

CEREMONIES OF ORDINATION



TO THE
PRIESTHOOD
AND DIACONATE

PRAYER FOR VOCATIONS

**Why stand ye here all the day idle?
Go ye also into My Vineyard.**

V. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

LET US PRAY. O God, who dost not desire the death of the sinner, but rather that he be converted and live, grant, we beseech Thee, through the intercession of the Blessed Mary, ever Virgin, and of all the saints, an increase of laborers for Thy Holy Church, who, cooperating with Christ, may give themselves and generously spend themselves for the salvation of souls, through the same Christ our Lord. Amen.

Ad Maiorem ☩ Dei Gloriam

Dedicated to:

Our Lord Jesus Christ, Eternal High Priest

The Blessed Virgin Mary, Queen of the Clergy

Saint Joseph, Patron of the Universal Church

To the Reader:

Ordinations have a profound significance for Catholics. The young clerical student sees in them the fulfillment of his youthful visions, the goal of his aspirations and labors during the many years of his college and seminary life. For the happy parents, relatives, and friends of the ordinands the days of ordination are awaited with anxious hopefulness, as days of honor and happiness, of abundant reward for all the sacrifices made on behalf of the candidates. But Catholics in general also feel the greatness of these days and rejoice with the happy ones who are led to the altar for ordination. Witness the large numbers of people, who hasten to be present at the ordination of a priest or at his first Mass! After all, the priest is not ordained for his family or friends alone; he belongs to the people. "Taken from among men, he is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb V, 1). The honor bestowed upon the priest is honor bestowed upon the whole Catholic people out of whose midst he is taken.

It is for the purpose of keeping alive and increasing this interest in the priesthood that this little book has been prepared. It is intended, in the first place, for the clerical students preparing for the reception of Holy Orders. They must understand and possess the spirit of the priesthood; and nowhere else will they find it portrayed so clearly and impressively as in the Rite of Ordination. The Spirit of God breathes in it, and the guidance of the Holy Ghost is clearly visible in the beauty, vigor, and unction of the instructions, prayers and ceremonies which give to it its form and substance. Every candidate for the priesthood ought to have the Rite of Ordination placed in his hands, ought to study it and meditate upon it, not only before ordination but also after: "I admonish thee that thou stir up the grace which is in thee by the imposition of my hands" (II Timothy, 1.16).

In the second place, the book is intended for our Catholic people, particularly the parents, relatives and friends of the cleric. They want to know to the full what it means for a beloved boy to rise from Order to Order until he ascends the altar, a priest of God. The priesthood is the heart of the Church; but the priest comes from the people. A deeper understanding therefore of the dignity and mission of the priest cannot but increase the general reverence and love for him and add to the happiness of those whom God calls to offer one of their own to His service. How many parents would not do much more to foster priestly vocations among their sons if they had a better knowledge of the exalted dignity and profound significance of the priesthood! It is just such an understanding attitude towards priestly vocations that must be developed among our Catholic people in the interest of the salvation of souls; for, today, as in the days of Christ, "the harvest is great, but the laborers are few" (Luke, X, 2).

May this purpose be accomplished for the honor and glory of our Divine High Priest, Jesus Christ.

How great a dignity God has conferred upon you, how great is the prerogative of your order; God has set you above kings and emperors, He has set your order above all orders; indeed, I may speak of it more highly still, He has set you above angels and archangels, above thrones and dominations. For as He took not hold of angels but of the seed of Abraham in order to make redemption, so it is not to angels but to men, and among men to priests alone, He has committed the consecration of the Body and the Blood. (*St. Bernard*)

You, O priests, are the noblest part of the Mystical Body of the Son of God. You are the eyes, the mouth, the tongue, and the heart of the Church of Jesus: or even better to say, you are the eyes, the mouth, the tongue, and the heart of Jesus himself. You are the eyes: for it is by you that the Good Shepherd continually watches over his flock. You are the mouth and the tongue: for it is by you that he speaks to men, that he continues to proclaim to them the same word and the same Gospel which He preached when on earth. You are the heart: for it is by you that he gives the true life of grace on earth and the life of glory in heaven to all the members of His Body. (*St. John Eudes*)

To be a priest! A great thing indeed! The priest will never understand fully what he is except in heaven. If he understood on earth, he would die, not of fear, but of love. The priest is like a mother, like a nursing mother to an infant a few months old: she gives it its nourishment, it has only to open its mouth. The mother says to her infant: "Come, my little one, feed." The priest says: "Take and eat, this is the Body of Jesus Christ. May it keep you and bring you to life everlasting." Wonderful words! (*St. John Vianney*)

*The Bishop having vested, goes to the steps of the altar and begins the Mass.
The Choir meanwhile sings the Introit and Kyrie.*

In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat iuventutem meam.

V. Iudica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

V. Emitte lucem tuam, et veritatem tuam; ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei: ad Deum qui laetificat iuventutem meam.

V. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

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

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. I will go unto the altar of God.

R. To God who giveth joy to my youth.

V. Judge me, O God, and distinguish my cause from the nation that is not holy; from the unjust and deceitful man deliver me.

R. Since Thou, O God, art my strength, why hast Thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me?

V. Send forth Thy light and Thy truth; they have conducted me and brought me to Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God: to God who giveth joy to my youth.

V. I will praise Thee on the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still praise Him, the salvation of my countenance, and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, forever and ever. Amen.

V. I will go unto the altar of God.

R. To God who giveth joy to my youth.

V. Our help is in the name of the Lord.

R. Who made heaven and earth

R. Sicut erat in principio, et nunc, et semper et in saecula saeculorum. Amen.

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat iuventutem meam.

V. Adiutorium nostrum ☩ in nomine Domini.

R. Qui fecit caelum et terram.

Joining his hands and bowing down, the Bishop says the Confiteor:

V. I confess...

R. May almighty God be merciful to thee, and forgiving thy sins, bring thee to life everlasting.

V. Amen.

R. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to the Lord our God for me.

V. Confiteor...

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

V. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

The Bishop, with his hands joined, says:

V. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam

R. Amen

V. May almighty God be merciful unto you, and forgiving you your sins, bring you to life everlasting.

R. Amen.

Here the maniple is put on the left arm of the Bishop. Then, signing himself with the sign of the cross, he says:

V. Indulgentiam, ✠ absolutionem et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen

V. May the almighty and merciful Lord grant us pardon, absolution and remission of our sins.

R. Amen

Bowing down, he says:

V. Deus tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Thou, O God, being turned, wilt quicken us.

R. And Thy people will rejoice in Thee.

V. Ostende nobis Domine misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Oremus.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

Ascending to the altar, he says secretly:

Aufer a nobis, quaesumus Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamus mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Bowing down and kissing the altar, he says:

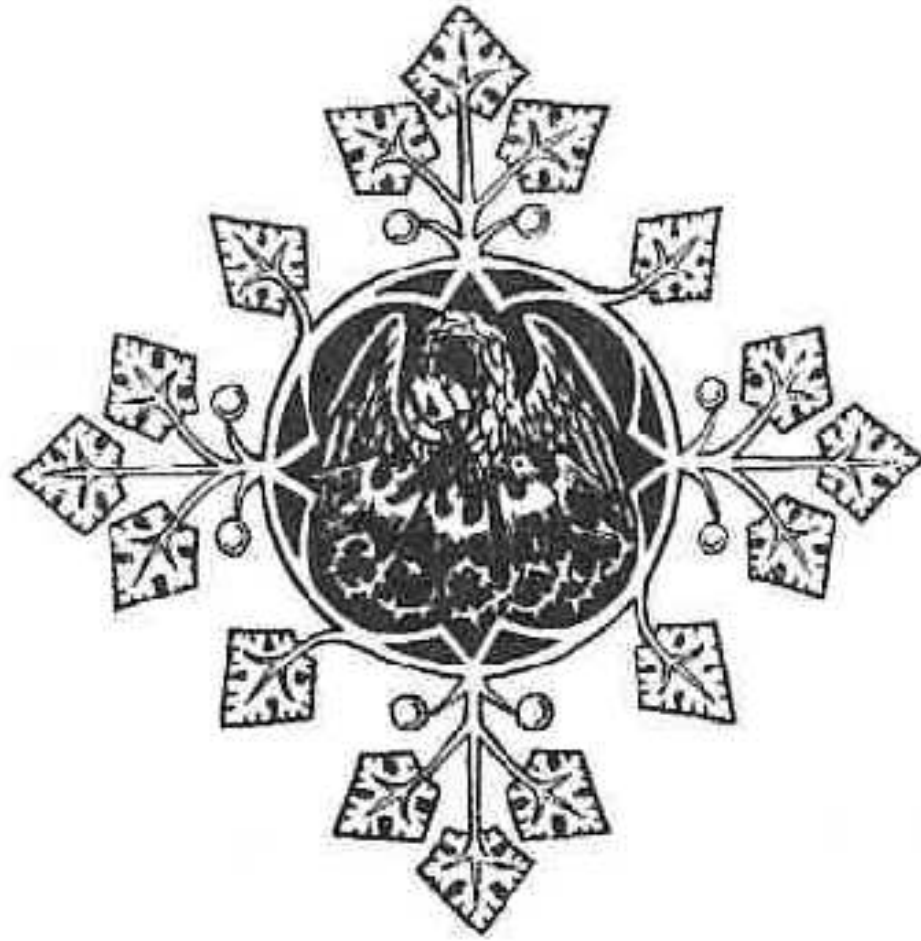
We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive us all our sins. Amen.

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiae hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

He kisses the Book of the Gospels and incenses the altar. He then goes to the throne (or the faldstool) and begins the Introit.

Propers of the Mass of the day may be printed on an insert.

After the Epistle, the Bishop goes to the altar to give the Sermon. Ordinations take place after the Sermon.



The Reading of the Mandate

The Bishop, with his mitre on, is seated on the Faldstool before the middle of the altar. The Archdeacon bids all the ordinands to listen:

Let all who are to be ordained listen. **Audiant omnes qui ordinandi sunt.**

The ordinands rise, holding a burning candle in their hand. The Archdeacon now reads the mandate.

Reverendissimus in Christo Pater et Dominus, Dominus N., Dei et Apostolicae Sedis gratia Episcopus Auxiliaris Fraternitatis Sacerdotalis Sancti Pii Decimi, sub excommunicationis poena praecipit, et mandat omnibus et singulis pro suscipiendis Ordinibus hic praesentibus, ne quis forsan eorum irregularis, aut alias a iure, vel ab homine excommunicatus, interdictus, suspensus, spurius, infamis, aut alias a iure prohibitus, sive ex aliena dioecesi oriundus, sine licentia sui Episcopi, aut non descriptus, examinatus, approbatus, et nominatus, ullo pacto audeat ad suscipiendos Ordines accedere; et quod nullus ex ordinatis discedat, nisi Missa finita, et benedictione Pontificis accepta.

The Most Reverend Father and Lord in Christ, His Lordship N., by the grace of God and the favor of the Holy See, Auxiliary Bishop of the Priestly Society of Saint Pius X, under penalty of excommunication commands and orders all and each present for the reception of Orders that no one shall, on any account, presume to come forward and receive Orders, who perchance is irregular or else excommunicated by law or by his superior, interdicted, suspended, illegitimate, of ill-fame, or otherwise forbidden by law, or belongs to another diocese without having permission of his Bishop, or has not been registered, examined, approved, or called by name. Finally, no one of the ordained is to leave before the Mass is finished and the Bishop's blessing has been received.

Ordination of the Deacons

The Diaconate is the lowest order of the ecclesiastical hierarchy, as well as the lowest sacramental order. It is a true sacrament and imprints an indelible mark upon the soul of the recipient. The Deacon partakes of the priesthood in so far as he is the assistant of the priest and bishop. The election and ordination of the first deacons is related in the Acts of the Apostles (Acts 6:1-6). In the Old Testament the Order of Deacons was typified by the Levites.

Deacons have always held an important place in the Church. Their duties in ancient times were manifold: to assist the priest at the Holy Sacrifice, to distribute Holy Communion, to read the Gospel, to preach and to instruct the people. They also exercised a certain supervision over the faithful, and together with priests assisted the bishop in the ecclesiastical courts; had charge of the poor and sick, and administered the revenues of the Church. At the present time the functions of the Deacon are mainly to assist the priest at solemn liturgical functions. It is only in rare cases that Deacons baptize, preach, or distribute Holy Communion.

Candidates for the Diaconate present themselves for ordination dressed in alb, cincture, amice, maniple; on their left arm they carry stole and dalmatic, and in their right hand a burning candle.

THE RITE

The Call. *The Bishop, with his mitre on, sits on the Faldstool before the middle of the altar. The Archdeacon calls the candidates by name:*

Let those come forward who are **Accedant qui ordinandi sunt** to be ordained Deacons: N.N. **ad Diaconatum: N.N.**

Each one answers adsum, goes before the altar and kneels, holding the burning candle in his right hand.

The Postulation. *The Archdeacon continues:*

Most Reverend Father, our holy Mother, the Catholic Church, requests that you ordain the Subdeacons here present to the Order of the Diaconate.

Reverendissime Pater, postulat sancta mater Ecclesia catholica, ut hos praesentes Subdiaconos ad onus Diaconii ordinetis.

The Scrutiny. *The Bishop asks:*

Scis illos dignos esse?

Dost thou know them to be worthy?

The Archdeacon answers:

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad huius onus officii.

As far as human frailty allows, I know and I testify that they are worthy of the charge of this office.

The Bishop says:

Deo gratias.

Thanks be to God.

Consultation of the People. *The Bishop, with his mitre on, now makes to the clergy and people the following announcement:*

Auxiliante Domino Deo, et Salvatore nostro Iesu Christo, eligimus hos praesentes Subdiaconos in ordinem Diaconii. Si quis habet aliquid contra illos, pro Deo, et propter Deum cum fiducia exeat, et dicat; verumtamen memor sit conditionis suae.

By the help of the Lord God and our Saviour Jesus Christ, we choose the Subdeacons here present for the Order of Diaconate. If any one has anything against them, let him confidently come forward and speak in the presence of God and for the sake of God. However, let him be mindful of his condition.

The Instruction. *Having waited a little while, the Bishop addresses to the ordinands the following instruction:*

Provehendi, filii dilectissimi, ad Leviticum ordinem, cogitate magnopere, ad quantum gradum Ecclesiae ascenditis. Diaconum enim oportet ministrare ad altare, baptizare, et praedicare.

Sane in veteri lege, ex duodecim una Tribus Levi electa est, quae speciali devotione tabernaculo Dei, eiusque sacri-

Dearly beloved sons, about to be promoted to the Order of Levites, consider well to what an exalted rank in the Church you ascend. The office of the deacon is to assist at the altar, to baptize, and to preach.

Under the Old Law, indeed, the one tribe of Levi was chosen out of the Twelve Tribes, that it should attend with special de-

votion to the tabernacle of God and to its sacrifices according to a perpetual rite. So great was the dignity bestowed upon it that no one, except of this tribe, could rise to hold an office in the performance of that divine worship. Thus by some great hereditary privilege it deserved both to be and to be called the tribe of the Lord.

Today, dearly beloved sons, you receive their name and their office. You are chosen for the service of the Tabernacle of the Testimony, that is, the Church of God, in the Levitical office. The Church, always ready for battle, wages an unceasing warfare against her enemies, as the Apostle says: "Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." It is your duty to uphold and defend this Church of God, even as the tabernacle, with the armor of holiness, by the preaching of the word of God, and by the example of a perfect life.

