

Chapter III

ORDINATION OF DEACONS

INTRODUCTION

I

THE IMPORTANCE OF THE ORDINATION

173 Deacons are ordained by the laying on of hands, a tradition handed down from the Apostles, so that through sacramental grace they may effectively fulfill their ministry. Therefore, even from early Apostolic times, the Catholic Church has held the holy Order of the Diaconate in high honor.³⁴

174 “Insofar as competent authority assigns them, it pertains to the deacon: to administer Baptism solemnly; to protect and distribute the Eucharist, assist at and bless marriages in the name of the Church, bring Viaticum to the dying; read the Sacred Scriptures to the faithful, instruct and exhort the people; preside over the prayer and worship of the faithful, administer sacramentals, and officiate at funeral and burial rites. Dedicated to duties of charity and administration, deacons should be mindful of the admonition of Saint Polycarp: ‘Be merciful and zealous, walking according to the truth of the Lord, who made himself the minister of all.’”³⁵

175 Those to be ordained to the diaconate must be admitted beforehand by the Bishop as candidates for Orders; those incorporated by vow into a clerical institute are excepted.³⁶

34 Cf. Paul VI, Apostolic Letter *Sacrum diaconatus Ordinem*, 18 June 1967: AAS 59 (1967), 697-704.

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

36 Cf. Paul VI, Apostolic Letter *Ad pascendum*, no. 1: AAS 64 (1972), 538; CIC, can. 1034.

176 Entrance into the clerical state and incardination into a given diocese or a personal prelature are given through diaconal Ordination.

177 By their free acceptance of celibacy in the presence of the Church, candidates for the diaconate are consecrated in a new way to Christ. Even those who have pronounced a vow of perpetual chastity in a religious institute are bound to declare publicly this commitment to celibacy.

178 The Church's work of praising God and interceding with Christ, and through him, with the Father, for the salvation of the whole world, is entrusted to deacons in the celebration of Ordination, in such a way that they are to celebrate the Liturgy of the Hours on behalf of the entire people of God, indeed of the entire human race.

II DUTIES AND MINISTRIES

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

Since deacons "are ordained within the ministry of the Bishop,"³⁷ the clergy and other faithful are to be invited to their Ordination so that as many as possible may take part in the celebration. All deacons are especially to be invited to the celebration of an Ordination.

180 The minister of sacred Ordination is a Bishop. During the celebration of Ordination, one of the Bishop's assistants who was assigned to the formation of the candidates requests, in the name of the Church, the conferral of Ordination and responds to the Bishop's questions on the worthiness of the candidates.

³⁷ Hippolytus, *Traditio Apostolica*, 8.

Deacons assist in the celebration of Ordination by vesting the newly Ordained in the diaconal vestments. If no deacons are present, other ministers can carry out this function. The deacons present, or at least some of them, greet their newly ordained brothers with the fraternal kiss as a sign of reception into the diaconate.

III

THE CELEBRATION OF THE ORDINATION

181 It is fitting that the local Church in whose service deacons are to be ordained should be made ready for the celebration of the Ordination.

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

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

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

183 Since there is but one diaconate, it is fitting that even in the celebration of Ordination no distinction be made on the basis of the status of the candidates. But, as circumstances suggest, a separate Ordination for married deacons or for unmarried deacons is permissible.

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

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

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

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

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

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

187 Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the office of deacon is conferred on the candidates. The following words belong to the nature of the rite and are consequently required for the validity of the act: "*Send forth upon them, Lord, we pray, the Holy Spirit, that they may be strengthened by the gift of your sevenfold grace for the faithful carrying out of the work of the ministry.*"

188 Immediately after the Prayer of Ordination, the newly Ordained are invested with the diaconal stole and the dalmatic. By this investiture the liturgical ministry they will henceforth fulfill is outwardly manifested.

The Handing On of the Book of Gospels signifies the office of the deacon to proclaim the Gospel in liturgical celebrations and to preach the faith of the Church in word and in deed.

By the fraternal kiss the Bishop seals, so to speak, the deacons' admittance into his ministry. By the fraternal kiss the deacons present welcome the newly Ordained to a common ministry in their Order.

189 In the Liturgy of the Eucharist the newly Ordained exercise their ministry for the first time as they assist the Bishop, by preparing the altar, by giving Communion to the faithful, particularly by offering the chalice, and giving them directions.

IV REQUISITES FOR THE CELEBRATION

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

- a) *Rites of Ordination of a Bishop, of Priests, and of Deacons;*
- b) a stole and a dalmatic for each of those being ordained.

