

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

United States Conference of Catholic Bishops
November, 2002

Acknowledgments

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CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. CD 145/89

DECREE

The rites of Ordination by which ministers of Christ and stewards of the mysteries of God are constituted in the Church, revised in accord with the norms of the Second Vatican Council (see *Sacrosanctum Concilium*, art. 76), were published in the first *editio typica* in 1968 under the title *De Ordinatione Diaconi, Presbyteri et Episcopi*.

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

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

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

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

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

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

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

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

By his authority the Supreme Pontiff, John Paul II has approved this second edition of *De Ordinatione Episcopi, presbyterorum et diaconorum* of the *Pontificale Romanum*; the Congregation for Divine Worship and the Discipline of the Sacraments now publishes

it and declares it to be the *editio typica*.

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

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

All things to the contrary notwithstanding.

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

+ Eduardo Cardinal Martinez
Prefect

+ Lajos Kada
Titular Archbishop of Tibica,
Secretary

SACRED CONGREGATION OF RITES

Prot. N. R. 19/967

DECREE

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

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

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

All things to the contrary notwithstanding.

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

+ Benno Cardinal Gut
Prefect, Sacred Congregation of Rites
and President of the Consilium

+ Ferdinand Antonelli
Titular Archbishop of Idicra
Secretary

CONGREGATION FOR DIVINE WORSHIP
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. N.2234/02/L

THE UNITED STATES OF AMERICA

At the request of His Excellency, the Most Reverend Wilton D. Gregory, Bishop of Belleville, President of the Conference of Bishops of the United States of America, in a letter of November 13, 2002, and in virtue of the faculties granted to this Congregation by the Supreme Pontiff JOHN PAUL II, we gladly confirm and approve the English translation of the *editio typica altera*, as in the attached copy, of that part of the *Roman Pontifical* entitled *De Ordinatione Episcopi, Presbyterorum et Diaconorum*, with the exception of the sacramental formulae.

In printed editions mention must be made of the *recognitio* granted by this Congregation. Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, February 4, 2003.

+Francis Cardinal Arinze
Prefect

+Franciscus Pius Tamburrino
Archbishop- Secretary

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

DECREE OF PUBLICATION

DECREE

In accord with the norms established by decree of the Sacred Congregation of Rites in *Cum, nostra aetate* (January 27, 1966), this edition of the *Rites of Ordination of a Bishop, of Priests, and of Deacons*, is declared to be the vernacular typical edition of *De Ordinatione Episcopi, Presbyterorum, et Diaconorum* in the dioceses of the United States of America, and is published by authority of the United States Conference of Catholic Bishops.

The Rites of Ordination of a Bishop, of Priests, and of Deacons were canonically approved for use by the United States Conference of Catholic Bishops on November 13, 2002, and were subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on February 4, 2003 (Prot. 2234/02/L).

From the Feast of the Chair of Saint Peter, February 22, 2003, the Rites of Ordination of a Bishop, of Priests and of Deacons may be used in the liturgy. From the Solemnity of Saints Peter and Paul, June 29, 2003, no other edition of the *The Rites of Ordination of a Bishop, of Priests, and of Deacons* may be used in the dioceses of the United States of America.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, D.C. on February 10, 2003, the Feast of Saint Scholastica.

Most Reverend Wilton D. Gregory
Bishop of Belleville
President
United States Conference of Catholic Bishops

Reverend Monsignor William P. Fay
General Secretary

APOSTOLIC CONSTITUTION
APPROVING NEW RITES
FOR THE ORDINATION OF DEACONS, PRIESTS, AND BISHOPS

PAUL, BISHOP
SERVANT OF THE SERVANTS OF GOD
FOR AN EVERLASTING MEMORIAL

The revision of the Roman Pontifical not only is prescribed in a general way by the Second Vatican Ecumenical Council¹ but also is governed by the specific directives of the Holy Synod ordering the revision of "both the ceremonies and texts" of the Ordination Rites.²

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

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

The Holy Synod teaches moreover: "Episcopal consecration bestows the fullness of the sacrament of Holy Orders, that fullness of power, namely, which in both the Church's liturgical practice and the language of the Fathers is called precisely the high priesthood, the summit of the sacred ministry. But episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and governing, offices that of their very nature can be exercised only in hierarchic communion with the head of the college and its

¹ Cf. The Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art. 25.