Levi signifies added or lifted up. You, dearly beloved sons, who receive your name from an office of paternal inheri-

ficiis, ritu perpetuo deserviret. Tantaque dignitas ipsi concessa est, quod nullus, nisi ex eius stirpe, ad divinum ilium cultum, atque officium ministraturus assurgeret: adeo, ut grandi quodam privilegio haereditatis, et Tribus Domini esse mereretur et dici.

Quorum hodie, filii dilectissimi, et nomen, et officium tenetis, quia in ministerium tabernaculi testimonii, id est, Ecclesiae Dei, eligimini in Levitico officio, quae semper in procinctu posita, incessabili pugna contra inimicos dimicat, unde ait Apostolus: non est nobis colluctatio adversus carnem, et sanguinem, sed adversus principes, et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in caelestibus. Quam Ecclesiam Dei, veluti tabernaculum, portare, et munire debetis ornatu sancto, praedicatu divino, exemplo perfecto.

Levi quippe interpretatur additus, sive assumptus. Et vos, filii dilectissimi, qui ab haereditate paterna nomen accipi-

tis, estote assumpti a carnalibus desideriiis, a terrenis concupiscentiis, quae militant adversus animam; estote nitidi, mundi, puri, casti, sicut decet ministros Christi, et dispensatores mysteriorum Dei; ut digne addamini ad numerum ecclesiastici gradus; ut haereditas, et Tribus amabilis Domini esse mereamini. Et quia comministri, et co-operatores estis corporis et sanguinis Domini, estote ab omni illecebra carnis alieni, sicut ait Scriptura: Mundamini, qui fertis vasa Domini. Cogitate beatum Stephanum, merito prae-cipuae castitatis, ab Apostolis ad officium istud electum. Curate, ut quibus Evangelium ore annuntiatis, vivis operibus exponatis, ut de vobis dicatur: Beati pedes evangelizantium pacem, evangelizantium bona. Habete pedes vestros calceatos Sanctorum exemplis, in praeparatione Evangelii pacis. Quod vobis Dominus concedat per gratiam suam.

R. Amen


tance, be lifted up above the desires of the flesh and earthly passions which war against the soul. Be clean and undefiled, pure and chaste, as it behooves ministers of Christ and dispensers of the mysteries of God, that you may worthily be added to the number of those who have ecclesiastical rank and deserve to be the inheritance and the beloved tribe of the Lord. And since you are co-ministers and cooperate in the Sacrifice of the Body and Blood of the Lord, keep yourselves proof against every allurements of the flesh, as the Scripture says: "Be ye clean, you that carry the vessels of the Lord." Remember that Blessed Stephen was elected by the Apostles for this office, because of his eminent chastity. Take care to interpret the Gospel by living works to those to whom you are preaching so that it may be said of you: "Blessed are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things." Have your feet shod with the examples of the saints in the propagation of the gospel of peace. May the Lord grant you this by His grace.

R. Amen.

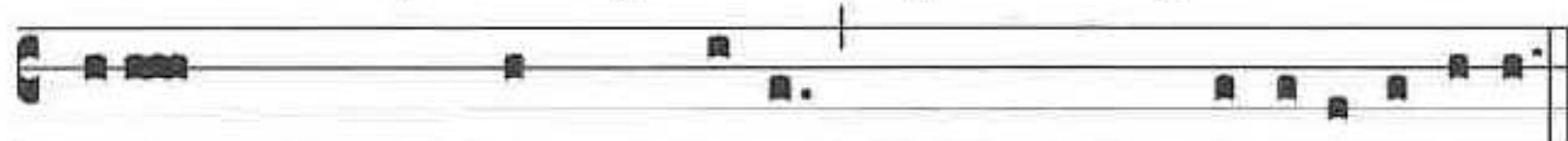
The ordinands prostrate themselves on the floor of the sanctuary, as a sign of their unworthiness and need of Divine assistance. The Bishop, with his mitre on, kneels at the faldstool; all others who assist kneel in their places. The cantors begin the Litany of the Saints; the choir answers. The whole Church Triumphant is called upon to intercede with God that He may give worthy ministers to the Church Militant.

Litany of the Saints

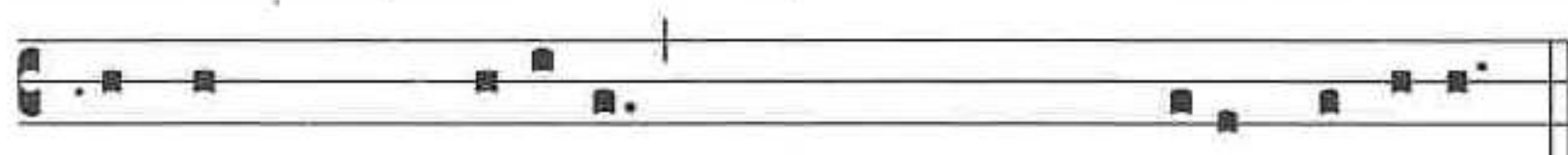
The Litany of the Saints in English is on page 60

K  Y-ri- e, e-le- i-son. *ij.* Christe, e- le- i-son. *ij.* Ky-ri- e,

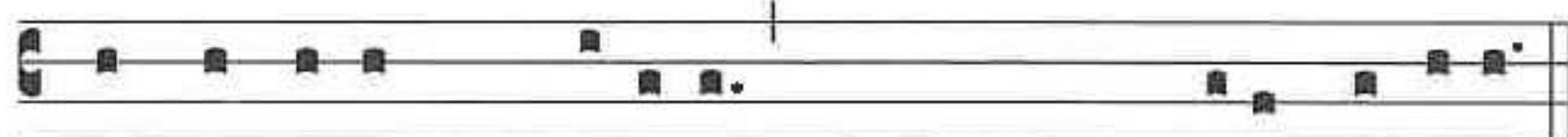
 e- le- i- son. *ij.* Christe, audi nos *ij.* Christe, exaudi nos



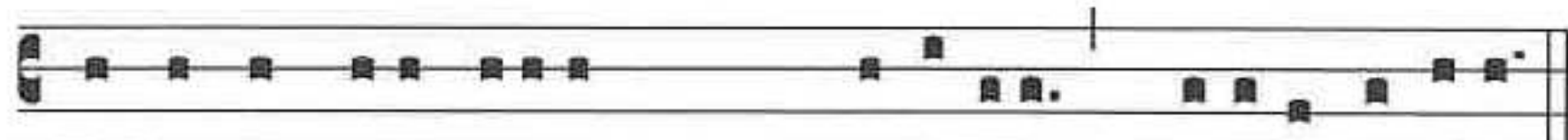
Pater de caelis,	De-us,	mi-sere-re nobis
Fili Redemptor mundi	De-us,	mi-sere-re nobis
Spiritus Sancte,	De-us,	mi-sere-re nobis
Sancta Trinitas, unus	De-us,	mi-sere-re nobis



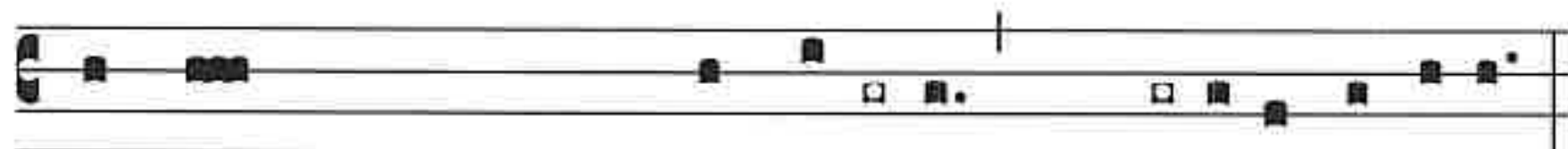
Sancta Mari- a, ora pro nobis



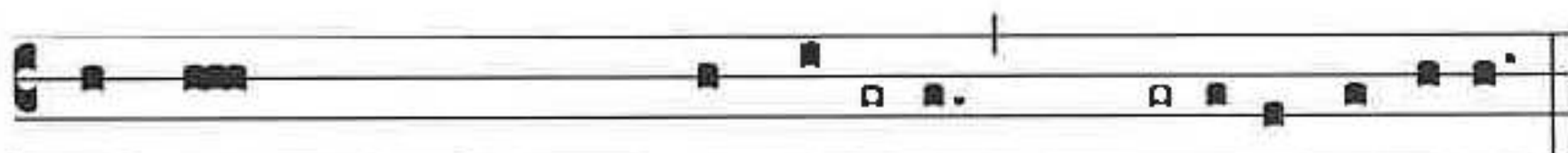
Sancta De- i	Genitrix,	ora pro nobis
Sancta Virgo	virginum,	ora pro nobis
Sancte	Michael,	ora pro nobis
Sancte	Gabriel,	ora pro nobis
Sancte	Raphael,	ora pro nobis



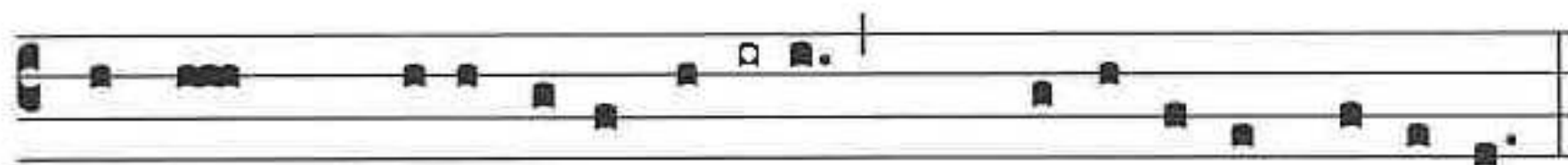
Omnes sancti Angeli et	Archangeli,	orate pro nobis
Omnes sancti beatorum Spirituum ordines,		orate pro nobis



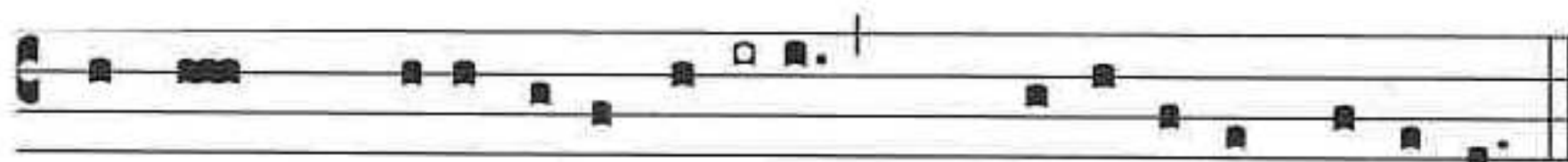
Sancte Joannes	Bap- tis- ta,	<i>ora pro nobis</i>
Sancte	Ioseph,	<i>ora pro nobis</i>
Omnes sancti Patriárchæ et Prophé-tæ,		<i>oráte pro nobis</i>
Sancte	Pe- tre,	<i>ora pro nobis</i>
Sancte	Pau- le,	<i>ora pro nobis</i>
Sancte	And- ré- a,	<i>ora pro nobis</i>
Sancte	Ia- có- be,	<i>ora pro nobis</i>
Sancte	Io- ánnes,	<i>ora pro nobis</i>
Sancte	Thoma,	<i>ora pro nobis</i>
Sancte	Ia- có- be,	<i>ora pro nobis</i>
Sancte	Phi- líp- pe,	<i>ora pro nobis</i>
Sancte	Bartholo-mæ- e,	<i>ora pro nobis</i>
Sancte	Matthæ- e,	<i>ora pro nobis</i>
Sancte	Simon,	<i>ora pro nobis</i>
Sancte	Thaddæ- e,	<i>ora pro nobis</i>
Sancte	Matthí- a,	<i>ora pro nobis</i>
Sancte	Bárnaba,	<i>ora pro nobis</i>
Sancte	Lu- ca,	<i>ora pro nobis</i>
Sancte	Mar- ce,	<i>ora pro nobis</i>
Omnes sancti Apóstoli et Evangelís-tæ,		<i>oráte pro nobis</i>
Omnes sancti Discipuli	Domini,	<i>oráte pro nobis</i>
Omnes sancti	Innocéntes,	<i>oráte pro nobis</i>
Sancte	Stéphane,	<i>ora pro nobis</i>
Sancte	Laurén- ti,	<i>ora pro nobis</i>
Sancte	Vincén- ti,	<i>ora pro nobis</i>
Sancti Fabiáne et	Sebasti- á- ne,	<i>oráte pro nobis</i>
Sancti Ioánnes et	Pau- le,	<i>oráte pro nobis</i>
Sancti Cosma et	Dami- á- ne,	<i>oráte pro nobis</i>
Sancti Gervási et	Pro- tá- si,	<i>oráte pro nobis</i>
Omnes sancti	Mártyres,	<i>oráte pro nobis</i>
Sancte	Silvé- ster,	<i>ora pro nobis</i>
Sancte	Gregó- ri,	<i>ora pro nobis</i>
Sancte	Ambró- si,	<i>ora pro nobis</i>
Sancte	Augustí- ne,	<i>ora pro nobis</i>
Sancte	Hierónyme,	<i>ora pro nobis</i>



Sancte	Martí- ne,	<i>ora pro nobis</i>
Sancte	Nicolá- c,	<i>ora pro nobis</i>
Omnes sancti Pontífices et Confessóres,		<i>oráte pro nobis</i>
Omnes sancti	Doctór- es,	<i>oráte pro nobis</i>
Sancte	Antó- ni,	<i>ora pro nobis</i>
Sancte	Benedí- cte,	<i>ora pro nobis</i>
Sancte	Bernár- de,	<i>ora pro nobis</i>
Sancte	Domí- nice,	<i>ora pro nobis</i>
Sancte	Francí- sce,	<i>ora pro nobis</i>
Omnes sancti Sacerdótes et Leví- tæ,		<i>oráte pro nobis</i>
Omnes sancti Mónachi et Eremí- tæ,		<i>oráte pro nobis</i>
Sancta María	Magdalé- na,	<i>ora pro nobis</i>
Sancta	Agatha,	<i>ora pro nobis</i>
Sancta	Lú- cia,	<i>ora pro nobis</i>
Sancta	A- gnes,	<i>ora pro nobis</i>
Sancta	Cæ- cí- lia,	<i>ora pro nobis</i>
Sancta	Catharí- na,	<i>ora pro nobis</i>
Sancta	Anastá- sia,	<i>ora pro nobis</i>
Omnes sanctæ Vírgines et	Víduæ,	<i>oráte pro nobis</i>
Omnes Sancti et Sanctæ	De- i,	<i>intercedite pro nobis.</i>



	Propí- ti- us es- to,	parce nobis, Dómine.
	Propí- ti- us es- to,	exáudi nos, Dómine.
Ab	<i>omni</i> ma- lo,	líbera nos, Dómine.
Ab o-	<i>mni</i> pec- cá- to,	líbera nos, Dómine.
Ab	<i>i- ra</i> tu- a,	líbera nos, Dómine.
A subitánea et improvís morte,		líbera nos, Dómine.
Ab insídi-	<i>is di- á-boli,</i>	líbera nos, Dómine.
Ab ira, et ódio, et omni mala		
	<i>volun- tá- te,</i>	líbera nos, Dómine.
A spíritu forni	<i>ca- ti- ó- nis,</i>	líbera nos, Dómine.
A fúlgure et	<i>tempestá- te,</i>	líbera nos, Dómine.



