

THE ROMAN PONTIFICAL
AS RENEWED BY DECREE OF
THE SECOND VATICAN ECUMENICAL COUNCIL
PUBLISHED BY AUTHORITY OF
POPE PAUL VI
AND FURTHER REVISED AT THE DIRECTION OF
POPE JOHN PAUL II

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

SECOND TYPICAL EDITION

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UNITED STATES CONFERENCE OF CATHOLIC BISHOPS
WASHINGTON, D.C.

Chapter II
ORDINATION OF PRIESTS

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INTRODUCTION

I

THE IMPORTANCE OF THE ORDINATION

101 By sacred Ordination a sacrament is conferred on priests through which, “by the anointing of the Holy Spirit, they are signed with a special character and are so configured to Christ the Priest that they have the power to act in the person of Christ the Head.”²⁹

Priests, therefore, take part in the Bishop’s priesthood and mission. As virtuous co-workers with the episcopal Order, called to serve the people of God, they constitute one presbyterate in union with their Bishop, while being charged with different duties.³⁰

102 Partakers of the office of Christ, the sole Mediator (cf. 1 Timothy 2:5), at their own grade of ministry they announce the divine word to all. In fact, they exercise their sacred office above all in the Eucharistic synaxis (Eucharistic assembly). For the repentant and the sick among the faithful they exercise, most especially, the ministry of reconciliation and comfort, and they present the needs and the prayers of the faithful to God the Father (cf. Hebrews 5:1-4). Exercising the office of Christ as Shepherd and Head according to their share of authority, they gather together God’s family as a fellowship all of one mind and soul, and lead them through Christ, in the Spirit, to God the Father. In the midst of the flock they adore him in spirit

29 Second Vatican Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 2.

30 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

and in truth (cf. John 4:24). Finally they labor in preaching and teaching (cf. 1 Timothy 5:17), believing what they have read while meditating on the law of the Lord, teaching what they have believed, and putting into practice what they have taught.³¹

II DUTIES AND MINISTRIES

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

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

105 The minister of sacred Ordination is a Bishop.³² It is fitting that the diocesan Bishop be the minister of the Ordination of a deacon to the priesthood. Priests present at the celebration of an Ordination, however, lay hands on the candidates together with the Bishop, "because of the common spirit they share as priests."³³

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

31 Cf. *ibid.*

32 Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 26.

33 Hippolytus, *Traditio Apostolica*, 8.

III

THE CELEBRATION OF THE ORDINATION

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

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

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

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

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

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

The Ritual Mass "For the Conferral of Holy Orders" may be used except on Solemnities, the Sundays of Advent, Lent, and Easter, and days within the octave of Easter. On such days the Mass of the day is said, with its proper readings.

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

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

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

112 Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the priestly office is conferred on the candidates. The following words pertain to the nature of the reality effected and are consequently required for the validity of the act: "*Grant, we pray, Almighty Father, to these, your servants, the dignity of the priesthood; renew deep within them the Spirit of holiness; may they henceforth possess this office which comes from you, O God, and is next in rank to the office of Bishop; and by the example of their manner of life, may they instill right conduct.*" Together with the Bishop, the priests present lay hands on the candidates to signify incorporation into the presbyterate.

113 Immediately after the Prayer of Ordination, the newly Ordained are invested with the priestly stole and the chasuble. By this investiture the ministry they will henceforth fulfill in the Liturgy is outwardly manifested.

This ministry is still more fully expressed through other signs: the anointing of the hands symbolizes the priests' distinctive participation in Christ's priesthood; the handing over of the bread and wine, placed into the hands of the newly Ordained, points to their duty of presiding at the celebration of the Eucharist and of following Christ crucified.

By the fraternal kiss the Bishop seals, so to speak, the admittance into their ministry of his new co-workers. By the fraternal kiss the priests present welcome the newly Ordained to a shared ministry in their Order.

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

IV
THE PREPARATION FOR THE CELEBRATION

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

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

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

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

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

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

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

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

RITE OF ORDINATION OF PRIESTS

Introductory Rites and Liturgy of the Word

118 When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of Gospels and is followed by other deacons, if present. They are followed by those to be ordained, then the concelebrating priests, and, finally, the Bishop and, slightly behind him, the two deacons who assist him. When they come to the altar they make the required reverence, and each one goes to his assigned place.

Meanwhile, the entrance antiphon with its psalm or another suitable liturgical song is sung.

119 The introductory rites and the Liturgy of the Word up to and including the Gospel reading continue in the usual way.

Ordination

120 The Ordination of priests then begins.

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

ELECTION OF THE CANDIDATES

121 The candidates are called by a deacon:

Let those to be ordained priests come forward.

Then their names are called by the deacon. Each one answers:

Present.

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

122 When the candidates are in their places before the Bishop, the priest designated by the Bishop says:

Most Reverend Father, holy mother Church asks you to ordain these, our brothers, to the responsibility of the priesthood.

The Bishop asks:

Do you know them to be worthy?

He answers:

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

Bishop:

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

All present say:

Thanks be to God.

In the dioceses of the United States of America, all present give their assent to the choice by means of a sung or recited acclamation, such as, *Thanks be to God*, or by other suitable words. The assent may also be given by means of an action, for example, by applause or by all standing.

HOMILY

123 Then the Bishop, while all are seated, gives the homily. Taking his theme from the biblical readings just proclaimed in the Liturgy of the Word, he addresses the people and the elect on the priestly office. He may do so in these or similar words:

Beloved brothers and sisters: because these our sons, who are your relatives and friends, are now to be advanced to the Order of priests, consider carefully the nature of the rank in the Church to which they are about to be raised. It is true that God has made his entire holy people a royal priesthood in Christ. Nevertheless, our great Priest himself, Jesus Christ, chose certain disciples to carry out publicly in his name, and on behalf of mankind, a priestly office in the Church. For Christ was sent by the Father and he in turn sent the Apostles into the world, so that through them and their successors, the Bishops, he might continue to exercise his office of Teacher, Priest, and Shepherd. Indeed, priests are established co-workers of the Order of Bishops, with whom they are joined in the priestly office and with whom they are called to the service of the people of God.

After mature deliberation, these, our brothers, are now to be ordained to the priesthood in the Order of the presbyterate so as to serve Christ the Teacher, Priest, and Shepherd, by whose ministry his body, that is, the Church, is built and grows into the people of God, a holy temple.

In being configured to Christ the eternal High Priest and joined to the priesthood of the Bishops, they will be consecrated as true priests of the New Testament, to preach the Gospel, to shepherd God's people, and to celebrate the sacred Liturgy, especially the Lord's sacrifice.