² Ibid., art. 76.

³ Cf. The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

⁴ The Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art. 21.

members. For from tradition, expressed especially in liturgical rites and in the usage of the Church of both East and West, it is clear that the laying on of hands and the words of consecration bestow the grace of the Holy Spirit and impress a sacred character in such a way that Bishops in an eminent and visible way carry on the role of Christ himself as Teacher, Shepherd, and High Priest and act in his person.”⁵

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

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

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

In addition, among the other documents of the supreme Magisterium pertaining to

⁵ The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 21.

⁶ Ibid., no. 28

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

⁸ The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 29.

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

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

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

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

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

This rite for the conferring of the sacred Orders of Diaconate, Priesthood, and Episcopate has been revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy "with the employment of experts and with the consultation of Bishops, from various parts of the world."¹⁰ By Our Apostolic authority We approve this rite so that it may be used in the future for the conferral of these Orders in place of the rite now found in the Roman Pontifical.

It is Our will that these Our decrees and prescriptions be firm and effective now and

⁹ AAS 40 (1948), 6.

¹⁰ Cf. The Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art. 25.

in the future, notwithstanding, to the extent necessary, the Apostolic Constitutions and Ordinances issued by Our Predecessors and other prescriptions, even those deserving particular mention and derogation.

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

Paul P.P. VI

GENERAL INTRODUCTION

I SACRED ORDINATION

1 Through sacred Ordination certain of the Christian faithful are appointed in the name of Christ and receive the gift of the Holy Spirit to shepherd the Church with the word and grace of God.¹

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

3 "Signed with the fullness of the sacrament of Holy Orders,"³ Bishops, "through the Holy Spirit who has been given them" at Ordination, "have been made true and authentic teachers of the faith, high priests, and shepherds."⁴ As such they preside over the Lord's flock in the person of Christ the Head.

4 "Even though priests do not possess the fullness of the high priesthood and in the exercise of their power are dependent on the Bishops, they are nevertheless linked to the Bishops in priestly dignity. By virtue of the sacrament of Holy Orders, in the image of Christ the eternal High Priest, they are consecrated to preach the Gospel, to shepherd the faithful, and to celebrate divine worship as true priests of the New Testament."⁵

5 Deacons "receive the laying on of hands not for the priesthood but for the ministry. Strengthened by sacramental grace, they serve the People of God in the *diakonia* of liturgy, word, and charity, in communion with the Bishop and his presbyterate."⁶

¹ Cf. The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11.

² Ibid., no. 28.

³ Ibid., no. 26.

⁴ The Second Vatican Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, no. 2.

⁵ The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

⁶ Ibid., no. 29.

6 Sacred Ordination is conferred by the Bishop's laying on of hands and the Prayer of Ordination by which the Bishop blesses God and calls upon the gift of the Holy Spirit for the fulfillment of ministry.⁷ For from tradition, expressed especially in the liturgical rites and the usage of the Church of both East and West, it is clear that the laying on of hands and the Prayer of Ordination bestow the gift of the Holy Spirit and impress a sacred character in such a way that Bishops, priests, and deacons are, in their respective ways, conformed to Christ.⁸

II THE STRUCTURE OF THE CELEBRATION

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

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

8 The preparatory rites within the celebration of an Ordination are of great importance, namely, the presentation of the Bishop-elect or the election of the candidates for the priesthood or diaconate, the homily, the promise of the elect, and the litany of supplication. Particularly important are the explanatory rites, which are different for the various Orders and which represent the offices that have been conferred through the laying on of hands and the invocation of the Holy Spirit.

9 Ordination is to be celebrated within the rites of Mass, in which the faithful, particularly on a Sunday, take an active part "at one altar at which the Bishop presides, surrounded by his presbyterate and ministers."⁹

In this way the preeminent manifestation of the Church and the conferral of Holy Orders are joined with the eucharistic Sacrifice, the fount and apex of the whole Christian life.¹⁰

10 The close connection between Ordination and the celebration of Mass is suitably

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

⁸ Cf. Paul VI, Apostolic Constitution, *Pontificalis Romani recognition*.

⁹ The Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art. 41.

¹⁰ Cf. The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11.

brought out not only by the celebration of the rite within Mass, the proper formulas in the Eucharistic Prayer and the final blessing, but also, with due regard for the rubrics, by the readings chosen and the use of the ritual Mass proper to the conferral of the various Orders.