A flagéllō *terræmó*-tus,
 A peste, fa- *me et bel-* lo,
 A mor- *te per-pé-* tua,
 Per mystérium sanctæ

líbera nos, Dómine.
 líbera nos, Dómine.
 líbera nos, Dómine.

Incarnatiónis tu- æ,
 Per ad- *véntum tu-* um,
 Per nativi- *tátem tu-* am,
 Per baptísmum et sanctum

líbera nos, Dómine.
 líbera nos, Dómine.
 líbera nos, Dómine.

ieiúnium tu- um,
 Per Crucem et Passiόνem tuam,
 Per Mortem et Sepultúram tu-am,
 Per sanctam Resurrectiόνem tuam,
 Per admirábilem

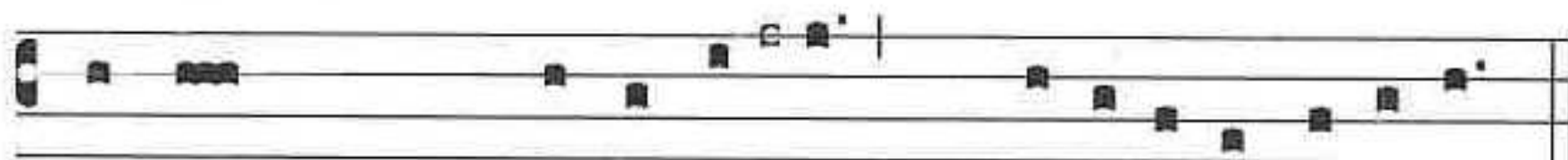
líbera nos, Dómine.
 líbera nos, Dómine.
 líbera nos, Dómine.
 líbera nos, Dómine.

*Ascensióne*m tu- am,
 Per advéntum Spíritus

líbera nos, Dómine.

Sancti Pará-cliti,
 In di- *e iu- dí- cii,*

líbera nos, Dómine.
 líbera nos, Dómine.



Pecca- tó- res,
 Ut no- *bis parcas,*
 Ut nobis *indúlgeas,*
 Ut ad veram pæniténtiam nos

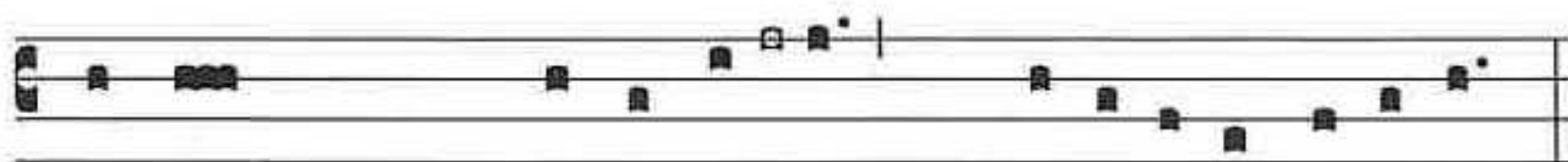
te rogámus, audi nos.
 te rogámus, audi nos.
 te rogámus, audi nos.

perducere digné- ris,
 Ut Ecclesiám tuam sanctam
 régere et conserváre digné- ris,
 Ut Domnum Apostólicum
 et omnes ecclesiásticos
 órdenes ' in sancta religióne

te rogámus, audi nos.
 te rogámus, audi nos.

conserváre digné- ris,
 Ut inimícos sanctæ Ecclesiæ '
 humiliáre digné- ris,

te rogámus, audi nos.
 te rogámus, audi nos.



Ut régibus et princípibus

Christiánis ' pacem et veram

concórdiam donáre *digné-* ris,

te rogámus, audi nos.

Ut cuncto pópulo christiáno '

pacem et unitátem largíri *digné-* ris,

te rogámus, audi nos.

Ut omnes errántes ad unitátem

Ecclésiæ revocáre, ' et infidéles

univérsos ad Evangélii lumen

perducere *digné-* ris,

te rogámus, audi nos.

Ut nosmetípsos in tuo

sancto servítio ' confortáre

et conserváre *digné-* ris,

te rogámus, audi nos.

Ut mentes nostras ' ad

cæléstia desidéria érigas,

te rogámus, audi nos.

Ut ómnibus benefactoribus nostris '

sempitérna bona *re-trí*buas,

te rogámus, audi nos.

Ut ánimas nostras, ' fratrum,

propinquórum et benefactorum

nostrórum ' ab æténa

damnatióne *e- rí-*pias,

te rogámus, audi nos.

Ut fructus terræ ' dare et

conserváre *digné-* ris,

te rogámus, audi nos.

Ut ómnibus fidélibus defúctis '

réquiem æténam donáre *digné-* ris,

te rogámus, audi nos.

Here the Bishop rises wearing his mitre, and holding the crozier in his left hand, the ordinands still remaining prostrated, he turns to them and blesses them, singing:

Ut hos electos bene✠dicere

digné- ris,

te rogámus, audi nos.

Ut hos electos bene✠dicere,

et sancti✠ficare *digné-* ris,

te rogámus, audi nos.

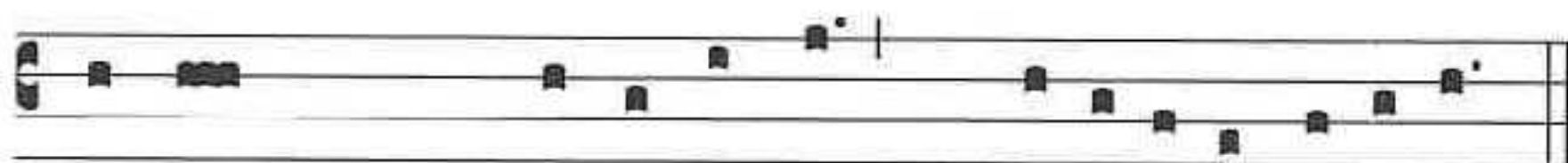
Ut hos electos bene✠dicere,

et sancti✠ficare,

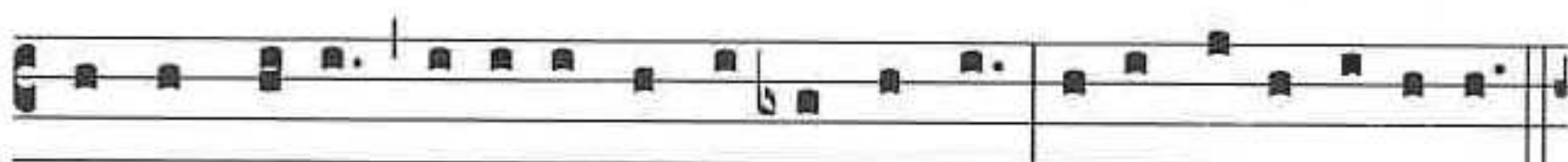
et conse✠crare *digné-* ris,

te rogámus, audi nos.

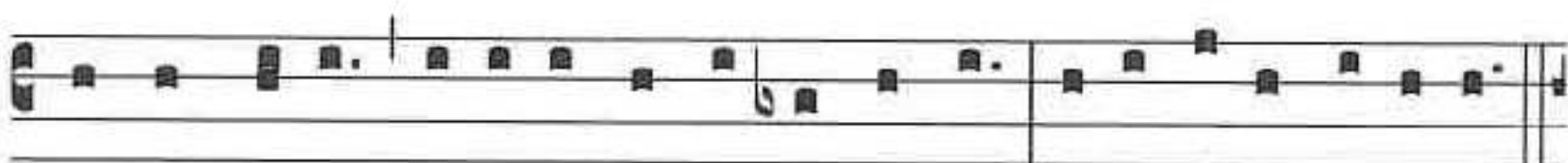
The Bishop kneels again, and the Litany is continued to the end.



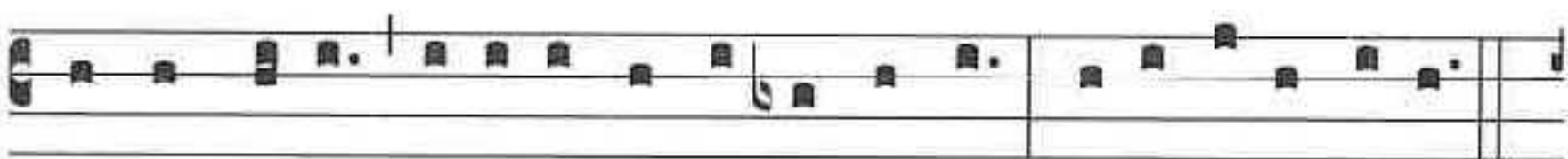
Ut nos exaudire *di-gné- ris,* te rogámus, audi nos.
 Fili De- i, te rogámus, audi nos.



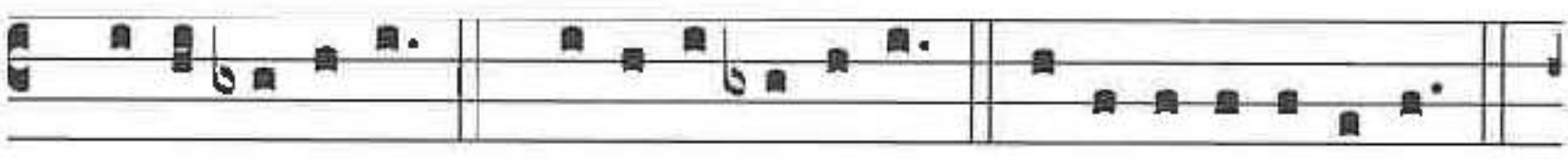
Agnus De- i, qui tollis pecca- ta mundi, parce nobis Domine.



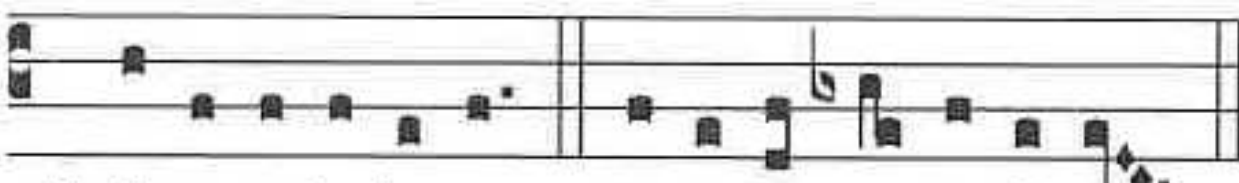
Agnus De- i, qui tollis pecca- ta mundi, exaudi nos Domine.



Agnus De- i, qui tollis pecca- ta mundi, mi-se-re-re no-bis.



Christe audi nos. Christe exaudi nos. Kyri- e e-le- i- son.



Christe e-le- i- son. Kyri- e e- le- i-son.

The Litany finishes, all rise.

After the Litany, the ordinands kneel, and the Bishop, sitting on the faldstool, with his mitre on, addresses clergy and people, as follows:

Commune votum, commu-
 nis oratio prosequatur, ut
 hi totius Ecclesiae prece, qui ad
 Diaconatus ministerium prae-

Let common supplication and
 united prayer continue, that
 these men, who are prepared
 for the ministry of the Diacon-

ate, may, through the prayer of the whole Church, shine in the order of Levitical ✠ benediction, distinguish themselves by a spiritual life and show forth the grace by which they have been sanctified, through the help of our Lord Jesus Christ who, with the Father and the Holy Ghost liveth and reigneth, God forever.

R. Amen.

The Bishop rises, with the mitre on, and facing the ordinands, says with a loud voice:

Dearly beloved brethren, let us beseech God, the Father Almighty, that He may graciously pour out His grace upon and bless these His servants whom He deigns to accept for the office of Diaconate, and in His goodness preserve in them the gifts of the ordination to which they are admitted. May He graciously hear our prayers and by His loving assistance bring to perfection what we shall administer, and may He by His ✠ blessing sanctify and strengthen them, whom according to our knowledge, we consider worthy to be assigned to the celebration of the sacred mysteries. Through His only-begotten Son, our Lord Jesus Christ, who with Him and the Holy Ghost liveth and reigneth, God.

parantur, Leviticae bene✠ dictionis ordine clarescant, et spirituali conversatione prae-fulgentes, gratia sanctificationis eluceant; praestante Domino nostro Iesu Christo: qui cum Patre et Spiritu Sancto vivit, et regnat Deus in saecula saeculorum.

R. Amen.

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad officium Diaconatus dignatur assumere, benedictionis suae gratiam clementer effundat, eisque consecrationis indultae propitius dona conservet, et preces nostras clementer exaudiat, ut quae nostro gerenda sunt ministerio, suo benignus prosequatur auxilio; et, quos sacris mysteriis exequendis pro nostra intelligentia credimus offerendos, sua bene✠dictione sanctificet, et confirmet. Per unigenitum Filium suum Dominum nostrum Iesum Christum, qui cum eo, et Spiritu Sancto vivit, et regnat Deus.

The Bishop, without mitre and with arms extended, continues:

V. Per omnia saecula saeculorum

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

V. Forever and ever

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

Vere dignum et iustum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus, honorum dator, ordinumque distributor, atque officiorum dispositor, qui in te manens innovas omnia, et cuncta disponis per verbum, virtutem, sapientiamque tuam, Iesum Christum Filium tuum Dominum nostrum, sempiterna providentia praeparas, et singulis quibusque temporibus aptanda dispensas. Cuius corpus, Ecclesiam videlicet tuam caelestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem totius compaginis unitam, in augmentum templi tui crescere, dilatarique largiris.

It is truly meet and just, right and profitable unto salvation, that we should at all times and in all places give thanks to Thee, O Holy Lord, Father Almighty, Eternal God, who givest honors, assignest rank, and bestowest offices. Abiding in Thyself, Thou renewest all things and disposest all things through Thy Word and Power and Wisdom, Jesus Christ, Thy Son, our Lord. With eternal Providence dost Thou prepare and dispense in due time what is needful. Thou hast adorned with a variety of heavenly gifts Thy Church, which is His Body. Its members are distinct, but Thou hast united them by a wonderful law which governs its whole structure. Thus Thou makest it to grow and to expand, and Thy temple to enlarge.

Thou hast ordained that those who are in charge of the sacred ministry should serve Thy holy name in three Orders. So, of old, the Sons of Levi were chosen as faithful guardians, to devote their lives to the sacred mysteries celebrated in Thy House and to possess as their abiding portion the heritage of a blessing which was to endure forever.

Look down graciously, O Lord, also on these Thy servants whom we, amid humble prayer, ordain to the office of Deacon, that they may serve Thy holy altars. As men without the resources of divine perception and supreme understanding, we judge of their lives in so far as we are able. But what is unknown to us, does not escape Thee, O Lord; and what is hidden does not deceive Thee. Thou knowest the secrets; Thou searchest the hearts. Thou art able to examine their lives with heavenly discernment, by which Thou always prevailest, both, to cleanse from sin and to grant what is to be accomplished.

Sacri muneris servitutem trinis gradibus ministrorum nomini tuo militare constituens; electis ab initio Levi filiis, qui in mysticis operationibus domus tuae fidelibus excubiis permanentes, haereditatem benedictionis aeternae sorte perpetua possiderent.

Super hos quoque famulos tuos, quaesumus, Domine, placatus intende, quos tuis sacris altaribus servituros, in officium Diaconatus suppliciter dedicamus. Et nos quidem tamquam homines, divini sensus et summae rationis ignari, horum vitam, quantum possumus, aestimamus. Te, autem, Domine, quae nobis sunt ignota, non transeunt, te occulta non fallunt. Tu cognitor es secretorum: tu scrutator es cordium. Tu horum vitam caelesti poteris examinare iudicio, quo semper praevales, et admissa purgare, et ea, quae sunt agenda, concedere.