Now, dear sons, you are to be raised to the Order of the Priesthood. For your part you will exercise the sacred duty of teaching in the name of Christ the Teacher. Impart to everyone the word of God which you have received with joy. Meditating on the law of the Lord, see that you believe what you read, that you teach what you believe, and that you practice what you teach.

In this way, let what you teach be nourishment for the people of God. Let the holiness of your lives be a delightful fragrance to Christ's faithful, so that by word and example you may build up the house which is God's Church.

Likewise you will exercise in Christ the office of sanctifying. For by your ministry the spiritual sacrifice of the faithful will be made perfect, being united to the sacrifice of Christ, which will be offered through your hands in an unbloody way on the altar, in union with the faithful, in the celebration of the sacraments. Understand, therefore, what you do and imitate what you celebrate. As celebrants of the mystery of the Lord's death and resurrection, strive to put to death whatever in your members is sinful and to walk in newness of life.

Remember, when you gather others into the people of God through Baptism, and when you forgive sins in the name of Christ and the Church in the sacrament of Penance; when you comfort the sick with holy oil and celebrate the sacred rites, when you offer prayers of praise and thanks to God throughout the hours of the day, not only for the people of God but for the world—remember then that you are taken from among men and appointed on their behalf for those things that pertain to God. Therefore, carry out the ministry of Christ the

Priest with constant joy and genuine love, attending not to your own concerns but to those of Jesus Christ.

Finally, dear sons, exercising for your part the office of Christ, Head and Shepherd, while united with the Bishop and subject to him, strive to bring the faithful together into one family, so that you may lead them to God the Father through Christ in the Holy Spirit. Keep always before your eyes the example of the Good Shepherd who came not to be served but to serve, and who came to seek out and save what was lost.

PROMISE OF THE ELECT

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

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

Do you resolve, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral rank, as worthy fellow workers with the Order of Bishops in caring for the Lord's flock?

Together, all the elect answer:

I do.

Bishop:

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

Elect:

I do.

Bishop:

Do you resolve to celebrate faithfully and reverently, in accord with the Church's tradition, the mysteries of Christ, especially the sacrifice of the Eucharist and the sacrament of Reconciliation, for the glory of God and the sanctification of the Christian people?

Elect:

I do.

Bishop:

Do you resolve to implore with us God's mercy upon the people entrusted to your care by observing the command to pray without ceasing?

Elect:

I do.

Bishop:

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

Elect:

I do, with the help of God.

125 Then each one of the elect goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop.

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

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

Elect:

I do.

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

Do you promise respect and obedience to your Ordinary?

Elect:

I do.

If the elect is a religious, the Bishop asks:

Do you promise respect and obedience to the diocesan Bishop and to your legitimate superior?

Elect:

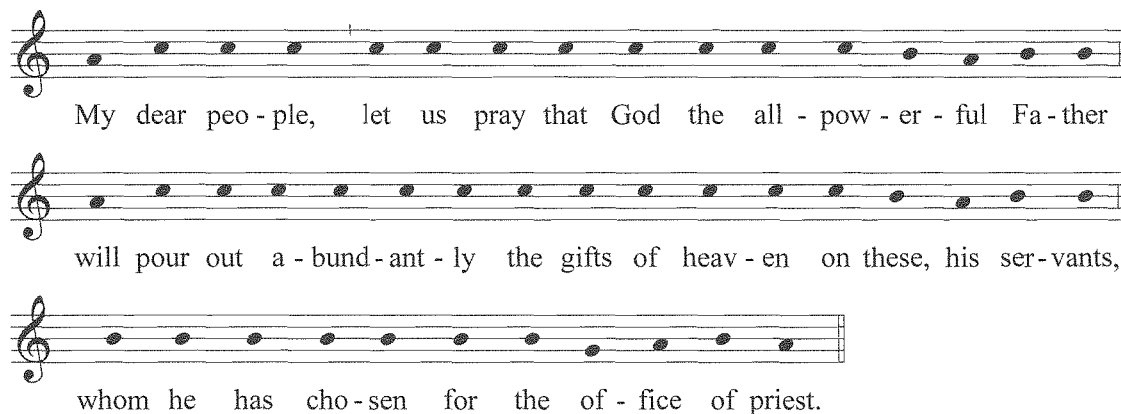
I do.

The Bishop always concludes:

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

LITANY OF SUPPLICATION

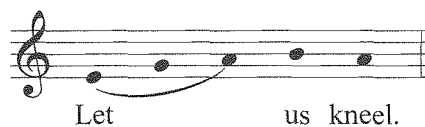
126 Then all stand. After putting aside the miter, the Bishop stands, faces the people and, with hands joined, invites them to pray:



My dear peo - ple, let us pray that God the all - pow - er - ful Fa - ther
 will pour out a - bund - ant - ly the gifts of heav - en on these, his ser - vants,
 whom he has cho - sen for the of - fice of priest.

**My dear people,
 let us pray that God the all-powerful Father
 will pour out abundantly the gifts of heaven
 on these, his servants,
 whom he has chosen for the office of priest.**

127 The elect prostrate themselves and the litany is sung; all respond. On Sundays and during the season of Easter, all in the assembly remain standing. On other days, however, they kneel, in which case a deacon says:



Let us kneel.

Let us kneel.

At the proper place in the litany, there may be added names of other Saints (for example, the Patron Saint, the Titular of the church, the Founder of the church, the Patron Saints of the ones to be ordained) or other petitions suitable to the occasion.

Lord, have mercy
Christ, have mercy
Lord, have mercy

Lord, have mercy
Christ, have mercy
Lord, have mercy

Holy Mary, Mother of God	pray for us
Saint Michael	pray for us
Holy angels of God	pray for us
Saint John the Baptist	pray for us
Saint Joseph	pray for us
Saint Peter and Saint Paul	pray for us
Saint Andrew	pray for us
Saint John	pray for us
Saint Mary Magdalene	pray for us
Saint Stephen	pray for us
Saint Ignatius of Antioch	pray for us
Saint Lawrence	pray for us
Saint Perpetua and Saint Felicity	pray for us
Saint Agnes	pray for us
Saint Gregory	pray for us
Saint Augustine	pray for us
Saint Athanasius	pray for us
Saint Basil	pray for us
Saint Martin	pray for us
Saint Benedict	pray for us
Saint Francis and Saint Dominic	pray for us
Saint Francis Xavier	pray for us
Saint John Vianney	pray for us
Saint Catherine of Siena	pray for us
Saint Teresa of Jesus	pray for us
All holy men and women, Saints of God	pray for us

