, 2b-3, 10
   R. Go out to the whole world (alleluia) and teach all nations, alleluia.

36. Psalm 99:2, 3, 4, 5
   R. You are my friends if you do what I command you, says the Lord.

37. Psalm 109:1, 2, 3, 4
   R. Priest forever, like Melchisedech of old, the Lord Christ offered bread and wine.
   OR You are a priest forever, in the order of Melchisedech.
38. Psalm 115:12-13, 17-18
   R. The blessing-cup is a communion with the blood of Christ.

39. Psalm 116:1, 2
   R. Go out to the whole world and preach the gospel.

ALLELUIA VERSES

40. Matthew 28:19-20  Go and teach all the nations: I am with you always, to the end of time.

41. Luke 4:18-19  The Lord sent me to bring the good news to the poor and freedom to prisoners.

42. John 10:14  I am the good shepherd and I know my sheep, and they know me.

43. John 15:15b  I call you friends, says the Lord, because I have made known to you everything I learned from my Father.

ACCLAMATIONS

The texts for these antiphons are the same as for numbers 40-43.
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Correction

In Bulletin No. 25, p. 152, the third line has been omitted from the "Communicantes" for Easter. It should read:

Easter

"In union with the whole Church
we celebrate that day (night)
*When Jesus Christ, our Lord*
rose from the dead in his human body.
We honor Mary..."