The Bestowal of the Office. *Here the ordinands rise, go up to the altar and kneel before the Bishop, who lays his right hand on each one and says:*

Accipe Spiritum Sanctum, ad robur, et ad resistendum diabolo, et tentationibus eius. In nomine Domini.

Receive the Holy Ghost, unto power and to resist the devil and his temptations. In the name of the Lord.

Each one returns to his place and kneels. Then the Bishop, holding his right hand extended over all, continues:

Emitte in eos, quaesumus, Domine, Spiritum Sanctum, quo in opus ministerii cui fideliter exequendi septiformis gratiae tuae munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas, et spiritualis observantia disciplinae. In moribus eorum praecepta tua fulgeant; ut suae castitatis exemplo imitationem sanctam plebs acquirat: et bonae conscientiae testimonium praeferentes, in Christo firmi et stabiles perseverent; dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur. Per eundem Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit, et regnat in unitate eiusdem Spiritus Sancti Deus: per omnia saecula saeculorum.
R. Amen.

Send forth upon them, we beseech Thee, O Lord, the Holy Ghost that they may be strengthened by Him, through the gift of Thy sevenfold grace, unto the faithful discharge of Thy service. May the pattern of all virtue abound in them, modest authority, constant propriety, the purity of innocence, the observance of spiritual discipline. Let Thy precepts shine forth in their lives so that by the example of their holiness, the faithful may be aroused to holy imitation. May they prize above all things the testimony of a good conscience, persevere, firm and steadfast in Christ, and by Thy grace make themselves worthy to rise in due succession from a lower to a higher Order. Through the same Jesus Christ our Lord, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God forever and ever.

R. Amen.

Investiture with the Insignia of the Office. *Here the Bishop seats himself and receives the mitre; the ordained approach and kneel before him, each holding in his hand a stole which the Bishop takes and imposes upon the left shoulder, saying:*

Receive the white ☩ stole from the hand of God, fulfil thy ministry; for God is powerful to increase His grace unto thee. Who liveth and reigneth forever and ever.

Accipe stolam ☩ candidam de manu Dei, adimple ministerium tuum: potens enim est Deus, ut augeat tibi gratiam suam. Qui vivit, et regnat in saecula saeculorum.

The Deacon answers: Amen.

Then the Bishop takes the dalmatic from each one and invests him with it, saying:

May the Lord clothe thee with the garment of salvation and the vesture of gladness, and may the dalmatic of justice ever encompass thee. In the name of the Lord.

Induat te Dominus indumento salutis, et vestimento laetitiae, et dalmatica iustitiae circumdet te semper. In nomine Domini.

The Deacon answers: Amen.

At last the Bishop presents to them the Book of Gospels. All touch it with the right hand, while the Bishop says:

Receive the power to read the Gospel in the Church of God, both for the living and for the dead. In the name of the Lord.

Accipe potestatem legendi Evangelium in Ecclesia Dei, tam pro vivis, quam pro defunctis. In nomine Domini.

The Deacon answers: Amen.

Prayer. *The Bishop, miter off, turns to the altar and says:*

LET US PRAY

Let us bend our knees. Arise.

OREMUS

Flectamus genua. Levate.

Turning again to the ordained, the Bishop continues:

Exaudi, Domine, preces nostras, et super hos famulos tuos Spiritum tuae benedictionis emitte: ut caelesti munere ditati, et tuae maiestatis gratiam possint acquirere, et bene vivendi aliis exemplum praeberere. Per Dominum nostrum Iesum Christum Filium tuum: qui tecum vivit, et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

V. Oremus

Domine sancte, Pater fidei, spei, et gratiae, et profectuum remunerator, qui in caelestibus, et terrenis angelorum ministeriis ubique dispositis, per omnia elementa voluntatis tuae diffundis effectum, hos quoque famulos tuos spirituali dignare illustrare affectu; ut tuis obsequiis expediti, sanctis altaribus tuis ministri puri accrescant; et indulgentia tua puriores, eorum gradu, quos Apostoli tui in septenarium numerum, beato Stephano duce ac praevio, Spiritu Sancto auctore, elegerunt, digni existant; et virtutibus universis, quibus tibi servire oportet instructi, tibi complaceant. Per Dominum nostrum Iesum Christum Filium tuum: qui tecum vivit,

Hear, O Lord, our prayers, and send forth upon these Thy servants the Spirit of Thy blessing so that, enriched with the heavenly gift they may be able to earn the favor of Thy Majesty and give to others the example of a virtuous life. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God forever and ever.

R. Amen.

V. Let us pray

Holy Lord, Father of faith, hope and grace, Rewarder of progress: everywhere in heaven and on earth dost Thou employ the services of angels and scatter the works of Thy will throughout the universe: vouchsafe to enlighten also these Thy servants by love of spiritual things so that, ready for Thy service, they may as irreproachable ministers join Thy holy altars. May they grow in purity through Thy grace, and be worthy of the rank of those seven men whom the Apostles elected under the inspiration of the Holy Ghost, and of whom Blessed Stephen was the chief and the leader. Adorned with all virtues which Thy service calls for, may they

be pleasing to Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God forever and ever.

R. Amen.

et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

Upon the direction of the Archdeacon, the ordained return to their places.

Ordination of the Priests

This is the great sacrament by which the deacon becomes a priest of the New Testament, another Christ. The word priest is derived from the Greek word presbyteros, which means elder; the term "elder" designates a person holding an office which usually is conferred only on such as are distinguished by age, experience, nobility of character and life. The priest is distinguished from the rest of the people by the dignity and authority inherent in the very nature of the priesthood.

Priests were typified in the Old Testament by the seventy elders, who were chosen by Moses in the desert to assist him in the government of the people. At what time the first priests were ordained in the Church of the New Testament can not be established with certainty. However, it is probable that when St. Paul wrote to Timothy: "Lay not thy hands lightly on any man" (1 Tim., 5:22), he had in mind the ordination of priests.

Of the awe-inspiring powers vested in the priesthood three are conferred upon the priest by a special ceremonial act, i.e. the power to offer up the Holy Sacrifice, the power to forgive sins, and the power to bless. The indelible character of the priesthood is impressed upon the priest's soul: and for all eternity he shall be "priest according to the order of Melchisedech" (Ps. 109,4).

THE RITE

The Call. *The Bishop, with his mitre on, sits on the faldstool before the middle of the altar. The Archdeacon calls the candidates by name:*

Let those who are to be ordained to the Order of the Priesthood come forward : N.N. N.N. **Accedant qui ordinandi sunt ad ordinem Presbyteratus:**

Each one answers Adsum, goes before the altar and kneels, holding the burning candle in his right hand.

The Postulation. *The Archdeacon presents the candidates to the Bishop, requesting him to ordain them:*

Reverendissime Pater, postulat sancta mater Ecclesia catholica, ut hos praesentes Diaconos ad onus Presbyterii ordinetis.

Most Reverend Father, our holy Mother, the Catholic Church, requests that you ordain the Deacons here present to the office of the Priesthood.

The Scrutiny. *The Bishop asks:*

Scis illos dignos esse?

Dost thou know them to be worthy?

The Archdeacon answers:

Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad huius onus officii.

As far as human frailty allows, I know and I testify that they are worthy of the charge of this office.

The Bishop says:

Deo gratias.

Thanks be to God.

Consultation of the People. *The Bishop, with his mitre on, now makes to the clergy and people the following announcement:*

Quoniam, fratres carissimi, rectori navis, et navigio deferendis eadem est, vel securitatis ratio, vel communis timoris, par eorum debet esse sententia quorum causa communis existit. Neque enim fuit frustra a Patribus institutum, ut de electione illorum, qui ad regimen altaris adhibendi sunt, consulatur etiam populus: quia de vita et conversatione praesentandi, quod non numquam ignoratur a pluribus, scitur a paucis; et necesse est, ut facilius ei quis obedientiam ex-

Dearly beloved brethren, the captain of a ship as well as the passengers are in the same condition as to safety or danger. Their cause is common, therefore they ought to be of the same mind. Indeed, not without reason did the Fathers ordain that, in the election of candidates for the service of the altar the people also should be consulted. For it happens here and there that, as to the life and conduct of a candidate, some few know what is unknown to the majority. Necessarily, also,

people will render obedience more readily to the ordained if they have consented to his ordination.

Now, with the help of the Lord, these Deacons are to be ordained priests. As far as I can judge, their life has been of approved goodness and pleasing to God, and, in my opinion, merits for them promotion to a higher ecclesiastical honor. However, lest one or a few be mistaken in their judgment, or deceived by affection, we must hear the opinion of many. Therefore, whatsoever you know about their lives or character, whatsoever you think of their worthiness, freely make it known. Testify as to their fitness for the Priesthood, according to merit rather than according to affection. If anyone has anything against them, before God and for the sake of God let him confidently come forward and speak. However, let him be mindful of his condition.

The Instruction. *Having waited a little while, the Bishop addresses to the ordinands the following instruction:*

Dearly beloved sons, you are about to be ordained to the Order of the Priesthood. Strive to receive it worthily, and after having received it, to perform its duties in a praiseworthy manner.

hibeat ordinato, cui assensum praeberit ordinando.

Horum siquidem Diaconorum in Presbyteros, auxiliante Domino, ordinandorum conversatio (quantum mihi videtur) probata, et Deo placita existit, et digna (ut arbitror) ecclesiastici honoris augmento. Sed ne unum fortasse, vel paucos, aut decipiat assensio, vel fallat affectio, sententia est expetenda multorum. Itaque quid de eorum actibus aut moribus noveritis, quid de merito sentiat, libera voce pandatis; et his testimonium Sacerdotii magis pro merito, quam affectione aliqua, tribuatis. Si quis igitur habet aliquid contra illos, pro Deo, et propter Deum, cum fiducia exeat, et dicat: verumtamen memor sit conditionis suae.

Consecrandi, filii dilectissimi, in Presbyteratus officium, illud digne suscipere, ac susceptum laudabiliter exsequi studeatis.

Sacerdotem etenim oportet offerre, benedicere, praeesse, praedicare, et baptizare. Cum magno quippe timore ad tantum gradum ascendendum est, ac providendum, ut caelestis sapientia, probi mores, et diuturna iustitiae observatio ad id electos commendent.

Unde Dominus praecipiens Moysi, ut septuaginta viros de universo Israel in adiutorium suum eligeret, quibus Spiritus Sancti dona divideret, suggestit: Quos tu nosti quod senes populi sunt. Vos siquidem in septuaginta viris, et senibus signati estis; si per Spiritum septiformem, Decalogum legis custodientes, probi, et maturi in scientia similiter et opere eritis.

Sub eodem quoque mysterio, et eadem figura in novo Testamento Dominus septuaginta duos elegit, ac binos ante se in praedicationem misit; ut doceret verbo simul, et facto, ministros Ecclesiae suae, fide et opere debere esse perfectos;

The office of the priest is to offer sacrifice, to bless, to govern, to preach, and to baptize. Truly, it must be with great fear that you ascend to so high a station; and care must be taken that heavenly wisdom, an irreproachable character, and long-continued righteousness shall commend the candidates chosen for it.

It is for this reason that the Lord, when commanding Moses to select from the whole people of Israel seventy men to assist him, and to impart to them a share in the gifts of the Holy Spirit added this direction: Take whom thou knowest to be elders among the people. Now you have been typified by these seventy elders; if, assisted by the Seven Gifts of the Spirit, you observe the Ten Commandments of the Law, and prove yourselves to be worthy, mature in mind and likewise in works.

Under the same mystery and figure, the Lord chose in the New Testament seventy-two disciples whom He sent, two by two, to go before Him, preaching. Thus He wished to teach by word and deed that the ministers of His Church should

be perfect in faith and practice, in other words, that they should be well grounded in the two-fold love, namely the love of God and the neighbor.

Therefore, endeavor to be such that, by the grace of God, you may be worthy to be chosen as helpers of Moses and the Twelve Apostles, that is, the Catholic Bishops who are signified by Moses and the Twelve Apostles. Truly wonderful is the variety with which holy Church is endowed, adorned, and governed. Its ministers are men ordained to various Orders, some bishops, others inferior in rank, priests and deacons and subdeacons; and out of many members distinguished as to dignity, the one Body of Christ is formed.

Therefore, dearly beloved sons, chosen by our brethren to be our helpers in the ministry, maintain in your deportment inviolate purity and holiness of life. Understand what you do, imitate what you administer. Inasmuch as you celebrate the mystery of the death of the Lord, you should endeavor to mortify in your members all sin and concupiscence. Let your preaching be a spiritual medi-

seu geminae dilectionis, Dei scilicet et proximi, virtute fundatos.

Tales itaque esse studeatis, ut in adiutorium Moysi et duodecim Apostolorum, Episcoporum videlicet catholicorum, qui per Moysen, et Apostolos figurantur, digne per gratiam Dei, eligi valeatis. Hac certe mira varietate Ecclesia sancta circumdatur, ornatur, et regitur; cum alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi, et Subdiaconi, diversorum ordinum viri consecrantur; et ex multis, et alternae dignitatis membris unum Corpus Christi efficitur.

Itaque, filii dilectissimi, quos ad nostrum adiutorium fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris, castae et sanctae vitae integritatem. Agnoscite quod agitis; imitamini quod tractatis; quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra a vitiis, et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei: sit

odor vitae vestrae delectamentum Ecclesiae Christi; ut praedicatione atque exemplo aedificetis domum, id est, familiam Dei, quatenus nec nos de vestra provectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur. Quod ipse nobis concedat per gratiam suam.

R. Amen.

cine for the people of God and the odor of your lives a delight for the Church of Christ. May you thus build up, by word and example, the House, that is the Family of God, so that your promotion may not be a cause of damnation for me, nor the reception of so great an office for you, but rather of reward. May He by His grace grant it to us.

R. Amen.

The Bestowal of the Office. *The most solemn moment of the Rite of Ordination has now arrived, the moment in which that wonderful transformation takes place in the soul of the ordinand, which makes him "Priest forever according to the Order of Melchisedech." The Bishop imposes both his hands upon each ordinand without saying any prayer, and after this, all priests present do the same; then the Bishop and all priests raise their right hands and hold them extended over the candidates. All hushed in silence - it is as if the heavens opened and the Holy Spirit came down in visible form to take possession of His elect: "The Spirit of the Lord is upon me, because the Lord hath anointed me" (Is. 61:1).*

Holding his right hand extended, the Bishop prays:

Oremus, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, caelestia dona multiplicet; et quod eius dignatione suscipiunt, ipsius consequantur auxilio. Per Christum Dominum nostrum.

R. Amen

Let us pray, dearly beloved brethren, to God, the Father Almighty, that He may multiply heavenly gifts upon these His servants whom He has chosen for the office of the priesthood. May they by His help accomplish what they undertake at His gracious call. Through Christ our Lord.

R. Amen

Prayer. *The Bishop, mitre off, turns to the altar and says:*

LET US PRAY

OREMUS

Let us bend our knees. Arise.

Flectamus genua. Levate.