III

ADAPTATIONS FOR DIFFERENT REGIONS AND CIRCUMSTANCES

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

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

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

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

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

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

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

CHAPTER I ORDINATION OF A BISHOP

INTRODUCTION

I

THE IMPORTANCE OF THE ORDINATION

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

Moreover, the Order of Bishops succeeds the College of the Apostles in teaching authority and pastoral rule; indeed in the Order of Bishops the apostolic body continues to perdure.²¹ Therefore, Bishops, "as successors of the Apostles receive from the Lord, who was given all power in heaven and on earth, the mission to teach all nations and to preach the Gospel to every creature, so that by faith, baptism, and obedience to the commandments (cf. Matthew 28:18) all people may attain salvation."²² The episcopal College, gathered under the one head, the Roman Pontiff, successor of Peter, expresses the unity, diversity, and universality of the flock of Christ.²³

13 However, the individual Bishops, who are placed in charge of the particular Churches, exercise their pastoral government over the portion of the People of God entrusted to their care;²⁴ they are the visible principle and foundation of unity in these particular Churches. These Churches are formed according to the image of the universal Church, and in them and from them the Catholic Church has her existence.²⁵

14 Among the principal offices of Bishops the preaching of the Gospel is preeminent, for Bishops are heralds of the faith, who lead new disciples to Christ, and are authentic teachers, who proclaim to the people entrusted to them the faith that is to be believed and that is to direct their conduct.²⁶ Just as through the ministry of the word they communicate

²¹ Cf. The Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 22.

²² Ibid., no. 24.

²³ Cf. *ibid.*, no. 22.

²⁴ Cf. *ibid.*, no. 23.

²⁵ Cf. *ibid.*, no. 23

²⁶ Cf. *Ibid.*, no. 25

God's power to those who believe unto salvation (cf. Romans 1:16), so too through the sacraments they sanctify the faithful: they regulate the conferral of baptism, they are the originating ministers of confirmation, they are the dispensers of sacred Orders and the moderators of penitential discipline. Signed with the fullness of the sacrament of Holy Orders, Bishops are "stewards of the grace of the supreme priesthood," especially in the Eucharist, which they offer or cause to be offered. Moreover, every lawful celebration of the Eucharist is regulated by the Bishop, because any community of the altar, under the sacred ministry of the Bishop, stands out as a symbol of the charity and unity of the Mystical Body.²⁷

II DUTIES AND MINISTRIES

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

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

16 In accord with the usage handed down from antiquity, the principal ordaining Bishop should join to himself at least two other Bishops in celebrating the Ordination. In fact, it is highly appropriate that all the Bishops present have a part in the raising of the Bishop-elect to the ministry of the high priesthood,²⁸ namely, by the laying on of hands, the recitation of the designated part of the Prayer of Ordination, and the greeting with the fraternal kiss.

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

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

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

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

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

²⁷ Cf. Ibid, no. 26.

²⁸ Cf. Ibid., no. 22

III THE CELEBRATION OF THE ORDINATION

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

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

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

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

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

The Ritual Mass "For the Conferral of Holy Orders" may be used except on Solemnities, the Sundays of Advent, Lent, and Easter, on days within the octave of Easter, and feasts of the Apostles. 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.

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

25 Through the laying on of hands by the Bishops and the Prayer of Ordination, the gift of the Holy Spirit for the office of Bishop is conferred on the Bishop-elect. The following words pertain to the nature of the reality effected and are consequently required for the validity of the act: "*Pour out now upon this chosen one that power which is from you, the Spirit of governance, whom you gave to your beloved Son, Jesus Christ, the Spirit whom he bestowed upon the holy Apostles who established the Church in each place as your sanctuary for the glory and unceasing praise of your name.*"

The principal ordaining Bishop sings or says the Prayer of Ordination in the name of all the Bishops present; but the words that belong to the nature of the rite are prayed by all the Bishops, who, with the principal ordaining Bishop, have laid hands on the Bishop-

elect. These words are to be prayed in such a way that the voice of the principal ordaining Bishop is heard clearly, while the other ordaining Bishops pray the words in a softer voice.