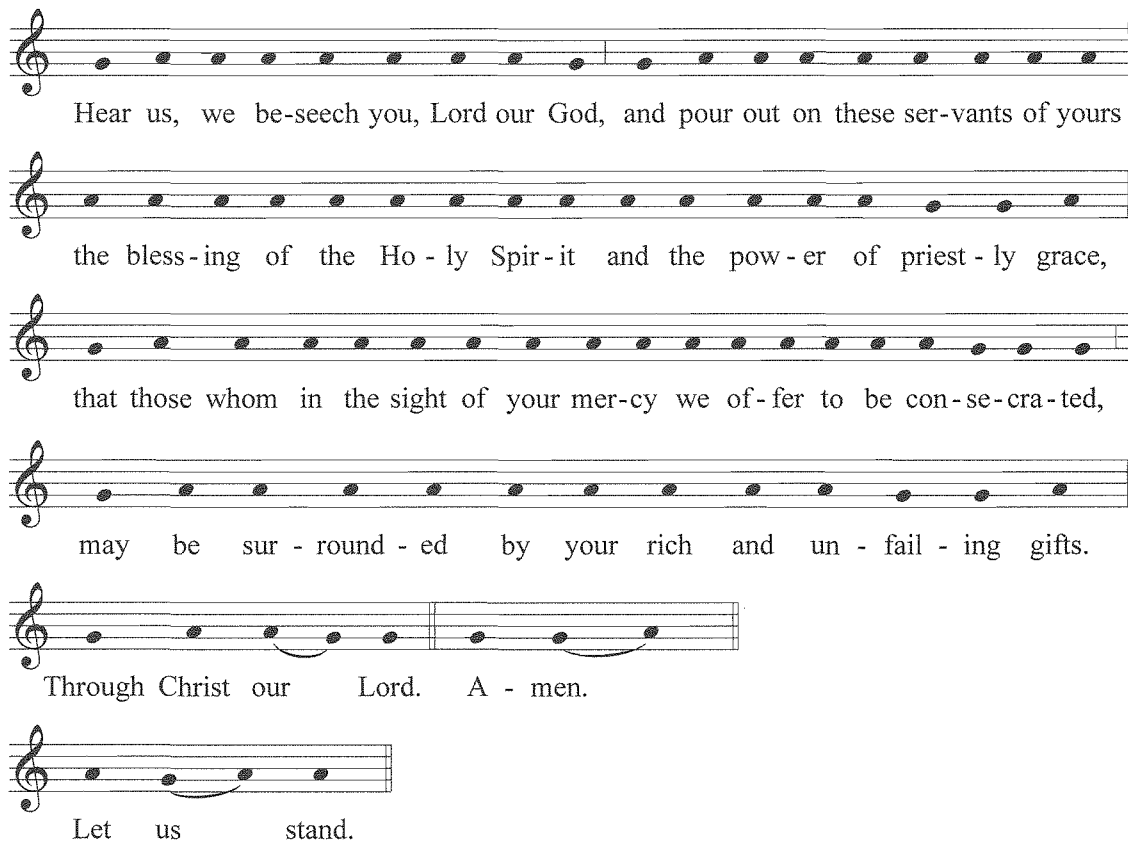
Lord, be merciful	Lord, deliver us, we pray
From all evil	Lord, deliver us, we pray
From every sin	Lord, deliver us, we pray
From everlasting death	Lord, deliver us, we pray
By your incarnation	Lord, deliver us, we pray
By your death and resurrection	Lord, deliver us, we pray
By the outpouring of the Holy Spirit	Lord, deliver us, we pray

Be merciful to us sinners	Lord, we ask you, hear our prayer
Govern and protect your holy Church	Lord, we ask you, hear our prayer
Keep the pope and all the ordained in faithful service to your Church	Lord, we ask you, hear our prayer
Bless these chosen men	Lord, we ask you, hear our prayer
Bless and sanctify these chosen men	Lord, we ask you, hear our prayer
Bless, sanctify, and consecrate these chosen men	Lord, we ask you, hear our prayer
Bring all peoples together in peace and true harmony	Lord, we ask you, hear our prayer
Comfort with your mercy the troubled and the afflicted	Lord, we ask you, hear our prayer
Strengthen all of us and keep us in your holy service	Lord, we ask you, hear our prayer
Jesus, Son of the living God	Lord, we ask you, hear our prayer

Christ, hear us	Christ, hear us
Christ, graciously hear us	Christ, graciously hear us

rites of ordination

128 After the singing of the litany, the Bishop standing, with hands outstretched, sings or says:



Hear us, we be-seech you, Lord our God, and pour out on these ser-vants of yours
the bless-ing of the Ho - ly Spir-it and the pow-er of priest - ly grace,
that those whom in the sight of your mer-cy we of-fer to be con-se-cra-ted,
may be sur - round - ed by your rich and un - fail - ing gifts.
Through Christ our Lord. A - men.
Let us stand.

Hear us, we beseech you, Lord our God,
and pour out on these servants of yours
the blessing of the Holy Spirit and the power of
priestly grace,
that those whom in the sight of your mercy we offer to
be consecrated,
may be surrounded by your rich and unfailing gifts.
Through Christ our Lord.

All answer:

Amen.

Deacon (if the people are kneeling):

Let us stand.

All rise.

LAYING ON OF HANDS AND PRAYER OF ORDINATION

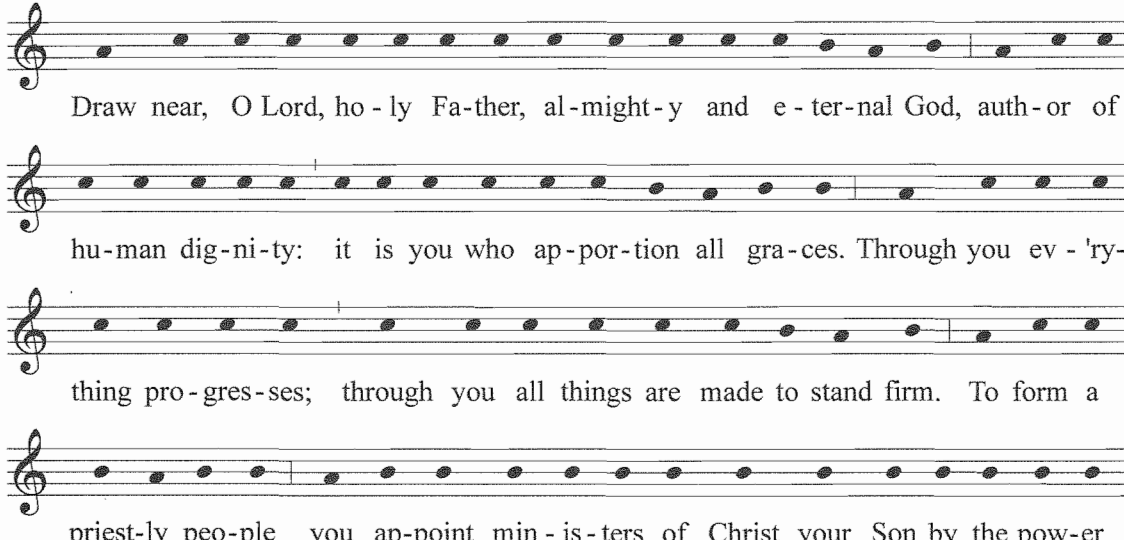
129 The elect rise. One by one they go to the Bishop, who stands at his chair wearing the miter, and kneel before him.