Again the Bishop turns to the ordained, and prays:

Hear us, we beseech Thee, Lord our God, and pour out upon these Thy servants the ☩ blessing of the Holy Spirit and the power of priestly grace. Sustain them forever with the bounty of Thy gifts, whom we present to Thy mercy to be consecrated. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God

Exaudi nos, quaesumus, Domine Deus noster, et super hos famulos tuos bene☩ dictionem Sancti Spiritus, et gratiae Sacerdotalis infunde virtutem: ut, quos tuae pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequaris. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus

The following is said by the Bishop, with his arms extended:

V. Forever and ever

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

V. Per omnia saecula saeculorum

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

It is truly meet and just, right and profitable unto salvation, to give thanks at all times and in all places to Thee, Holy Lord, Father Almighty, Eternal God, Giver of honors and Dispenser of all dignities. Through

Vere dignum et iustum est, aequum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, honorum auctor et distributor omnium dignitatum; per quem

proficiunt universa, per quem cuncta firmantur, amplificatis semper in melius naturae rationalis incrementis, per ordinem congrua ratione dispositum.

Unde et sacerdotales gradus, atque officia Levitarum, sacramentis mysticis instituta creverunt: ut cum Pontifices summos regendis populis praefecisses, ad eorum societatis et operis adiumentum, sequentis ordinis viros et secundae dignitatis eligeres. Sic in eremo per septuaginta virorum prudentium mentes Moysi spiritum propagasti; quibus ille adiutoribus usus, in populo innumeras multitudines facile gubernavit. Sic et in Eleazarum et Ithamarum filios Aaron paternae plenitudinis abundantiam transfudisti; ut ad hostias salutes, et frequentioris officii Sacramenta, ministerium sufficeret Sacerdotum. Hac providentia, Domine, Apostolis Filii tui Doctores fidei comites addidisti, quibus illi orbem totum secundis praedicationibus impleverunt.

Thee all things progress; by Thee they are sustained; through Thee the endowments of our rational nature are continually raised to a higher perfection according to a wisely appointed plan.

Thus have come into existence priestly Orders and the offices of Levites, instituted amid sacred mysteries. When Thou didst appoint high priests to govern the people, Thou didst also choose men of lower rank and inferior dignity to be at their side and to assist them in their work. Thus, in the desert, Thou didst propagate the spirit of Moses in the minds of the seventy judicious men, so that with their help he easily governed the countless multitudes of the people. In like manner Thou didst bestow upon Eleazar and Ithamar, the sons of Aaron, the fullness of their father's priestly power, so that there might be a sufficient number of priests for the offering of salutary sacrifices and the performance of the numerous sacred rites. By the same providence Thou, O Lord, hast joined to the Apostles of Thy Son teachers of the faith; and with their help they have filled the whole world with the glad tidings of the Gospel.

Therefore, we beseech Thee, O Lord, give also to us such help in our infirmity; we need it so much more than they, as our weakness is so much greater.

We beseech Thee, Almighty Father, invest these Thy servants with the dignity of the priesthood. Do Thou renew in their hearts the spirit of holiness, that they may hold the office, the second as to importance, which they have received from Thee, O God, and by the example of their lives point out a norm of conduct.

May they be watchful fellow laborers of our Order; may the pattern of all justice shine forth in them so that, when they will give a good account of the stewardship entrusted to them, they may receive the reward of eternal bliss.

What follows is said in a low voice but loud enough to be heard by those standing about.

Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth in the unity of the Holy Ghost, God forever and ever.

R. Amen.

Quapropter infirmitati quoque nostrae, Domine quaesumus, haec ad jumenta largire; qui quanto fragiliores sumus, tanto his pluribus indigemus.

Da, quaesumus omnipotens Pater, in hos famulos tuos Presbyterii dignitatem; innova in visceribus eorum spiritum sanctitatis; ut acceptum a te Deus secundi meriti munus obtineant censuramque morum exemplo suae conversationis insinuent.

Sint providi cooperatores ordinis nostri: eluceat in eis totius forma iustitiae, ut bonam rationem dispensationis sibi creditae reddituri aeternae beatitudinis praemia consequantur.

Per eundem Dominum nostrum Iesum Christum Filium tuum; qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

Investiture with the Priestly Vestments. *The Bishop sits, with his mitre on. The ordained are now vested with the priestly vestments. The Bishop arranges the stole of each one, which up to now was worn over the left shoulder, in the manner in which it is worn by the priest at Mass, i. e., in the form of a cross. In doing this he says:*

Accipe iugum Domini;
iugum enim eius suave
est, et onus eius leve.

Receive the yoke of the Lord;
for His yoke is sweet and His
burden light.

Then the Bishop vests the candidates with the chasuble, in such a manner that only the front part hangs down and the back part remains folded, saying at the same time:

Accipe vestem Sacerdo-
talem, per quam caritas
intelligitur; potens est enim
Deus, ut augeat tibi cari-
tatem, et opus perfectum.

Receive the priestly vestment,
by which charity is signified;
for God is powerful to increase
unto thee charity and perfect
service.

The ordained answers:

Deo gratias.

Thanks be to God.

Prayer. *While all are kneeling, the Bishop, with his mitre off, prays:*

Deus sanctificationum om-
nium auctor, cuius vera
consecratio, plenaque benedic-
tio est, tu Domine, super hos
famulos tuos, quos ad Presby-
terii honorem dedicamus, mu-
nus tue benedictionis infunde;
ut gravitate actuum, et censura
vivendi probent se seniores, his
instituti disciplinis, quas Titus,
et Timotheo Paulus exposuit;
ut in lege tua die ac nocte
meditantes, quod legerint, cre-
dant; quod crediderint, doceant;
quod docuerint, imitentur;
iustitiam, constantiam, miseri-
cordiam, fortitudinem, cet-

O God, Author of all holiness,
from whom comes true conse-
cration and the fulness of bene-
diction, do Thou, O Lord, pour
out Thy gracious blessing upon
these Thy servants, upon whom
we confer the honor of the
Priesthood. May they, by grav-
ity of demeanor and strictness
of life, prove themselves to be
elders, trained according to the
principles which Paul set down
for Titus and Timothy. May
they keep Thy law before their
minds day and night, believe
what they read, teach what they
believe, and practice what they

teach. May they show forth in their persons justice, constancy, mercy, fortitude, and all other virtues, be leaders by their example, inspire strength by exhortation, and preserve the gift of their ministry pure and undefiled; may they change by a holy benediction bread and wine into the Body and Blood of Thy Son for the worship of Thy people. And having kept their conscience pure and true their faith in never failing charity, may they rise on the day of God's just and final judgment, full of the Holy Ghost, as perfect men, in the full measure of the age of Christ. Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God forever and ever.

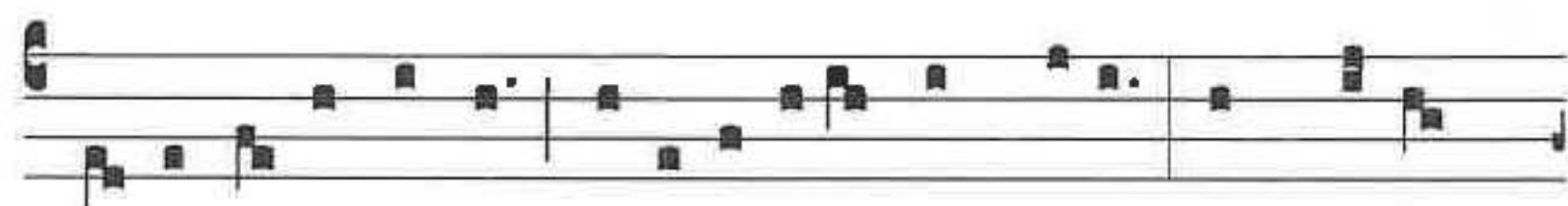
R. Amen.

erasque virtutes in se ostendant; exemplo praebeant; admonitione confirmant; ac purum et immaculatum ministerii sui donum custodiant; et in obsequium plebis tuae, panem et vinum in corpus et sanguinem Filii tui immaculata benedictione transformant; et inviolabili caritate in virum perfectum, in mensuram aetatis plenitudinis Christi, in dic iusti et aeterni iudicii Dei, conscientia pura, fide vera, Spiritu Sancto pleni resurgant. Per eundem Dominum nostrum Iesum Christum Filium tuum; qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

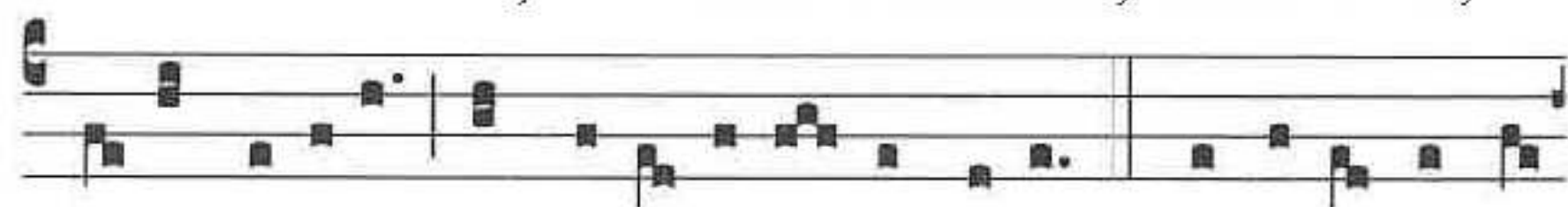
R. Amen.

The Bishop, with his mitre off, turns to the altar, kneels and intones the Veni Creator, which is continued by the choir.

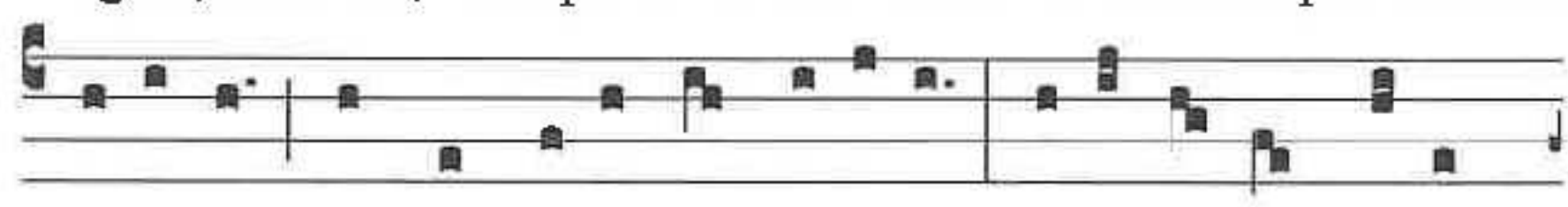
V e-ni Cre -a-tor Spir-i-tus, Men-tes tu-o-rum vis-i-ta: Im-
 ple su- per-na gra-ti-a Quae tu cre-a-sti pecto-ra. 2. Qui dic-



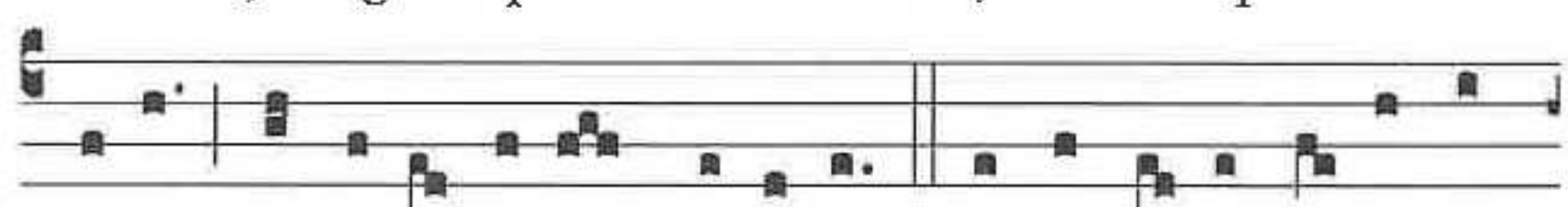
e- ris Pa-ra-cli- tus, Altissimi do-num De-i, Fons Vi-vus,



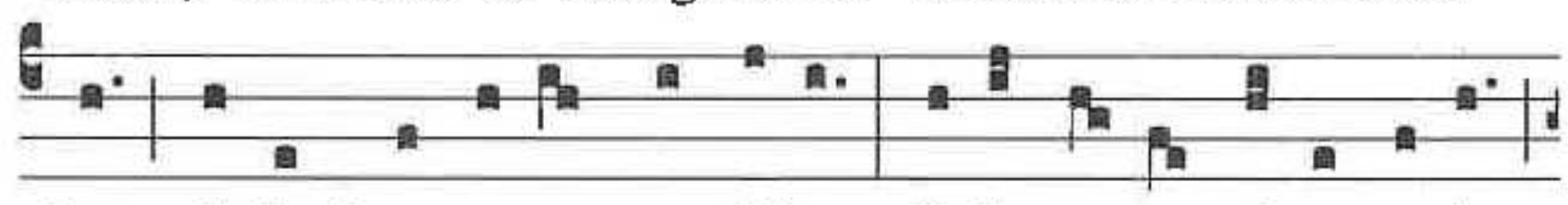
ignis, ca-ri-tas, Et spi-ri- ta- lis uncti- o. 3. Tu septi- formis



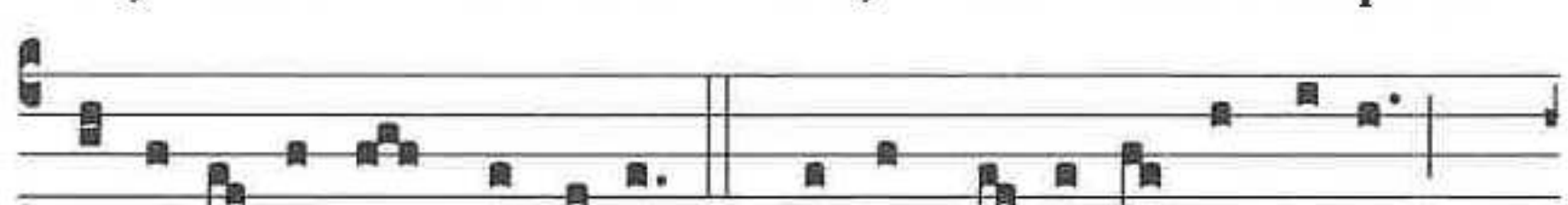
mune- re, Digi- tus pa-ter-nae dexte-rae, Tu ri- te pro-missum



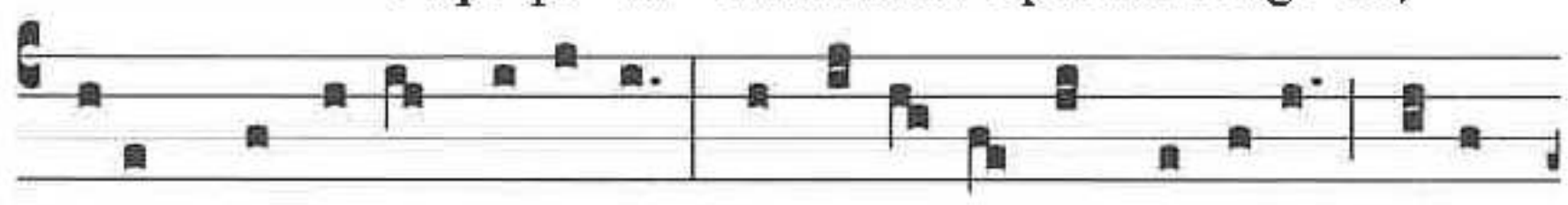
Patris, Sermo-ne di- tans guttur-a. 4. Accende lumen sensi-



bus, Infunde amo-rem cor-di-bus, Infirma nostri corpo-ris



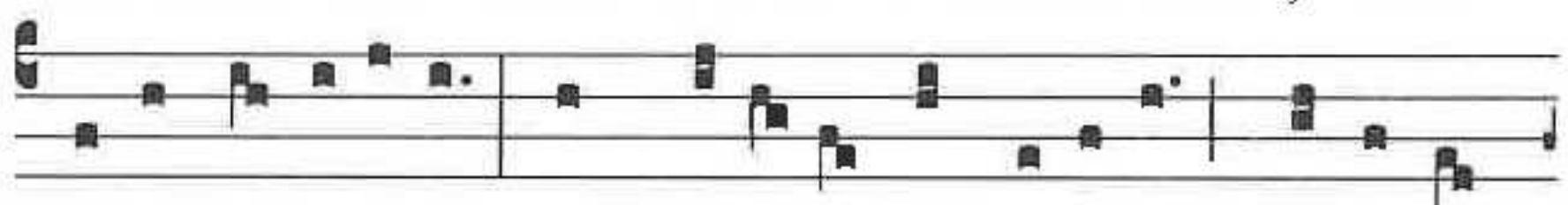
Vir-tu-te firmans perpe- ti. 5. Hostem re-pel-las longi- us,



Pacemque dones pro-ti-nus: Ducto-re sic te prae- vi- o, Vi- te



mus omne noxi- um. 6. Per te sci- a- mus da Patrem, Nosca-



mus atque Fi-li- um, Teque utri- usque Spi-ri- tum Cre-damus



omni tempo-re. 7. De-o Pat ri sit Glo-ri- a, Et Fi- li- o,
quia mortu- is Surrex-it, ac Pa-racli-to, In saecu- lo-rum
saecu-la. Amen.