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

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

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

IV

REQUISITES FOR THE CELEBRATION

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

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

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

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

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

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

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

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

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

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

RITE OF ORDINATION OF A BISHOP

Introductory Rites and Liturgy of the Word

31 When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of Gospels, which is to be used during the Mass and the Ordination, and is followed by other deacons, if present. They are followed by the concelebrating priests, the Bishop-elect between the priests assisting him, then the ordaining Bishops, and, finally, the principal ordaining 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. Careful attention should be given to making clear the distinction between Bishops and priests, even by means of the places they are assigned.

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

32 The Introductory Rites and the Liturgy of the Word up to and including the Gospel reading continue in the usual way.

33 If, however, the Bishop is ordained in his cathedral church, after the greeting of the people, one of the deacons or concelebrating priests shows the Apostolic Letter to the college of consultors, in the presence of the chancellor of the Curia, who records the proceedings. Then the deacon or priest reads the letter at the ambo, as all sit and listen, and at the end respond with the acclamation, *Thanks be to God*, or with some other suitable acclamation.

In newly erected dioceses, the Apostolic Letter is presented to the clergy and people assembled in the cathedral, and the senior priest present records the proceedings.

34 After the Gospel reading, the deacon reverently places the Book of Gospels back on the altar, where it remains until it is held above the head of the newly ordained Bishop.

Ordination

35 The Ordination of a Bishop begins after the Gospel reading. While all stand, the hymn *Veni, Creator Spiritus* or, depending on local custom, another hymn similar to it may be sung.

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

Presentation of the Elect

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

38 One of the priests assisting him addresses the principal ordaining Bishop in these words:

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

If, however, the Bishop-elect is not to be ordained as a residential Bishop:

Most Reverend Father, the holy Catholic Church, our Mother, asks you to ordain this priest, N., to the office of Bishop.

The principal ordaining Bishop asks him:

Have you a mandate from the Apostolic See?

He replies:

We have.

Principal ordaining Bishop:

Let it be read.

Everyone sits while the document is read. After the reading, all present give their assent to the election of the Bishop by saying:

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

39 Then the principal ordaining Bishop, while all are seated, gives the homily. Taking his theme from the readings proclaimed in the Liturgy of the Word, he addresses the clergy and the people, as well as the Bishop-elect on the office of Bishop. He may do so in these or similar words, adapting the text if the one being ordained will not be a residential Bishop.

Beloved, consider carefully the nature of the rank in the Church to which our brother is about to be raised. Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent twelve Apostles into the world. They were filled with the power of the Holy Spirit, to preach the Gospel, and to sanctify and govern all the peoples gathered into one flock. Moreover, that this office might remain to the end of time, the Apostles chose helpers for themselves. Through the laying on of hands, by which the fullness of the sacrament of Holy Orders is conferred, they handed on to them the gift of the Holy Spirit which they received from Christ. In that way, the tradition handed down from the beginning through the unbroken succession of Bishops is preserved from generation to generation, and the work of the Savior continues and grows even to our times.

In the Bishop surrounded by his priests, our Lord Jesus Christ himself, having become High Priest for ever, is present among you. For, through the ministry of the Bishop, Christ himself never fails to proclaim the Gospel and to administer the sacraments of faith to those who believe. Through the Bishop's exercise of his duty as father, Christ himself adds new members to his body. Through the Bishop's wisdom and prudence, it is Christ himself who leads you in your earthly pilgrimage toward eternal happiness.

Gladly and gratefully, therefore, welcome our brother whom we, the Bishops, now admit into our college by the laying on of hands. Revere him as a minister of Christ and a steward of the mysteries of God. He has been entrusted with the task of bearing witness to the truth of the Gospel, and with the ministry of the Spirit and of justice. Remember the words Christ spoke to the Apostles: "Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

And now, dear brother, who has been chosen by the Lord, consider that you are chosen from among men and appointed on their behalf for those things that pertain to God. The title of Bishop is one of service, not of honor, and therefore a Bishop should strive to benefit others rather than lord it over them. Such is the precept of the Master: the greater should behave as the least and the ruler as the servant. Preach the word in season and out of season; reprove with all patience and sound teaching. As you pray and offer sacrifice for the people committed to your care, devote yourself wholeheartedly to seeking every kind of grace for them from the fullness of Christ's holiness.