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

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

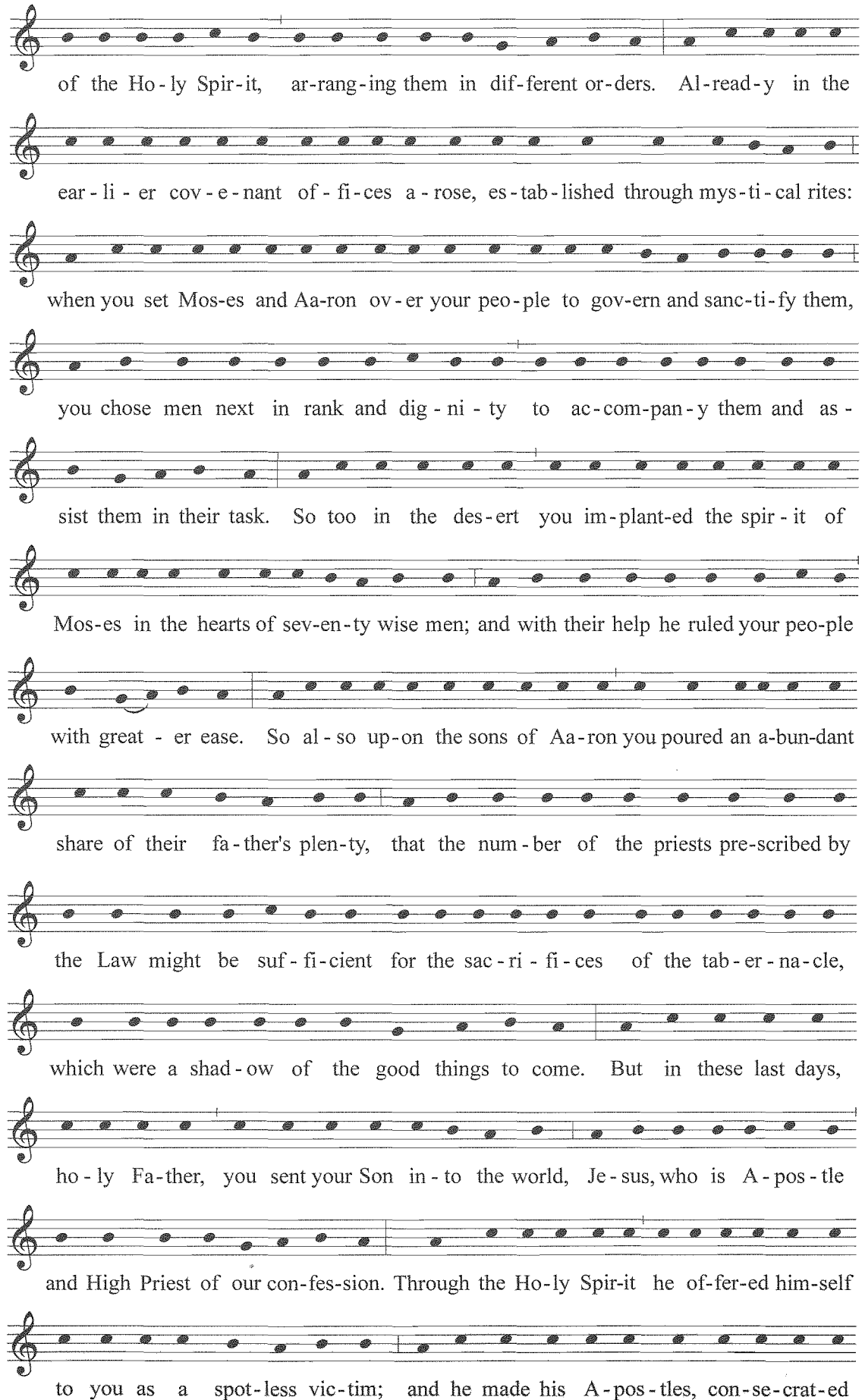
After the laying on of hands, the priests remain alongside the Bishop until the end of the Prayer of Ordination, in such a way that the faithful may have a clear view of the rite.

131 With the elect kneeling before him, the Bishop puts aside the miter, and, with hands outstretched, he sings or says the Prayer of Ordination:



Draw near, O Lord, ho - ly Fa - ther, al - might - y and e - ter - nal God, auth - or of
 hu - man dig - ni - ty: it is you who ap - por - tion all gra - ces. Through you ev - 'ry -
 thing pro - gres - ses; through you all things are made to stand firm. To form a
 priest - ly peo - ple you ap - point min - is - ters of Christ your Son by the pow - er

RITES OF ORDINATION



of the Ho-ly Spir-it, ar-rang-ing them in dif-ferent or-ders. Al-read-y in the
ear-li-er cov-e-nant of-fi-ces a-rose, es-tab-lished through mys-ti-cal rites:
when you set Mos-es and Aa-ron ov-er your peo-ple to gov-ern and sanc-ti-fy them,
you chose men next in rank and dig-ni-ty to ac-com-pan-y them and as-
sist them in their task. So too in the des-ert you im-plant-ed the spir-it of
Mos-es in the hearts of sev-en-ty wise men; and with their help he ruled your peo-ple
with great-er ease. So al-so up-on the sons of Aa-ron you poured an a-bun-dant
share of their fa-ther's plen-ty, that the num-ber of the priests pre-scribed by
the Law might be suf-fi-cient for the sac-ri-fi-ces of the tab-er-na-cle,
which were a shad-ow of the good things to come. But in these last days,
ho-ly Fa-ther, you sent your Son in-to the world, Je-sus, who is A-pos-tle
and High Priest of our con-fes-sion. Through the Ho-ly Spir-it he of-fer-ed him-self
to you as a spot-less vic-tim; and he made his A-pos-tles, con-se-crat-ed