1. Come, Holy Ghost, Creator, come,
From Thy bright celestial throne!
Come, take possession of our souls,
And make them all Thine Own!

2. Thou who art called the Paraclete,
Best Gift of God above, The Living
Spring, the Living Fire, Sweet Unc-
tion, and True Love!

3. Thou who art seven-fold in Thy
grace, Finger of God's right hand, His
Promise, teaching little ones, To
speak and understand!

4. O guide our minds with Thy blest
light, With love our hearts inflame.
And with Thy strength which never

decays, Confirm our mortal frame.

5. Far from us drive our hellish foe,
True peace unto us bring, And
through all perils guide us safe, Be-
neath Thy sacred wing.

6. Through Thee may we the Father
know, Through Thee the Eternal Son,
And Thee the Spirit of Them Both,
Thrice blessed Three in One.

7. Now to the Father and the Son
Who rose from death, be glory given,
With Thee, O holy Comforter,
Henceforth by all in earth and
heaven. Amen.

The Anointing of the Hands. *After the first stanza, the Bishop seats himself and receives the mitre. He takes off his gloves, and a cloth or towel is spread over his lap. The candidates approach, and kneeling before him, one by one, they hold their hands for the anointing in such a manner that the Palms are turned upward and the sides and little fingers touch each other. The Bishop then dips his thumb into the holy oil and draws a line from the thumb of the right hand to the index finger of the left and from the thumb of the left hand to the index finger of the right, and anoints the whole of both palms. While doing this, he pronounces the following prayer:*

Vouchsafe, O Lord, to conse-
crate and sanctify these hands
by this unction and our ✠
blessing.

Consecrare et sanctificare
digneris, Domine, manus
istas per istam unctionem, et
nostram bene✠dictionem.

The anointed answers: Amen. The Bishop continues:

Ut quaecumque benedixerint, benedicantur, et quaecumque consecraverint, consecrentur, et sanctificentur, in nomine Domini nostri Iesu Christi.

That whatsoever they shall bless may be blessed, and whatsoever they shall consecrate be consecrated and sanctified, in the name of our Lord Jesus Christ.

The anointed answers Amen; then, keeping his hands joined, he goes to the side of the altar, where one of the assisting priests binds them together with a white cloth, leaving the fingers free. When all have been anointed, the Bishop purifies his thumb with crumbs of bread.

Bestowal of the Power to Offer the Holy Sacrifice of the Mass. *By the preceding rite of the imposition of hands the candidates have been made priests, and possess all priestly powers. But the power to say Mass, to change bread and wine into the Body and Blood of Christ, is such a tremendous, awe-inspiring power that a special rite is employed to express its bestowal and to bring more fully into realization what has been received.*

The ordained again approach the Bishop and kneel before him. A chalice containing wine and water, and the paten with a host lying on it, is presented to each; whereupon the ordained takes the paten between the index and middle finger, touching with the index finger the paten and host and with the middle finger the cup of the chalice, while the bishop says:

Accipe potestatem offerre sacrificium Deo, Missasque celebrare, tam pro vivis, quam pro defunctis. In nomine Domini.

Receive the power to offer sacrifice to God and to celebrate Mass for the living as well as for the dead. In the name of the Lord.

The ordained answers: Amen.

The Bishop, having cleansed his hands, returns to the throne or faldstool, where he sits down. The ordained cleanse their hands and return to their seats in the Sanctuary.



Beginning at the Offertory, the newly ordained priests celebrate the mass with the Bishop. All prayers, even those usually said in a low voice, are said aloud.

The Choir sings the Gradual and Alleluia or Tract. At the same time the Deacon, placing the Book of the Gospels on the altar, goes to the Bishop, kisses his hand and returning says:

Cleanse my heart and my lips,
O almighty God, who didst
cleanse the lips of the Prophet
Isaias with a burning coal; and
vouchsafe, through Thy gra-
cious mercy, so to purify me
that I may worthily proclaim
Thy holy Gospel. Through
Christ our Lord. Amen.

Munda cor meum, ac labia
mea, omnipotens Deus, qui la-
bia Isaiae prophetae calculo
mundasti ignito; ita me tua
grata miseratione dignare
mundare, ut sanctum Evan-
gelium tuum digne valeam
nuntiare. Per Christum Domi-
num nostrum. Amen.

The Deacon asks the Bishop's blessing:

Lord, give Thy blessing.

Iube, Domne, benedicere.

May the Lord be in thy heart
and on thy lips, that thou may-
est worthily and in a becoming
manner announce His holy
Gospel. Amen

Dominus sit in corde tuo, et in
labiis tuis: ut digne et compe-
tenter annunties Evangelium
suum. Amen

The Deacon makes the sign of the cross on the Gospel which he is to read and on his forehead, mouth, and breast, and he incenses the book and sings the Gospel for the day.

V. The Lord be with you.

V. Dominus vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

V. The continuation ✠ of the
holy Gospel according to N.

V. Sequentia ✠ sancti Evangelii
secundum N.

R. Glory be to thee, O Lord.

R. Gloria tibi Domine.

After the Gospel is finished, the response is:

R. Praise be to Thee, O Christ.

R. Laus tibi Christe.

The Credo is sung here if the rubrics include it.

The Bishop, turning to the people, says:

V. The Lord be with you.

V. Dominus Vobiscum.

R. And with thy spirit.

R. Et cum spiritu tuo.

V. Let us pray.

V. Oremus.

After the Offertory, the Bishop puts on the mitre and takes his seat before the middle of the altar. All the ordained now approach in due order, two by two, and, kneeling, offer to the Bishop their burning candle, at the same time kissing the Bishop's ring. If the number of ordained is very great, only one of each Order offers a candle.

The Bishop takes the paten with the host, and offering it up, says:

Suscipe, sancte Pater, omnipotens, aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumcrabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

Accept, O holy Father, almighty and eternal God, this spotless Host which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. Amen.

Making the sign of the cross with the paten, he places the host upon the corporal. Wine and water are poured into the chalice. The Bishop, blessing the water before it is poured, says:

Deus, ✠ qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per huius aquae et vini mysterium eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Iesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

O God, ✠ who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this water and wine, we may be made partakers of His divine nature who vouchsafed to become partaker of our human nature, Jesus Christ Thy Son, our Lord; who liveth and reigneth with Thee, in the unity of the Holy Ghost, forever and ever. Amen.

The Bishop offers the chalice, saying:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend before Thy divine Majesty as a sweet odor, for our salvation and for that of the whole world. Amen.

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae maiestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.

He makes the sign of the cross with the chalice, places it upon the corporal, and the Deacon covers it with the pall.

The Subdeacon here receives the paten, which he envelops in the veil with which his shoulders are mantled, and then goes and stands behind the Bishop.

Slightly bowing down, the Bishop says:

Accept us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Looking up to heaven and extending his hands, he makes the sign of the cross over the host and chalice, saying:

Come, O almighty and eternal God, the Sanctifier, and bless ✠ this sacrifice prepared for the glory of Thy holy name.

Veni, sanctificator omnipotens aeternae Deus: et benedic hoc sacrificium, tuo sancto nomini praeparatum.

The Bishop now blesses the incense.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless ✠ this incense and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Per intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Receiving the thurible from the Deacon, he incenses the bread and wine:

Incensum istud a te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

He incenses the altar, saying:

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis, ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, ascend like incense in Thy sight: and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

While he gives the censer to the Deacon, he says inaudibly the following words, and is afterwards incensed by the Deacon:

Accendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

The Deacon incenses the Ministers and the Clergy. The Thurifer incenses the people, who stand up while this is done.

The Bishop goes to the Epistle side of the altar, where he washes his fingers, saying:

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua.

I will wash my hands among the innocent; and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise, and tell all Thy wondrous works.

Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae.

I have loved O Lord, the beauty of Thy house, and the place where Thy glory dwells.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me, and have mercy upon me.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, forever and ever. Amen.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper et in saecula saeculorum. Amen.

Returning and bowing before the middle of the altar, with joined hands, he prays:

Receive, O holy Trinity, this oblation which we make to Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary, ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the saints: that it may be available to their honor and our salvation; and that they may vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Iesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis et Beati Ioannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

He kisses the altar, and turning toward the people, says:

V. Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

V. Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. Suscipiat Dominus sacrificiunt de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiae suae sanctae. Amen.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, and to our benefit and that of all His holy Church. Amen.

Then, with outstretched hands, he recites the Secret Prayer for the day, followed by the Preface and Sanctus.

The Canon of the Mass

Te igitur, clementissime Pater, per Iesum Christum Filium tuum, Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas, haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro, N., et Antistite nostro, N.,* et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ, Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy spotless sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite and govern it throughout the world: together with thy servant, N., our Pope, N., our Bishop,* as also all orthodox believers and professors of the Catholic and Apostolic faith.

**The Bishop says:* Et me indigno famulo tuo - With me, Thy unworthy servant.

Be mindful, O Lord, of Thy servants, men and women, N. and N., and of all here present, whose faith and devotion are known unto Thee, for whom we offer or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to Thee, the eternal, living and true God.

Communicating with, and honoring, in the first place, the memory of the glorious and ever-Virgin Mary, Mother of our Lord and God, Jesus Christ; as also of blessed Joseph the spouse of the same Virgin, and of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Memento, Domine, famularum famularumque tuarum, N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani: et omnium sanctorum tuorum; quorum meritis, precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

The Bishop, spreading his hands over the oblation, says:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen

Blessing the oblation, he says:

Quam oblationem tu Deus, in omnibus, quaesumus, bene ✠ dictam, ad ✠ scriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Cor ✠ pus, et San ✠ guis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our servitude, as also of Thy whole family; and to dispose our days in Thy peace, preserve us from eternal damnation, and rank us in the number of Thine elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all respects to make blessed, approved, ratified, reasonable and acceptable; that it may be made for us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.

The Consecration

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes:

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up toward heaven, giving thanks to Thee, almighty God, His Father, He blessed it, broke it, and gave it to His disciples, saying: Take and eat ye all of this:

**HOC EST ENIM CORPUS
MEUM**

FOR THIS IS MY BODY

The bell is rung and the Bishop, kneeling, adores, then elevates the sacred Host for the adoration of the faithful, and kneels again.

In like manner, after He had supped, taking this excellent Chalice into His holy and venerable hands, giving Thee also thanks, He blessed and gave it to His disciples saying: Take and drink ye all of this:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY TO THE REMISSION OF SINS

As often as ye do these things, ye shall do them in remembrance of Me.

The bell is rung. The Bishop kneels and adores the sacred Chalice. He elevates it for the adoration of the faithful, genuflects and proceeds:

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the dead and admirable Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts bestowed upon us, a pure Host, a holy Host, a spotless Host, the holy Bread of eternal life, and Chalice of everlasting salvation.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas, ac venerabiles manus suas: item tibi gratias agens, benedixit deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM

Haec quotiescumque faceritis, in mei memoriam facietis.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae maiestati tuae de tuis donis, ac datis, hostiam ☩ puram, hostiam ☩ sanctam, hostiam ☩ immaculatam, Panem ☩ sanctum vitae aeternae, et Calicem ☩ salutis perpetuae.

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus: iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae: ut quotquot, ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione caelesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum, famularumque tuarum N. et N., qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept The gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee, a holy sacrifice and spotless victim.

We most humbly beseech Thee, almighty God, to command these things to be carried by the hands of Thy holy angel to thine altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most sacred Body and Blood of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

Be mindful, O Lord, of Thy servants, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace. To these, O Lord, and to all that rest in Christ, grant we beseech Thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

Striking his breast, the Bishop says:

Also to us sinners Thy servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints; into whose company we beseech Thee to admit us, not in consideration of our merit, but of Thine own gratuitous pardon. Through Christ our Lord.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandra, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Making the sign of the cross over the oblation, he says:

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

Per quem haec omnia, Domine, semper bona creas, sanctiꝑficas, viviꝑficas, beneꝑdicis, et praestas nobis.

He makes the sign of the cross over the Chalice with the Host, saying:

By Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

Per ipꝑsum, et cum ipꝑso, et in ipꝑso, est tibi Deo Patri ꝑ omnipotenti, in unitate Spiritus ꝑ Sancti, omnis honor et gloria.

He concludes the Canon by singing:

V. Forever and ever.

R. Amen.

V. Let us pray.

V. Per omnia saecula saeculorum.

R. Amen.

V. Oremus

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo, et in terra: panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Amen.

Instructed by Thy saving precepts, and following Thy divine instructions, we presume to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation.

R. But deliver us from evil.

V. Amen.

The Deacon, having received the paten back from the Subdeacon, hands it to the Bishop, who continues:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata, et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adiuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, and of Thy holy Apostles Peter and Paul and Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

Breaking the Host, he says:

Per eundem Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus.

Through the same Jesus Christ Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

He concludes by singing:

V. Forever and ever.

R. Amen.

V. The peace of the Lord be always with you.

R. And with thy spirit.

V. Per omnia saecula saeculorum.

R. Amen.

V. Pax ✠ Domini sit ✠ semper ✠ vobiscum.

R. Et cum spiritu tuo.

He puts a particle of the Host into the Chalice, saying:

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Iesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Bowing and striking his breast, he says the Agnus Dei.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

The Bishop continues:

Lord Jesus Christ, who didst say to Thy Apostles, Peace I leave you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: who livest and reignest God forever and ever. Amen

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

The Bishop kisses the altar and gives the Kiss of Peace to his Ministers, saying: Pax tecum (Peace be with thee). To which is answered: Et cum spiritu tuo (And with thy spirit).

One of the newly Ordained then comes to the altar and kisses it. He receives the Kiss of Peace from the Bishop and passes it on to his companions.