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

With the charity of a father and brother, love all whom God places in your care, especially the priests and deacons, your co-workers in the ministry of Christ, but also the poor and the weak, immigrants and strangers. Exhort the faithful to work with you in your apostolic labor; do not refuse to listen willingly to them. Never relax your concern for those not yet gathered into the one fold of Christ; they too are entrusted to you in the Lord. Never forget that you are joined to the College of Bishops in the Catholic Church made one by the bond of charity, and therefore you should have a constant concern for all the Churches and gladly come to the support of Churches in need. And so, keep watch over the whole flock, in which the Holy Spirit appoints you to govern the Church of God: in the name of the Father whose image you represent in the Church; and in the name of his Son, Jesus Christ, whose office of Teacher, Priest, and Shepherd you will discharge; and in the name of the Holy Spirit who gives life to the Church of Christ and by his power strengthens us in our weakness.

Promise of the Elect

40 After the homily, the Bishop-elect alone rises and stands in front of the principal ordaining Bishop, who questions him in these words:

The ancient rule of the holy Fathers ordains that a Bishop-elect is to be questioned in the presence of the people on his resolve to uphold the faith and to discharge his duty.

And so, dear brother, do you resolve by the grace of the Holy Spirit to discharge until death the office entrusted to us by the Apostles, which we are about to pass on to you by the laying on of our hands?

The Bishop-elect answers:

I do.

Principal ordaining Bishop:

Do you resolve to preach the Gospel of Christ with constancy and fidelity?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to guard the deposit of faith, entire and incorrupt, as handed down by the Apostles and preserved in the Church everywhere and at all times?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to build up the body of Christ, his Church, and to remain in the unity of that body together with the Order of Bishops under the authority of the successor of Saint Peter the Apostle?

Bishop-elect:

I do.

Principal ordaining Bishop:

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

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to guide the holy people of God in the way of salvation as a devoted father and sustain them with the help of your fellow ministers, the priests and deacons?

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve, for the sake of the Lord's name, to be welcoming and merciful to the poor, to strangers, and to all who are in need?

Bishop-elect:

I do.

Principal ordaining Bishop:

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

Bishop-elect:

I do.

Principal ordaining Bishop:

Do you resolve to pray without ceasing to almighty God for the holy people and to carry out the office of high priest without reproach?

Bishop-elect:

I do, with the help of God.

Principal ordaining Bishop:

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

Litany of Supplication

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

Dearly beloved, **MUSIC**
let us pray that the kindness of almighty God,
in providing for the welfare of the Church,
will grant an abundance of his grace
for this chosen one.

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

Let us kneel. **MUSIC**

At the proper place in the litany, the names of other Saints (for example, the Patron Saint, the Titular of the church, the Founder of the church, the Patron Saints of the one to be ordained) may be added 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
Saint Michael
Holy angels of God
Saint John the Baptist
Saint Joseph
Saint Peter
Saint Paul
Saint Andrew
Saint James
Saint John
Saint Thomas
Saint James
Saint Philip
Saint Bartholomew
Saint Matthew
Saint Simon
Saint Jude
Saint Matthias
Saint Mary Magdalene
Saint Stephen

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
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pray for us
pray for us
pray for us
pray for us

Saint Ignatius of Antioch
Saint Lawrence
Saint Perpetua and Saint Felicity
Saint Agnes
Saint Gregory
Saint Augustine
Saint Athanasius
Saint Basil
Saint Martin
Saint Benedict
Saint Francis and Saint Dominic
Saint Francis Xavier
Saint John Vianney
Saint Catherine of Siena
Saint Teresa of Jesus
All holy men and women, Saints of God

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

Lord, deliver us, we pray
Lord, deliver us, we pray
Lord, deliver us, we pray
Lord, deliver us, we pray
Lord, deliver us, we pray
Lord, deliver us, we pray
Lord, deliver us, we pray

Be merciful to us sinners
Govern and protect your holy Church
Keep the pope and all the ordained
in faithful service to your Church
Bless this chosen man
Bless and sanctify this chosen man
Bless, sanctify, and consecrate
this chosen man
Bring all peoples together
in peace and true harmony
Comfort with your mercy the troubled
and the afflicted
Strengthen all of us and keep us
in your holy service
Jesus, Son of the living God

Lord, we ask you, hear our prayer
Lord, we ask you, hear our prayer

Lord, we ask you, hear our prayer
Lord, we ask you, hear our prayer
Lord, we ask you, hear our prayer

Lord, we ask you, hear our prayer

Lord, we ask you, hear our prayer
Lord, we ask you, hear our prayer
Lord, we ask you, hear our prayer
Lord, we ask you, hear our prayer

Christ, hear us

Christ, hear us

Christ, graciously hear us

Christ, graciously hear us

43 After the singing of the litany, the principal ordaining Bishop stands with hands outstretched and sings or says:

**Graciously hear our petitions, O Lord,
and pour out upon this your servant
the power of your blessing,
flowing from the horn of priestly grace.
Through Christ our Lord.**

MUSIC

All answer:
Amen.