ORDINATION OF PRIESTS

in the truth, shar-ers in his mis-sion. You pro-vid-ed them al - so with com-pan-ions
to pro-claim and car-ry out the work of sal-va - tion through-out the whole world.
And now we be-seech you, Lord, in our weak-ness, to grant us these help-ers
that we need to ex - er - cise the priest-hood that comes from the A - pos - tles.
Grant, we pray, Al-migh-ty Fa - ther, to these, your ser - vants, the dig - ni - ty
of the priest-hood; re - new deep with - in them the Spir - it of ho - li - ness;
may they hence - forth pos - sess this of - fice which comes from you, O God,
and is next in rank to the of - fice of Bish-op; and by the ex - am - ple
of their man - ner of life, may they in - still right con - duct. May they be wor - thy
co - work - ers with our Or - der, so that by their preach - ing and through the
grace of the Ho - ly Spir - it the words of the Gos - pel may bear fruit in hu - man hearts
and reach e - ven to the ends of the earth. To - geth - er with us, may they be
faith - ful stew - ards of your mys - ter - ies, so that your peo - ple may be re - newed

RITES OF ORDINATION

in the wa-ters of re-birth and nour-ished from your al-tar; so that sin-ners
may be re-con-ciled and the sick raised up. May they be joined with us, Lord,
in im-plor-ing your mer-cy for the peo-ple en-trust-ed to their care
and for all the world. And so may the full num-ber of the na-tions, gath-ered
to-geth-er in Christ, be trans-formed in-to your one peo-ple and made
per-fect in your King-dom. Through our Lord Je-sus Christ, your Son,
who lives and reigns with you in the un-i-ty of the Ho-ly Spir-it,
God for ev-er and ev-er. A-men.

Draw near, O Lord, holy Father,
almighty and eternal God,
author of human dignity:
it is you who apportion all graces.
Through you everything progresses;
through you all things are made to stand firm.
To form a priestly people
you appoint ministers of Christ your Son
by the power of the Holy Spirit,
arranging them in different orders.

Already in the earlier covenant
offices arose, established through mystical rites:
when you set Moses and Aaron over your people
to govern and sanctify them,
you chose men next in rank and dignity
to accompany them and assist them in their task.

So too in the desert
you implanted the spirit of Moses
in the hearts of seventy wise men;
and with their help he ruled your people with
greater ease.

So also upon the sons of Aaron
you poured an abundant share of their father's plenty,
that the number of the priests prescribed by the Law
might be sufficient for the sacrifices of the tabernacle,
which were a shadow of the good things to come.

But in these last days, holy Father,
you sent your Son into the world,
Jesus, who is Apostle and High Priest of our confession.
Through the Holy Spirit
he offered himself to you as a spotless victim;
and he made his Apostles, consecrated in the truth,
sharers in his mission.
You provided them also with companions
to proclaim and carry out the work of salvation
throughout the whole world.

And now we beseech you, Lord, in our weakness,
to grant us these helpers that we need
to exercise the priesthood that comes from the Apostles.

Grant, we pray, Almighty Father,
to these, your servants, the dignity of the priesthood;
renew deep within them
the Spirit of holiness;
may they henceforth possess this office
which comes from you, O God,
and is next in rank to the office of Bishop;
and by the example of their manner of life,
may they instill right conduct.

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

Together with us,
may they be faithful stewards of your mysteries,
so that your people may be renewed in the waters
of rebirth
and nourished from your altar;
so that sinners may be reconciled
and the sick raised up.
May they be joined with us, Lord,
in imploring your mercy
for the people entrusted to their care
and for all the world.

And so may the full number of the nations, gathered
together in Christ,
be transformed into your one people
and made perfect in your Kingdom.

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

All answer:

Amen.

ANOINTING OF HANDS AND HANDING OVER OF
THE BREAD AND WINE

132 After the Prayer of Ordination, all sit. The Bishop puts on the miter and the newly Ordained stand. The priests assisting the Bishop return to their places, but some of them help the newly Ordained to arrange the stole in the manner proper to priests and to put on the chasuble.

133 Next, the Bishop receives a linen gremial. If circumstances so suggest, he instructs the people. Then he anoints with holy chrism the palms of each new priest as he kneels before him. The Bishop says:

**The Lord Jesus Christ,
whom the Father anointed with the Holy Spirit
and power,
guard and preserve you,
that you may sanctify the Christian people
and offer sacrifice to God.**

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

134 During the investiture with stole and chasuble and the anointing of hands, the following antiphon is sung with Psalm 109 (110).

Christ the Lord, a priest for-ev - er, ac-cord - ing to the
 or-der of Mel-chi - ze - dek, of - fered bread and wine [al - le - lu - ia].

**Christ the Lord, a priest for ever,
 according to the order of Melchizedek,
 offered bread and wine [alleluia].**

Or another appropriate liturgical song of the same kind with suitable antiphon may be sung, especially when Psalm 109 (110) was used as the Responsorial Psalm in the Liturgy of the Word.

1.	The Lord's reve	-	lation to my	Master:
2.	The Lord will		wield from	Zion
3.	A prince from the		day of your	birth
4.	The Lord has sworn an		oath he will not	change.
5.	The Master		standing at your	right hand
6.	He, the		Judge of the	nations
7.	He shall drink from the		stream by the	wayside

1.	"Sit	on	my	right;
2.	your	scep	-	tre of
3.	on the	ho	-	ly mountains;
4.	"You are a	priest	for	ever,
5.	[]
6.	will	heap	high	the bodies;
7.	[]

ORDINATION OF PRIESTS

1. your foes I will put be - neath your feet."
2. rule in the midst of all your foes.
3. from the womb before the dawn I be - got you.
4. a priest like Mel - chi - ze - dek of old."
5. will shatter kings in the day of his wrath.
6. heads shall be scat - tered far and wide.
7. and therefore he shall lift up his head.

Glory to the Father is not said. The psalm is interrupted and the antiphon repeated after the hands of all the newly Ordained have been anointed.

135 Next, some of the faithful bring a paten holding the bread and a chalice containing the wine mixed with water for the celebration of Mass. A deacon receives them and brings them to the Bishop, who places them in the hand of each one of the newly Ordained as he kneels before him. To each one the Bishop says:

**Receive the oblation of the holy people, to be offered
to God.**

**Understand what you do, imitate what you celebrate,
and conform your life to the mystery of the Lord's cross.**

136 Lastly, the Bishop gives each of the newly Ordained the fraternal kiss, saying:

Peace be with you.

The newly Ordained responds:

And also with you.