The Bishop continues:

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of Thy Father, hast by Thy death, through the cooperation of the Holy Ghost, given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities, and from all evils, and make me always adhere to Thy commandments, and never suffer me to be separated from Thee, who with the same God the Father and the Holy Ghost livest and reignest God forever and ever. Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy may it be a safeguard and remedy both to soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

The bishop genuflects, then taking the Host in his hands, he says:

I will take the Bread of heaven,
and call upon the name of the
Lord.

Panem caelestem accipiam,
et nomen Domini invo-
cabo.

Striking his breast with humility and devotion, he says thrice:

Lord, I am not worthy that
Thou shouldst enter under my
roof; say but the word, and my
soul shall be healed.

Domine, non sum dignus,
ut intres sub tectum
meum: sed tantum dic verbo, et
sanabitur anima mea.

Reverently receiving both parts of the Host, he says:

May the Body of our Lord
Jesus Christ preserve my soul
to life everlasting. Amen

Corpus ✠ Domini nostri
Iesu Christi custodiat ani-
mam meam in vitam aeternam.
Amen.

Taking the Chalice, he says:

What return shall I make to the
Lord for all He hath given me?
I will take the Chalice of salva-
tion, and call upon the name of
the Lord. Praising, I will call
upon the Lord, and I shall be
saved from my enemies.

Quid retribuam Domino pro
omnibus quae retribuit
mihi? Calicem salutaris accip-
iam, et nomen Domini invo-
cabo. Laudans invocabo Domi-
num, et ab inimicis meis salvus
ero.

Receiving the Blood of our Savior, he says:

May the Blood of our Lord
Jesus Christ preserve my soul
to life everlasting. Amen

Sanguis ✠ Domini nostri
Iesu Christi custodiat ani-
mam meam in vitam aeternam.
Amen.

When all have received communion, the Bishop cleanses the paten over the Chalice, and takes the ablutions, saying before taking the first ablution:

Grant, O Lord, that what we
have taken with our mouth, we
may receive with a pure mind,
that from a temporal gift it may
become for us an eternal rem-
edy.

Quod ore sumpsimus,
Domine, pura mente capia-
mus: et de munere temporali
fiat nobis remedium sempiter-
num.

Before the second ablution, he says:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta: ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: qui vivis et regnas in saecula saeculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with the pure and holy Sacrament: who livest and reignest forever and ever. Amen

The newly ordained priests have finished their first holy Mass. They are other Christs and in a very special manner the friends of Jesus. Now the mission of Jesus is theirs in the fullest sense of the word. As they will daily offer the holy sacrifice, so their endeavor must be to apply to the world the merits of the death of the Savior. This is done especially by announcing to the world the true faith and by forgiving sins. But that in the exercise of these offices they may truly advance the glory of God, they must act in obedience to their lawful superiors. These are the thoughts expressed in the following ceremonies.

After the Bishop has taken the ablution, he washes his hands; with mitre off and, standing on the Epistle side, he intones the following responsories, which are then continued by the choir. If there is no choir present, the Bishop reads these responsories:

Iam non dicam vos servos, sed amicos meos quia omnia cognovistis: quae operatus sum in medio vestri, alleluia.

Accipite Spiritum Sanctum in vobis Paraclitum: Ille est, quem Pater mittet vobis, alleluia.

Vos amici mei estis si feceritis quae ego praecipio vobis. Accipite Spiritum Sanctum in vobis Paraclitum.

Gloria Patri, et Filio, et Spiritui Sancto.

Ille est, quem Pater mittet vobis, alleluia.

I will not now call you servants but my friends; for you have known all things whatsoever I have wrought in the midst of you. Alleluia.

Receive in you the Holy Ghost, the Paraclete; He it is whom the Father will send you. Alleluia.

You are my friends, if you do the things that I command you. Receive in you the Holy Ghost, the Paraclete

Glory be to the Father, and to the Son, and to the Holy Ghost. He it is whom the Father will send you. Alleluia.

The Profession of Faith. *Having said this Responsory, the Bishop with his mitre on, goes to the middle of the altar and turns to the newly ordained priests. These, standing before the altar, now recite the Apostle's Creed, thus publicly professing the Faith which they will preach to the world.*

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Bestowal of the Power to Forgive Sins. *It must be remembered that the ordained were made priests and received all priestly powers by the imposition of the hands of the Bishop. However, because of the excellence of the power to forgive sins, a special ceremony is employed to express its bestowal upon the priest. It is particularly fitting that this should be done after the offering of that holy sacrifice by which Christ has made atonement for the sins of men and reconciled us with His heavenly Father.*

The Bishop, with his mitre on, seats himself. The newly ordained come up and kneel before him; he lays his hands on each one and says:

Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained.

Credo in Deum, Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Fillum eius unicum Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine: passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos: tertia die resurrexit a mortuis: ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem: remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

Accipe Spiritum Sanctum; quorum remiseris peccata, remittuntur eis; et quorum retinueris, retenta sunt.

The Unfolding of the Chasuble. *Then the Bishop unfolds the back part of the chasuble, saying:*

Stola innocentiae induat te Dominus. May the Lord clothe thee with the robe of innocence.

The Promise of Obedience. *Now the Bishop takes both hands of the ordained into his own, and asks for the promise of obedience. If he is the Ordinary of the ordained, he says:*

Promittis mihi et successoribus meis (*vel Pontifici Ordinario tuo,*) (*vel Pontifici Ordinario tuo pro tempore existenti,*) reverentiam et obedientiam? Dost thou promise me and my successors (*or the Bishop, thy Ordinary,*) (*or the Bishop who will be thy Ordinary for the time being,*) reverence and obedience?

The priest answers:

Promitto. I promise.

Then the Bishop, still holding the newly ordained priest's hands within his own, kisses him on the right cheek, saying:

Pax Domini sit semper tecum. The peace of the Lord be always with thee.

The priest answers: Amen.

Instruction. *The Bishop, having received the crozier, now addresses to the newly ordained priests the following exhortation:*

Quia res, quam tractaturi estis, satis periculosa est, filii dilectissimi, moneo vos, ut diligenter totius Missae ordinem, atque Hostiae consecrationem, ac fractionem, et communionem, ab aliis jam doctis Sacerdotibus discatis, priusquam ad celebrandum Missam accedatis. Dearly beloved sons, since the office which you will perform is beset with considerable danger, I admonish you to learn carefully from other experienced priests the order of the whole Mass, the consecration and the breaking of the host, and the communion, before you begin to celebrate Mass.

The Solemn Blessing. *The Bishop rises and blesses the priests kneeling before him:*

May the blessing of Almighty God, the Father, the Son, and the Holy Ghost, descend upon you, that you may be blessed in the priestly Order, and may offer up the Sacrifice of Propitiation for the sins and offenses of the people to the Almighty God, to whom be honor and glory for ever and ever.

R. Amen.

Benedictio Dei omnipotentis Patris, et Filii, et Spiritus Sancti descendat super vos; ut sitis benedicti in ordine Sacerdotali; et offeratis placabiles Hostias pro peccatis, atque offensionibus populi omnipotenti Deo, cui est honor, et gloria per omnia saecula saeculorum.

R. Amen.

The Bishop lays aside mitre and crozier and continues the Mass prayers, together with the newly ordained.

Let the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom it has been offered. Through Christ Our Lord. Amen.

Placeat tibi, sancta Trinitas, obsequium servitutis meae, et praesta ut sacrificium, quod oculis tuae Majestatis indignus obtuli, tibi sit acceptabile, mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum Nostrum. Amen.

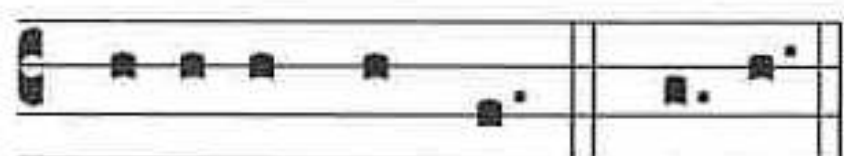
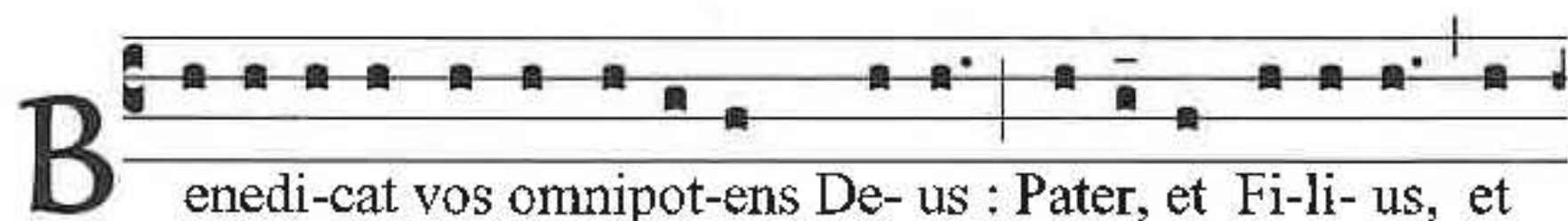
Sit nomen Domini benedictum. *R. Ex hoc nunc et usque in*

saeculum. V. Adiutori-um nostrum in nomine Domini.

R. Qui fe-cit caelum et terram.

*V. Blessed be the name of the Lord.
R. From this time now and throughout the age.*

*V. Our help is in the name of the Lord.
V. Who made heaven and earth.*



V. May Almighty God bless you all: The Father, and the Son, and the Holy Ghost. *R.* Amen.

The Final Admonition. *With mitre on and crozier in hand, the Bishop seats himself and addresses all the ordained kneeling before him.*

Filii dilectissimi, diligenter considerate Ordinem per vos susceptum, ac onus humeris vestris impositum; studete sancte et religiose vivere, atque omnipotenti Deo placere, ut gratiam suam possitis acquirere; quam ipse vobis per suam misericordiam concedere dignetur.

Ad Diaconatum, Nocturnum talis diei.

Ad Presbyteratum vero ordinati, post primam vestram Missam, tres alias Missas, videlicet unam de Spiritu Sancto, aliam de beata Maria semper Virgine, tertiam pro fidelibus defunctis dicite, et omnipotentem Deum etiam pro me orate.

Dearly beloved sons, carefully consider the Order which you have received today and the burden which has been laid upon your shoulders. Endeavor to live holy and godly lives, and to be pleasing to Almighty God, that you may obtain His grace. May He in His mercy deign to bestow it upon you.

Deacons, say the Nocturn of this day.

Those who have been ordained priests, say, after your first Mass, three other Masses: one of the Holy Ghost, another one of the Blessed Mary, ever Virgin, and the third one for the faithful departed, and pray to Almighty God also for me.

The ordained answer:

Libenter!

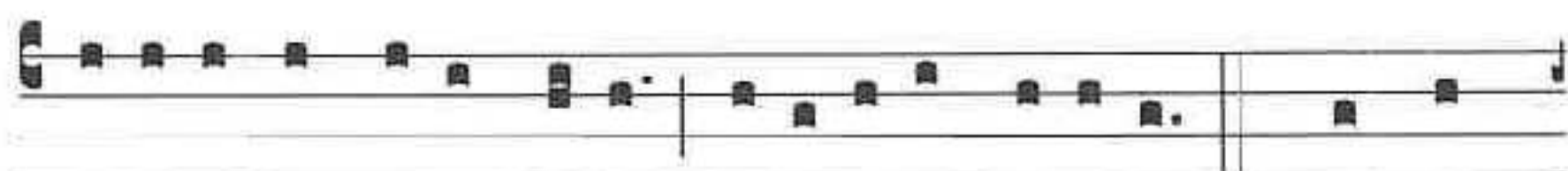
We freely accept!

The Last Gospel is not said.

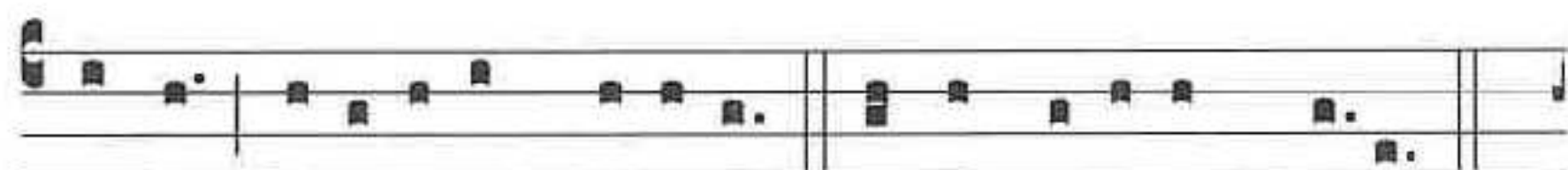
The Bishop descends and intones the Te Deum.



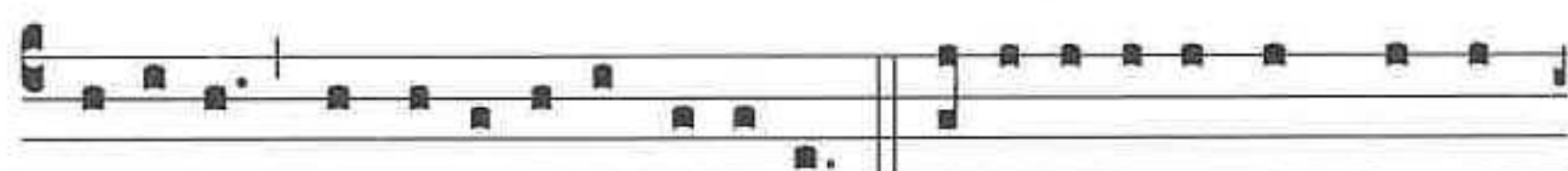
T E De-um laudamus : * te Dominum confi-temur. Te aeter-
 num Patrem omnis terra vene-ratur. Ti-bi omnes Ange-li,
 ti-bi Caeli et universae Potestates : Ti-bi Cherubim et Sera-
 phim incessabi-li voce proclamant : Sanctus : Sanctus :
 Sanctus Dominus De-us Saba-oth. Pleni sunt caeli et terra
 ma-iestatis glo-ri-ae tu-ac. Te glori-osus Aposto-lorum
 cho-rus : Te Prophe-tarum laudabi-lis numerus : Te Martyrum
 candida-tus laudat exercitus. Te per orbem terrarum sancta
 confi-te-tur Ecclesi-a : Patrem immensae maiesta-tis :



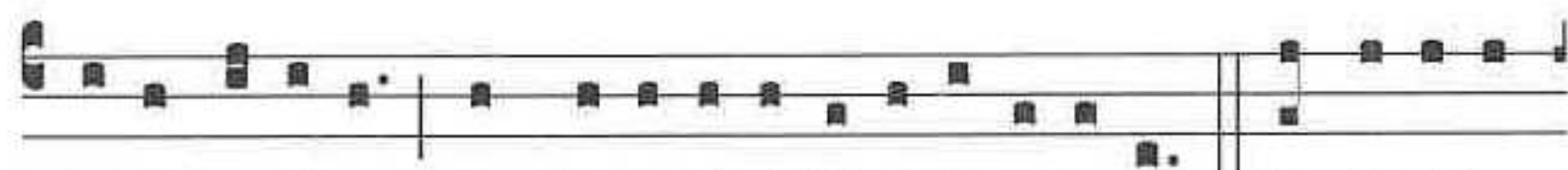
Vene-randum tu-um verum et uni-cum Fi-li- um : Sanctum



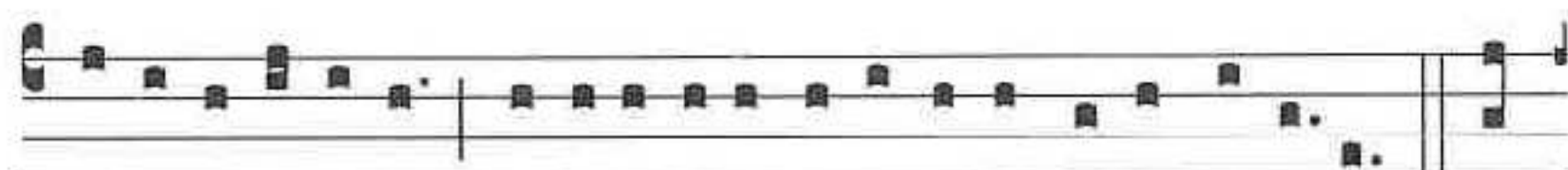
quoque Paracli-tum Spi-ritum. Tu Rex glori- ae, Christe.