Deacon (if the people are kneeling):
Let us stand.
All rise.

Laying on of Hands and Prayer of Ordination

44 The principal ordaining Bishop stands at his chair wearing the miter. The Bishop-elect rises, goes to him, and kneels before him.

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

Then after the laying on of hands, the Bishops remain alongside the principal ordaining Bishop until the end of the Prayer of Ordination in such a way that the faithful may have a clear view of the rite.

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

47 With the Bishop-elect kneeling before him, the principal ordaining Bishop puts aside the miter, and the ordaining Bishops, also without miter, remain by his side. With hands outstretched, he sings or says the Prayer of Ordination:

**God and Father of our Lord Jesus Christ,
Father of mercies and God of all consolation,
who dwell on high
and look upon the lowly,
who know all things before they come to be,
and who laid down observances
in your Church
through the word of your grace;**

MUSIC

**who from the beginning,
foreordained a nation of the just,
born of Abraham;
who established rulers and priests
and did not leave your sanctuary without ministers,
and who, from the foundation of the world,
were pleased to be glorified
in those you have chosen:**

All the ordaining Bishops join in the following part of the prayer, with hands joined, and in a low voice, so that the principal ordaining Bishop may be clearly heard:

**Pour out now upon this chosen one
that power which is from you,
the Spirit of governance
whom you gave to your beloved Son, Jesus Christ,
the Spirit whom he bestowed upon the holy Apostles
who established the Church in each place
as your sanctuary
for the glory and unceasing praise of your name.**

Then the principal ordaining Bishop continues alone:

**Grant, O Father, knower of all hearts,
that this your servant
whom you have chosen for the office of Bishop
may shepherd your holy flock.
Serving you night and day,
may he fulfill before you
without reproach
the ministry of the High Priesthood;
so that, always gaining your favor,
he may offer up the gifts of your holy Church.
Grant that, by the power of the Spirit of the High Priesthood, he may
have the power to forgive sins
according to your command, assign offices
according to your decree, and loose every bond
according to the power given by you to the Apostles.**

**May he please you by his meekness and purity of heart,
presenting a fragrant offering to you
through your Son Jesus Christ,
through whom glory and power and honor are yours
with the Holy Spirit
in the holy Church,
now and for ever and ever.**

All answer:
Amen.

48. After the Prayer of Ordination, the deacons remove the Book of Gospels which they have been holding above the head of the newly ordained Bishop. One of them holds the

book until it is given to the newly ordained Bishop. All sit. The principal ordaining Bishop and the other ordaining Bishops put on their miters.

Anointing of the Head and the Handing on of the Book of Gospels and the Insignia

49 The principal ordaining Bishop puts on a linen gremial, and, taking the holy chrism from one of the deacons, anoints the head of the newly ordained Bishop, who kneels before him. He says:

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

Then the principal ordaining Bishop washes his hands.

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

**Receive the Gospel and preach the word of God
with all patience and sound teaching.**

Afterward, the deacon takes the Book of Gospels and returns it to its place.

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

**Receive this ring, the seal of fidelity:
adorned with undefiled faith,
preserve unblemished the bride of God, the holy Church.**

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

**Receive the pallium brought from the tomb of Saint Peter,
which we now hand on to you
in the name of the Roman Pontiff, Pope N.
Let it be a sign of your authority as metropolitan
to wear within the bounds of your ecclesiastical province;
let this pallium be for you a symbol of unity,
a sign of communion with the Apostolic See,
a bond of charity, and a spur to courage.**

53 Then the principal ordaining Bishop places the miter on the head of the newly ordained Bishop, saying:

**Receive the miter,
and may the splendor of holiness shine forth in you,
so that when the chief shepherd appears
you may deserve to receive from him
an unfading crown of glory.**

54. Lastly, he gives the pastoral staff to the newly ordained Bishop, and says:

**Receive the crosier, the sign of your pastoral office:
and keep watch over the whole flock
in which the Holy Spirit has placed you as Bishop
to govern the Church of God.**

55 All stand. If the Ordination takes place in the newly ordained Bishop's own Church, the principal ordaining Bishop invites him to occupy the cathedra; in that case the principal ordaining Bishop sits at the right of the newly ordained Bishop.