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

137 Meanwhile, the following responsory may be sung.

No long - er do I call you ser - vants, but my friends,
 be-cause you know all that I have done a-mong you [al-le - lu - ia].
 Re-ceive the Ho - ly Spir - it as an Ad - vo-cate a - mong you:
 He is the Spir - it whom the Fa - ther will send you
 [al-le - lu - ia]. You are my friends if you do what I com-
 mand you. Re-ceive the Ho - ly Spir - it as an Ad -
 vo-cate a - mong you. Glo-ry to the Fa - ther, and to the
 Son, and to the Ho - ly Spir - it. He is the
 Spir - it whom the Fa - ther will send you [al-le - lu - ia].

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 among you:
He is the Spirit whom the Father will send you
[alleluia].

You are my friends if you do what I command you.
Receive the Holy Spirit as an Advocate among you.
Glory to the Father, and to the Son, and to the
Holy Spirit.

He is the Spirit whom the Father will send you
[alleluia].

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

You are my friends, says the Lord, if you do what I com-mand you
[al - le - lu - ia].

You are my friends, says the Lord,
if you do what I command you [alleluia].

Another appropriate liturgical song of the same kind with suitable antiphons may be sung, especially when Psalm 99 (100) was used as the Responsorial Psalm in the Liturgy of the Word.

RITES OF ORDINATION

1. Cry out with joy to the Lord all the earth.
 2. Know that he, the Lord is Gōd.
 3. Go within his gates, giving thānks.
 4. In- deed, how good is the Lōrd,

1. Serve the Lord with glādness.
 2. He made us, we be - lōng to him,
 3. Enter his courts with sōngs of praise.
 4. e- ternal his merciful lōve.

1. Come be- fore him, sínging for joy.
 2. we are his people, the shéep of his flock.
 3. Give thānks to hím and bless his name.
 4. He is faithful fróm age to age.

Glory to the Father is not said. The psalm is interrupted and the antiphon repeated after the Bishop and priests have given the fraternal kiss to the newly Ordained.

138 The Mass continues in the usual manner. The profession of faith is said when called for by the rubrics; the Prayer of the Faithful (Universal Prayer) is omitted.

Liturgy of the Eucharist

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

140 In the eucharistic prayer mention is made by the Bishop or one of the concelebrating priests of the newly Ordained priests according to the following formulas.

- a) In Eucharistic Prayer I, the Bishop says the following proper form of *Hanc igitur*:

**This, then, is the oblation of our service,
and that of your whole family,
which we offer also for your servants,
whom you have kindly advanced to the Order of
the Priesthood.**

**We beg you graciously to accept it, Lord,
and in your mercy to preserve in them the gifts you
have given,
that what they have received from your divine goodness
they may fulfill by the aid of your divine grace.
[Through Christ our Lord. Amen.]**

- b) In the intercessions of Eucharistic Prayer II, at the prescribed place, the following is inserted:

**Remember, Lord, your Church spread throughout
the world:
and perfect her in love
together with N., our Pope, and N., our Bishop,
Remember also these, your servants,
whom you have willed today
to provide as priests of the Church,
and all the clergy.
Remember also our brothers and sisters . . .**

- c) In the intercessions of Eucharistic Prayer III, at the prescribed place, the following is inserted:

May you graciously strengthen in faith and love
your pilgrim Church on earth:
together with your servant, N., our Pope, with N.,
our Bishop,
with the Order of Bishops and these, your servants,
ordained today to be priests of the Church,
and all the clergy,
and the entire people you claim as your own.
Be mercifully attentive to the prayers of the family
you have allowed to stand here before you . . .

- d) In the intercessions of Eucharistic Prayer IV, at the prescribed place, the following is inserted:

And so, Lord, remember now all those for whom we
make this oblation:
especially your servant, N., our Pope, N., our Bishop,
the entire Order of Bishops, and these, your servants,
whom you have graciously chosen today
to serve your people as priests,
as well as all the clergy.
Remember also those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.
Remember also those who have died . . .

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

142 A liturgical song of thanksgiving may be sung after the distribution of Communion. The Prayer after Communion follows the song.

Concluding Rite

143 The following blessing may be used in place of the usual blessing. A deacon may say the following invitation:

Bow your heads for the blessing.

Or he may use similar words.

Then, the Bishop, with hands extended over the newly Ordained and the people, gives the blessing:

**May God, who founded the Church and guides her still,
protect you with his unfailing grace.
that you may faithfully discharge the office of priest.**

All answer:

Amen.

Bishop:

**May God make you servants and witnesses
of divine love and truth in the world
and faithful ministers of reconciliation.**

All answer:

Amen.

Bishop:

**May God make you true pastors
who nourish the faithful with living bread and the word
of life,**

RITES OF ORDINATION

that they may continue to grow into the one body
of Christ.

All answer:

Amen.

Bishop:

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

All answer:

Amen.

144 After the blessing and following the dismissal of the people by a deacon, the procession returns to the vesting room in the usual way.

RITE OF ORDINATION OF ONE PRIEST

145 Whatever is laid down in nos. 107-117 of the Introduction likewise applies to the "Rite of Ordination of a Priest."

Introductory Rites and Liturgy of the Word

146 When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of Gospels and is followed by other deacons, if present. They are followed by the one to be ordained, then the concelebrating priests, and, finally, the Bishop and, slightly behind him, the two deacons who assist him. When they come to the altar they make the required reverence, and each one goes to his assigned place.

Meanwhile, the entrance antiphon with its psalm or another suitable liturgical song is sung.

147 The introductory rites and the Liturgy of the Word up to and including the Gospel reading continue in the usual way.

Ordination

148 The Ordination of the priest then begins.

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

ELECTION OF THE CANDIDATE

149 The candidate is called by a deacon:

Let N., who is to be ordained a priest, come forward.

RITES OF ORDINATION

The candidate answers:

Present.

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

150 When the candidate is in his place before the Bishop, the priest designated by the Bishop says:

Most Reverend Father, holy mother Church asks you to ordain N., our brother, to the responsibility of priesthood.

The Bishop asks:

Do you know him to be worthy?

He answers:

After inquiry among the Christian people and upon the recommendation of those responsible, I testify that he has been found worthy.

Bishop:

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

All present say:

Thanks be to God.

In the dioceses of the United States of America, all present give their assent to the choice by means of a sung or recited acclamation, such as, *Thanks be to God*, or by other suitable words. The assent may also be given by means of an action, for example, by applause or by all standing.

HOMILY

151 Then the Bishop, while all are seated, gives the homily. Taking his theme from the biblical readings just proclaimed in the Liturgy of the Word, he addresses the people and the elect on the priestly office. He may do so in these or similar words:

Beloved brothers and sisters: because this our son, who is your relative and friend, is now to be advanced to the Order of the Priests, consider carefully the nature of the rank in the Church to which he is about to be raised.