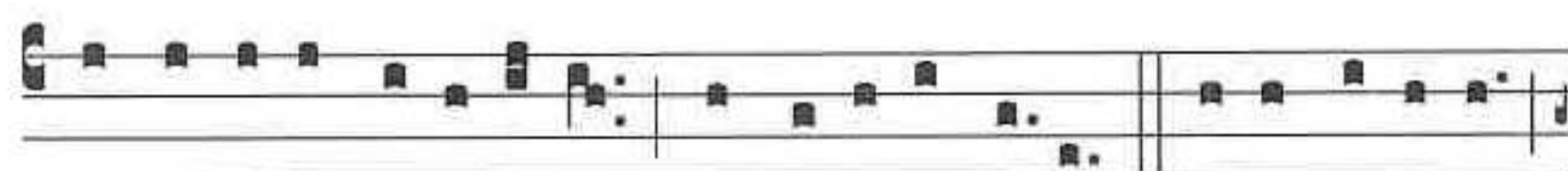
Tu Patris sempiternus es Fi-li- us. Tu ad libe-randum suscep-



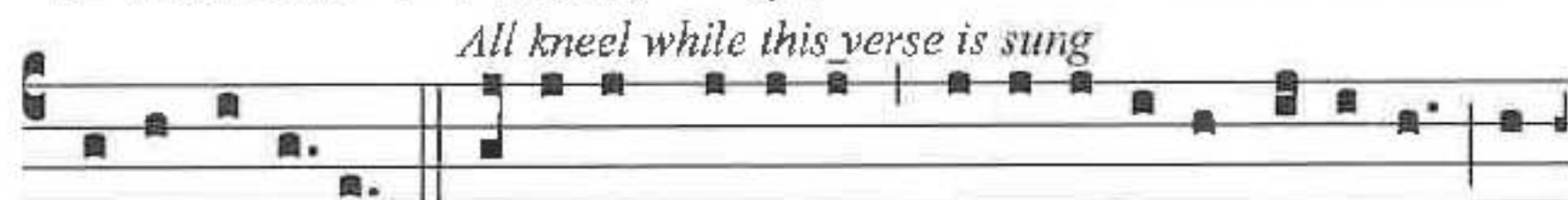
turus hominem, non horru- isti Virginis u-terum. Tu devicto



mortis acu- le-o, aperu- isti credentibus regna caelorum. Tu



ad dexteram De- i sedes, in glori- a Patris. Iudex crederis



All kneel while this verse is sung

esse venturus. Te ergo quaesumus, tu-is famulis subveni, quos



pre-ti- oso sanguine redemi-sti. Aeterna fac cum Sanctis tu-



is in glori- a nume-ra- ri. Salvum fac populum tu-um Domi-

ne, et benedic haeredi- ta- ti tu- ae. Et rege e- os, et
 extolle illos usque in aeternum, Per singulos dies, bene-
 di- cimus te. Et laudamus nomen tu- um in saeculum, et in sae-
 culum saecu- li. Dignare Domine di- c isto, sine peccato
 nos custodi- re. Mise- rere nostri Domine, mise- rere nostri.
 Fi- at mi- se- ricordi- a tu- a Domine super nos, quemadmodum
 speravimus in te. In te Domine spe- ra- vi : non confundar
 in aeter- num.



Te Deum Laudamus - English Translation

1. We praise Thee, O God; we acknowledge Thee to be the Lord.
2. Thee, the Father everlasting, all the earth doth worship.
3. To Thee all the angels, to Thee the heavens, and all the powers:
4. To Thee all the cherubim and seraphim cry out without ceasing:
5. Holy, holy, holy, Lord God of Hosts.
6. Full are the heavens and the earth of the majesty of Thy glory.
7. Thee, the glorious choir of the apostles,
8. Thee, the admirable company of the prophets,
9. Thee, the white-robed army of martyrs doth praise.
10. Thee the Holy Church throughout the world doth confess:
11. The Father of incomprehensible majesty;
12. Thine adorable, true, and only Son,
13. And the Holy Spirit the Paraclete.
14. Thou, O Christ, art the King of glory.
15. Thou art the everlasting Son of the Father.
16. Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.
17. Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.
18. Thou sittest at the right hand of God, in the glory of the Father.
19. Thou, we believe, art the Judge to come.
20. We beseech Thee, therefore to help Thy servants whom Thou hast redeemed with Thy Precious Blood.
21. Make them to be numbered with Thy saints in glory everlasting.
22. O Lord, save Thy people, and bless Thine inheritance.
23. And govern them, and exalt them for ever.
24. Day by day we bless Thee.
25. And we praise Thy name for ever, yea for ever and ever.
26. Vouchsafe, O Lord, this day, to keep us without sin.
27. Have mercy on us, O Lord; have mercy on us.
28. Let Thy mercy, O Lord, be upon us; as we have trusted in Thee.
29. In Thee, O Lord, have I trusted: let me not be confounded forever.

The Litany of the Saints

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ hear us.
Christ, graciously hear us.
God, the Father of Heaven,
God, the Son, Redeemer of the
world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St Raphael,
All ye holy Angels and Arch-
angels,
All ye holy orders of blessed
Spirits,
St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and
Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,

[illegible]

St. Matthias,	<i>pray for us.</i>
St. Barnabas,	<i>pray for us.</i>
St. Luke,	<i>pray for us.</i>
St. Mark,	<i>pray for us.</i>
All ye holy Apostles and Evan- gelists,	<i>pray for us.</i>
All ye holy Disciples of our Lord,	<i>pray for us.</i>
All ye holy Innocents,	<i>pray for us.</i>
St. Stephen,	<i>pray for us.</i>
St. Lawrence,	<i>pray for us.</i>
St. Vincent,	<i>pray for us.</i>
St. Fabian and St. Sebastian,	<i>pray for us.</i>
St. John and St. Paul,	<i>pray for us.</i>
St. Cosmas and St. Damian,	<i>pray for us.</i>
St. Gervase and St. Protase,	<i>pray for us.</i>
All ye holy Martyrs,	<i>pray for us.</i>
St. Sylvester,	<i>pray for us.</i>
St. Gregory,	<i>pray for us.</i>
St. Ambrose,	<i>pray for us.</i>
St. Augustine,	<i>pray for us.</i>
St. Jerome,	<i>pray for us.</i>
St. Martin,	<i>pray for us.</i>
St. Nicholas,	<i>pray for us.</i>
All ye holy Bishops and Con- fessors,	<i>pray for us.</i>
All ye holy Doctors,	<i>pray for us.</i>
St. Anthony,	<i>pray for us.</i>
St. Benedict,	<i>pray for us.</i>
St. Bernard,	<i>pray for us.</i>
St. Dominic,	<i>pray for us.</i>
St. Francis,	<i>pray for us.</i>
All ye holy Priests and Levites,	<i>pray for us.</i>
All ye holy Monks and Her- mits,	<i>pray for us.</i>
St. Mary Magdalen,	<i>pray for us.</i>
St. Agatha,	<i>pray for us.</i>
St. Lucy,	<i>pray for us.</i>

St. Agnes,	<i>pray for us.</i>
St. Cecilia,	<i>pray for us.</i>
St. Catherine,	<i>pray for us.</i>
St. Anastasia,	<i>pray for us.</i>
All ye holy Virgins and Wid-	
ows,	<i>pray for us.</i>
All ye holy Saints of God,	<i>intercede for us.</i>
Be merciful,	<i>spare us, O Lord,</i>
Be merciful,	<i>graciously hear us, O Lord.</i>
From all evil,	<i>deliver us, O Lord.</i>
From all sin,	<i>deliver us, O Lord.</i>
From Thy wrath,	<i>deliver us, O Lord.</i>
From sudden and unprovided	
death,	<i>deliver us, O Lord.</i>
From the snares of the devil,	<i>deliver us, O Lord.</i>
From anger, hatred, and all ill	
will,	<i>deliver us, O Lord.</i>
From the spirit of uncleanness,	<i>deliver us, O Lord.</i>
From lightning and tempest,	<i>deliver us, O Lord.</i>
From the scourge of earth-	
quake,	<i>deliver us, O Lord.</i>
From plague, famine and war,	<i>deliver us, O Lord.</i>
From everlasting death,	<i>deliver us, O Lord.</i>
Through the mystery of Thy	
holy Incarnation,	<i>deliver us, O Lord.</i>
Through Thy coming,	<i>deliver us, O Lord.</i>
Through Thy Nativity,	<i>deliver us, O Lord.</i>
Through Thy Baptism and holy	
fasting,	<i>deliver us, O Lord.</i>
Through Thy Cross and Pas-	
sion,	<i>deliver us, O Lord.</i>
Through Thy Death and Burial,	<i>deliver us, O Lord.</i>
Through Thy holy Resurrec-	
tion,	<i>deliver us, O Lord.</i>
Through Thy wonderful As-	
cension,	<i>deliver us, O Lord.</i>
Through the coming of the	
Holy Ghost, the Paraclete,	<i>deliver us, O Lord.</i>

of the earth,
 That Thou wouldst grant eternal rest to all the faithful departed,
 That Thou wouldst bless ✠ these chosen ones,
 That Thou wouldst bless ✠ and hallow ✠ these chosen ones,
 That Thou wouldst bless ✠, hallow ✠, and consecrate ✠ these chosen ones,
 That Thou wouldst graciously hear us,
 Son of God,
 Lamb of God, Who takest away the sins of the world,
 Lamb of God, Who takest away the sins of the world,
 Lamb of God, Who takest away the sins of the world,
 Christ hear us.
 Lord have mercy on us.
 Lord have mercy on us.

we beseech Thee, hear us.

we beseech Thee, hear us.

we beseech Thee, hear us.

we beseech Thee, hear us.

we beseech Thee, hear us.

we beseech Thee, hear us.

we beseech Thee, hear us.

spare us, O Lord.

graciously hear us, O Lord.

have mercy on us.

Christ graciously hear us.

Christ have mercy on us.

Lord have mercy on us.





INDULGENCES

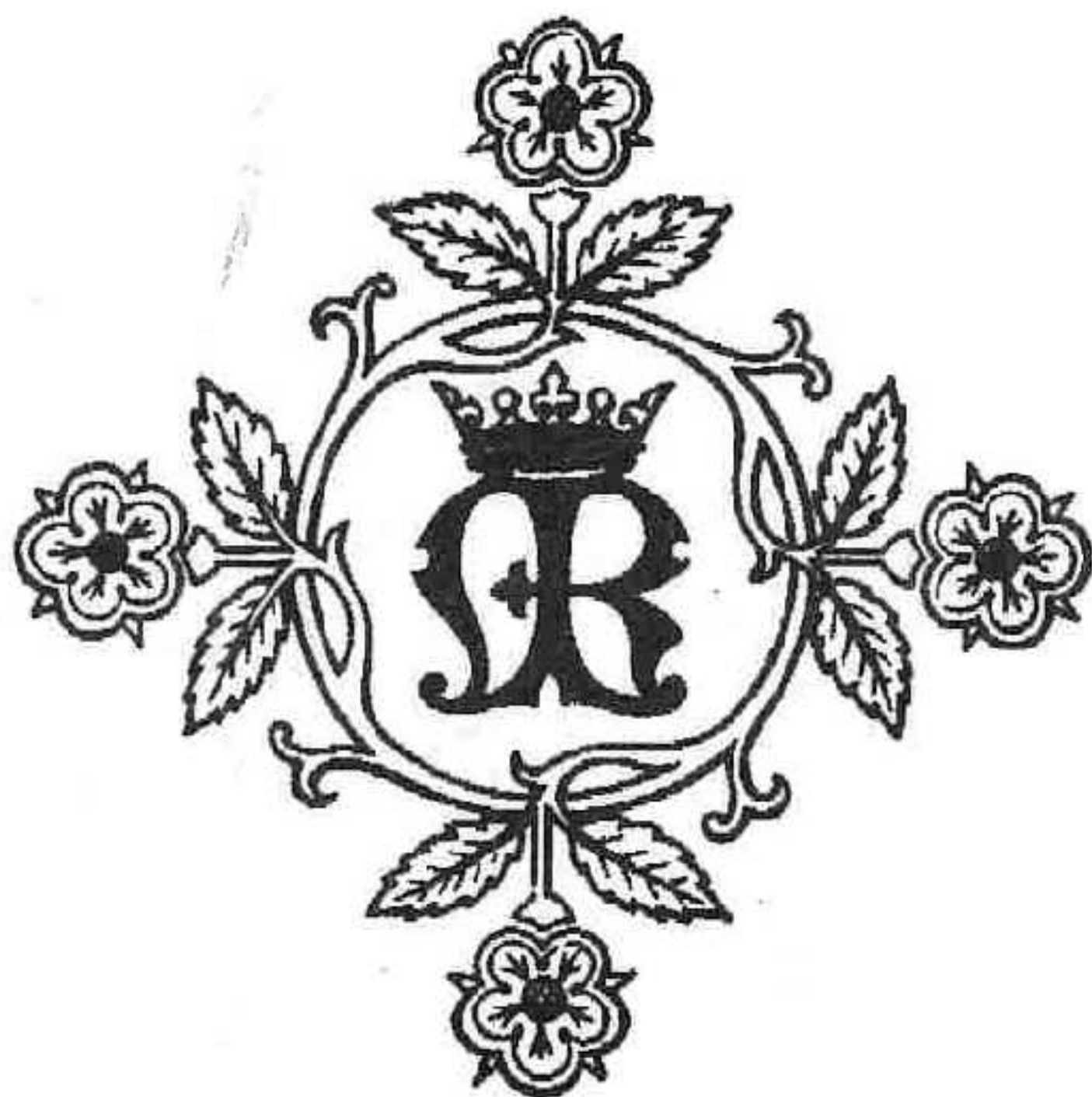
FOR ATTENDING THE FIRST MASS OF A NEWLY-ORDAINED
PRIEST AND FOR KISSING HIS HANDS

(1) To all the faithful who devoutly assist at the first Mass of any priest, a partial indulgence is granted; a plenary indulgence is granted if they are blood relatives of the priest to the third degree inclusive, and if they have obtained pardon for their sins, received Holy Communion and prayed for the intentions of the Pope.

(2) To those who on the day of priestly ordination and on the day of the first Mass devoutly kiss the palms of the hands of the new priest, there is granted a partial indulgence.

Preces et Pia Opera, 629.





Saint Thomas Aquinas Seminary

21077 Quarry Hill Rd

Winona, MN 55987

(507) 454-8000

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