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

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

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

**Go into the world, alleluia.
And teach all nations, alleluia.**

MUSIC

Or in Lent:

**Go into the world.
And teach all nations.**

MUSIC

Another appropriate liturgical song with a similar theme to the antiphon may be sung, especially when Psalm 95(96) has been used as the Responsorial Psalm.

<p>INSERT GELINEAU MUSIC</p>

Glory to the Father is not sung. The psalm is interrupted and the antiphon repeated after the Bishops have given the fraternal kiss to the newly ordained Bishop.

58 The Mass continues in the usual manner. The Profession of Faith is said when required by the rubrics; the Prayer of the Faithful (Universal Prayer) is omitted.

Liturgy of the Eucharist

59 In the Eucharistic Prayer mention is made of the newly ordained Bishop according to the following formulas.

a) In Eucharistic Prayer I, the following proper form of the *Hanc igitur* is said:
**This, then, is the oblation of our service, and that of your whole family,
which we offer also for your servant N.,
[for me, your unworthy servant,]
whom you have kindly advanced to the Order of the Episcopate.
We implore you to accept it, Lord,
and in your mercy to preserve in him [me] the gifts you have given,
that what he has [I have] received from your divine goodness
he [I] may fulfill by the aid of your divine grace.
[Through Christ our Lord. Amen.]**

b) In the intercessions of Eucharistic Prayer II, after the words . . . *brought together in unity by the Holy Spirit*, the following is said:
**Remember, Lord, your Church spread throughout the world,
and perfect her in love
together with N., our Pope, and N., our Bishop,
[with N., your servant,]
whom you have willed today
to provide as pastor of the Church of N.,
[whom you have willed today to provide as a pastor of the Church,]
and with 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,
[and N., your servant,
ordained today as pastor of the Church of N.;
[ordained today as a pastor of the Church;]
with the Order of Bishops 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, and N., our Bishop,
[and N., your servant,]
whom you have graciously chosen today to serve your people,
and the entire Order of Bishops, 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 . . .**

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

Concluding Rite

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

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

63 Afterward, the Bishop who presided at the Liturgy of the Eucharist gives the blessing. One of the following more solemn blessings 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, if the newly ordained Bishop is to give the blessing, with hands extended, he first sings or says the three invocations:

**O God,
who care for your people with mercy
and rule them with love,
give the Spirit of wisdom
to those you have charged with
the duty of governing,
that from the growth of a holy flock,
eternal joy may come to the shepherds.**

All answer:

Amen.

The newly ordained Bishop:

**In your majestic power you allot us
the number of our days and the measure of our years.
Look graciously upon our humble service,
and confer on our time the full abundance of your peace.**

All answer:

Amen.

The newly ordained Bishop:

**Through your grace,
bring to completion the gifts
you have conferred upon me
and, having raised me
to the rank of Bishop,
make me pleasing to you
in the fulfillment of my duties.
Guide the hearts of people and bishop
in such measure
that the shepherd may never be without
the obedience of the flock,
nor the flock without the care of the shepherd.**

All answer:

Amen.

Then the newly ordained Bishop gives the blessing:

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

All answer:

Amen.

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

May the Lord bless and keep you.

**As he chose to set you as a Bishop over his people,
so may he give you happiness in this present life
and a share in the joy that lasts for ever.**

All answer:

Amen.

The principal ordaining Bishop:

**The Lord has chosen to unite clergy and people
through the help of his grace.**

**By his providence and your stewardship
may they be governed happily for many years.**

All answer:

Amen.

The principal ordaining Bishop:

**Keeping the divine commandments,
and avoiding all enmity,
rejoicing in all that is good,
and submitting in faith to your ministry,
may they enjoy peace and tranquility in this world
and be found worthy to share with you
the fellowship of the citizens of heaven.**

All answer:

Amen.

The principal ordaining Bishop:

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

All answer:

Amen.

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