It is true that God has made his entire holy people a royal priesthood in Christ. Nevertheless, our great Priest himself, Jesus Christ, chose certain disciples to carry out publicly in his name, and on behalf of mankind, a priestly office in the Church. For Christ was sent by the Father and he in turn sent the Apostles into the world, so that through them and their successors, the Bishops, he might continue to exercise his office of Teacher, Priest, and Shepherd. Indeed, priests are established co-workers of the Order of Bishops, with whom they are joined in the priestly office and with whom they are called to the service of the people of God.

After mature deliberation, this, our brother, is now to be ordained to the priesthood in the Order of the presbyterate so as to serve Christ the Teacher, Priest, and Shepherd, by whose ministry his body, that is, the Church, is built and grows into the people of God, a holy temple.

In being configured to Christ the eternal High Priest and joined to the priesthood of the Bishops, he will be consecrated as a true priest of the New Testament, to preach

the Gospel, to shepherd God's people, and to celebrate the sacred liturgy, especially the Lord's sacrifice.

Now, dear son, you are to be raised to the Order of the Priesthood. For your part you will exercise the sacred duty of teaching in the name of Christ the Teacher. Impart to everyone the word of God which you have received with joy. Meditating on the law of the Lord, see that you believe what you read, that you teach what you believe, and that you practice what you teach.

In this way, let what you teach be nourishment for the people of God. Let the holiness of your life be a delightful fragrance to Christ's faithful, so that by word and example you may build up the house which is God's Church.

Likewise you will exercise in Christ the office of sanctifying. For by your ministry the spiritual sacrifice of the faithful will be made perfect, being united to the sacrifice of Christ, which will be offered through your hands in an unbloody way on the altar, in union with the faithful, in the celebration of the sacraments. Understand, therefore, what you do and imitate what you celebrate. As a celebrant of the mystery of the Lord's death and resurrection, strive to put to death whatever in your members is sinful, and to walk in newness of life.

Remember, when you gather others into the people of God through Baptism, and when you forgive sins in the name of Christ and the Church in the sacrament of Penance; when you comfort the sick with holy oil and celebrate the sacred rites, when you pray of praise and thanks to God throughout the hours of the day, not only for the people of God but for the whole world—remember then that you

are taken from among men and appointed on their behalf for those things that pertain to God. Therefore, carry out the ministry of Christ the Priest with constant joy and genuine love, attending not to your own concerns but to those of Jesus Christ.

Finally, dear son, exercising for your part the office of Christ, Head and Shepherd while united with the Bishop and subject to him, strive to bring the faithful together into one family, so that you may lead them to God the Father through Christ in the Holy Spirit. Keep always before your eyes the example of the Good Shepherd who came not to be served but to serve, and who came to seek out and save what was lost.

PROMISE OF THE ELECT

152 After the homily, the elect alone rises and stands before the Bishop, who questions him in these words:

Dear son, before you enter the Order of the Priesthood, you must declare before the people your intention to undertake this office.

Do you resolve, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral rank, as a worthy fellow worker with the Order of Bishops in caring for the Lord's flock?

The elect answers:

I do.

rites of ordination

Bishop:

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

Elect:

I do.

Bishop:

Do you resolve to celebrate faithfully and reverently, in accord with the Church's tradition, the mysteries of Christ, especially the sacrifice of the Eucharist and the sacrament of Reconciliation, for the glory of God and the sanctification of the Christian people?

Elect:

I do.

Bishop:

Do you resolve to implore with us God's mercy upon the people entrusted to your care by observing the command to pray without ceasing?

Elect:

I do.

Bishop:

Do you resolve to be united more closely every day to Christ the High Priest, who offered himself for us to the

**Father as a pure sacrifice, and with him to consecrate
yourself to God for the salvation of all?**

Elect:

I do, with the help of God.

153 Then the elect goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop.

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

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

Elect:

I do.

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

Do you promise respect and obedience to your Ordinary?

Elect:

I do.

If the elect is a religious, the Bishop asks:

**Do you promise respect and obedience to the diocesan
Bishop and to your legitimate superior?**

Elect:

I do.

The Bishop always concludes:

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

LITANY OF SUPPLICATION

154 Then all stand. After putting aside the miter, the Bishop stands, faces the people, and, with hands joined, invites them to pray:

**My dear people,
let us pray that God the all-powerful Father
will pour out abundantly the gifts of heaven
on this, his servant,
whom he has chosen for the office of priest.**

155 The elect prostrates himself and the litany is sung; all respond. On Sundays and during the season of Easter, all in the assembly remain standing. On other days, however, they kneel, in which case a deacon says:

Let us kneel.

The cantors then begin the litany, as above in number 127, but the invocations concerning the elect are said in the singular.

156 After the singing of the litany, the Bishop standing, with hands outstretched, sings or says:

**Hear us, we beseech you, Lord our God,
and pour out on this servant of yours
the blessing of the Holy Spirit and the power of
priestly grace,
that this man, whom in the sight of your mercy we offer
to be consecrated,
may be surrounded by your rich and unfailing gifts.
Through Christ our Lord.**

All answer:

Amen.

Deacon (if the people are kneeling):

Let us stand.

All rise.

LAYING ON OF HANDS AND PRAYER OF ORDINATION

157 The elect rises. He goes to the Bishop, who stands at his chair wearing the miter, and kneels before him.

158 The Bishop lays his hands upon his head, without saying anything.

After the Bishop has laid on hands, all the priests present, wearing stoles, lay hands on the elect, without saying anything. After the laying on of hands, the priests remain alongside the Bishop until the end of the Prayer of Ordination, in such a way that the faithful may have a clear view of the rite.

159 With the elect kneeling before him, the Bishop puts aside the miter, and, with hands outstretched, he sings or says the Prayer of Ordination:

**Draw near, O Lord, holy Father,
almighty and eternal God,
author of human dignity:
it is you who apportion all graces.
through you everything progresses;
through you all things are made to stand firm.
To form a priestly people
you appoint ministers of Christ your Son
by the power of the Holy Spirit,
arranging them in different orders.**

Already in the earlier covenant
offices arose, established through mystical rites:
when you set Moses and Aaron over your people
to govern and sanctify them,
you chose men next in rank and dignity
to accompany them and assist them in their task.

So too in the desert
you implanted the spirit of Moses
in the hearts of seventy wise men;
and with their help he ruled your people with
greater ease.

So also upon the sons of Aaron
you poured an abundant share of their father's plenty,
that the number of the priests prescribed by the Law
might be sufficient for the sacrifices of the tabernacle,
which were a shadow of the good things to come.

But in these last days, holy Father,
you sent your Son into the world,
Jesus, who is Apostle and High Priest of our confession.
Through the Holy Spirit
he offered himself to you as a spotless victim;
and he made his Apostles, consecrated in the truth,
sharers in his mission.
You provided them also with companions
to proclaim and carry out the work of salvation
throughout the whole world.

And now we beseech you, Lord, in our weakness,
to grant us this helper that we need
to exercise the priesthood that comes from the Apostles.

Grant, we pray, Almighty Father,
to this, your servant, the dignity of the priesthood;
renew deep within him
the Spirit of holiness;
may he henceforth possess this office
which comes from you, O God,
and is next in rank to the office of Bishop;
and by the example of his manner of life,
may he instill right conduct.

May he be a worthy co-worker with our Order,
so that by his preaching
and through the grace of the Holy Spirit
the words of the Gospel may bear fruit in human hearts
and reach even to the ends of the earth.

Together with us,
may he be a faithful steward of your mysteries,
so that your people may be renewed in the waters
of rebirth
and nourished from your altar;
so that sinners may be reconciled
and the sick raised up.
May he be joined with us, Lord,
in imploring your mercy
for the people entrusted to their care
and for all the world.

And so may the full number of the nations, gathered
together in Christ,

be transformed into your one people
and made perfect in your Kingdom.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit,
God for ever and ever.

All answer:

Amen.

ANOINTING OF HANDS AND HANDING OVER OF THE BREAD AND WINE

160 After the Prayer of Ordination, all sit. The Bishop puts on the miter and the newly Ordained stands. The priests assisting the Bishop return to their places, but one of them helps the newly Ordained to arrange the stole in the manner proper to priests and to put on the chasuble.

161 Next, the Bishop receives a linen gremial. If circumstances so suggest, he instructs the people. Then he anoints with holy chrism the palms of the new priest as he kneels before him. The Bishop says:

The Lord Jesus Christ,
whom the Father anointed with the Holy Spirit
and power,
guard and preserve you
that you may sanctify the Christian people
and offer sacrifice to God.

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

162 During the investiture with stole and chasuble and the anointing of hands, the following antiphon is sung with Psalm 109 (110) as given in no. 134.

**Christ the Lord, a priest for ever,
according to the order of Melchizedek,
offered bread and wine [alleluia].**

Or another appropriate liturgical song of the same kind with suitable antiphons may be sung, especially when Psalm 109 (110) was used as the Responsorial Psalm in the Liturgy of the Word.

163 Next, some of the faithful bring a paten holding the bread and a chalice containing the wine mixed with water for the celebration of Mass. A deacon receives them and brings them to the Bishop, who places them in the hand of the newly Ordained as he kneels before him. The Bishop says:

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

164 Lastly, the Bishop gives the newly Ordained the fraternal kiss, saying:

Peace be with you.

The newly Ordained responds:

And also with you.

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

165 Meanwhile, the following responsory may be sung.

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 among you:
He is the Spirit whom the Father will send you
[alleluia].

You are my friends if you do what I command you.
Receive the Holy Spirit as an Advocate among you.
Glory to the Father, and to the Son, and to the
Holy Spirit.

He is the Spirit whom the Father will send you
[alleluia].

Or the following antiphon may be sung with Psalm 99 (100) as given in no. 137.

You are my friends, says the Lord,
if you do what I command you [alleluia].

Another appropriate liturgical song of the same kind with suitable antiphons may be sung, especially when Psalm 99 (100) was used as the Responsorial Psalm in the Liturgy of the Word.

166 The Mass continues in the usual manner. The profession of faith is said when called for by the rubrics; the Prayer of the Faithful (Universal Prayer) is omitted.

Liturgy of the Eucharist

167 The Liturgy of the Eucharist is celebrated in the usual way; however, the preparation of the chalice is omitted.

168 In the eucharistic prayer mention is made by the Bishop or one of the concelebrating priests of the newly ordained priest according to the following formulas.

- a) In Eucharistic Prayer I, the Bishop says the following proper form of *Hanc igitur*:

This, then, is the oblation of our service,
and that of your whole family,
which we offer also for your servant,
whom you have kindly advanced to the Order of
the Priesthood.

We beg you graciously to accept it, Lord,
and in your mercy to preserve in him the gifts you
have given,
that what he has received from your divine goodness
he may fulfill by the aid of your divine grace.
[Through Christ our Lord. Amen.]

- b) In the intercessions of Eucharistic Prayer II, at the prescribed place, the following is inserted:

Remember, Lord, your Church spread throughout
the world:
and perfect her in love
together with N., our Pope, and N., our Bishop.
Remember also this, your servant,
whom you have willed today
to provide as a priest of the Church,
and all the clergy.
Remember also our brothers and sisters . . .

- c) In the intercessions of Eucharistic Prayer III, at the prescribed place, the following is inserted:

May you graciously strengthen in faith and love
your pilgrim Church on earth:
together with your servant N., our Pope, N., our Bishop,
with the Order of Bishops and this, your servant,
ordained today to be a priest of the Church,
and all the clergy,
and the entire people you claim as your own.

Be mercifully attentive to the prayers of the family
you have allowed to stand here before you . . .

- d) In the intercessions of Eucharistic Prayer IV, at the prescribed place, the following is inserted:

And so, Lord, remember now those for whom we make
this offering:
especially your servant, N., our Pope, and N.,
our Bishop,
the entire Order of Bishops,
and this, your servant,
whom you have graciously chosen today
to serve your people as a priest,
as well as all the clergy.
Remember also those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.
Remember also those who have died . . .

170 A liturgical song of thanksgiving may be sung after the completion of the distribution of Communion. The Prayer after Communion follows the song.

Concluding Rite

171 The following blessing may be used in place of the usual blessing. A deacon may say the following invitation:

Bow your heads for the blessing.

Or he may use similar words.

Then, the Bishop, with hands extended over the newly Ordained and the people, gives the blessing:

**May God, who founded the Church and guides her still,
protect you with his unfailing grace,
that you may faithfully discharge the office of priest.**

All answer:

Amen.

Bishop:

**May God make you a servant and a witness
of divine love and truth in the world
and a faithful minister of reconciliation.**

All answer:

Amen.

rites of ordination

Bishop:

May God make you a true pastor
who nourishes the faithful with living bread and the
word of life,
that they may continue to grow into the one body
of Christ.

All answer:

Amen.

Bishop:

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

All answer:

Amen.

172 After the blessing and following the dismissal of the people by a deacon, the procession returns to the vesting room in the usual way.