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

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

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

Those to be ordained wear an amice, alb, and cincture.

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

RITE OF ORDINATION OF DEACONS

Introductory Rites and Liturgy of the Word

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

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

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

195 After the Gospel reading, the deacon reverently places the Book of Gospels back on the altar, where it remains until it is presented to the newly ordained deacons.

Ordination

196 The Ordination of deacons then begins.

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

ELECTION OF THE CANDIDATES

197 The candidates are called by a deacon:

Let those to be ordained deacons come forward.

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

Present.

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

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

Most Reverend Father, holy Mother Church asks you to ordain these men, our brothers, to the responsibility of the diaconate.

The Bishop asks:

Do you know them to be worthy?

He answers:

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

Bishop:

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

All present say:

Thanks be to God.

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

HOMILY

199 Then the Bishop, while all are seated, gives the homily. Taking his theme from the biblical readings just proclaimed in the Liturgy of the Word, he addresses the people and the elect on the office of deacon. In his homily he should take into consideration whether those to be ordained are both married and unmarried, or only unmarried, or only married. He may use these or similar words:

Beloved brothers and sisters: since these our sons who are your relatives and friends are now to be advanced to the Order of Deacons, consider carefully the nature of the rank in the Church to which they are about to be raised.

Strengthened by the gift of the Holy Spirit, they will help the Bishop and his priests in the ministry of the word, of the altar, and of charity, showing themselves to be servants to all. As ministers of the altar, they will proclaim the Gospel, prepare the sacrifice, and distribute the Lord's Body and Blood to the faithful.

Furthermore, it will be their duty, at the Bishop's direction, to exhort believers and unbelievers alike and to instruct them in holy doctrine. They will preside over public prayer, administer Baptism, assist at and bless Marriages, bring Viaticum to the dying, and conduct funeral rites.

Consecrated by the laying on of hands that comes down to us from the Apostles and bound more closely to the service of the altar, they will perform works of charity in the name of the Bishop or the pastor. With the help of God, they are to go about all these duties in such a way that you will recognize them as disciples of him who came not to be served, but to serve.

Now, dear sons, you are to be raised to the Order of the Diaconate. The Lord has set an example that just as he himself has done, you also should do.

As deacons, that is, as ministers of Jesus Christ, who came among his disciples as one who served, do the will of God from the heart: serve the people in love and joy as you would the Lord. Since no one can serve two masters, look upon all defilement and avarice as serving false gods.

If both married and unmarried elect are to be ordained, he says:

Since, by your own free choice, you present yourselves for the Order of the Diaconate, you should be men of good reputation, filled with wisdom and the Holy Spirit, as were those once chosen by the Apostles for the ministry of charity.

As for those among you who will exercise your ministry committed to celibacy, know that celibacy is both a sign of pastoral charity and an inspiration to it, as well as a source of spiritual fruitfulness in the world. Compelled by the sincere love of Christ the Lord and living in this state with total dedication, you will cling to Christ more easily with an undivided heart. You will free yourselves more completely for the service of God and man, and minister more effectively in the work of spiritual rebirth.

Whether or not you have been called to holy celibacy, be firmly rooted and grounded in faith and show yourselves chaste and beyond reproach before God and man, as is proper for the ministers of Christ and the stewards of God's mysteries. Never allow yourselves to be turned away from the hope offered by the Gospel. Now you are

not only hearers of this Gospel but also its ministers. Holding the mystery of faith with a clear conscience, express by your actions the word of God which your lips proclaim, so that the Christian people, brought to life by the Spirit, may be a pure offering accepted by God. Then on the last day, when you go out to meet the Lord you will be able to hear him say, "Well done, good and faithful servant, enter into the joy of your Lord."

If only unmarried elect are to be ordained, he says:

Since, by your own free choice, you present yourselves for the Order of the Diaconate, you should be men of good reputation, filled with wisdom and the Holy Spirit, as were those once chosen by the Apostles for the ministry of charity.

You will exercise your ministry committed to the celibate state: know that celibacy is both a sign of pastoral charity and an inspiration to it, as well as a source of spiritual fruitfulness in the world. Compelled by the sincere love of Christ the Lord and embracing this state with total dedication, you will cling to Christ more easily with an undivided heart. You will free yourselves more completely for the service of God and man, and minister more effectively in the work of spiritual rebirth.

Firmly rooted and grounded in faith, you are to show yourselves chaste and beyond reproach before God and man, as is proper for the ministers of Christ and of the

stewards of God's mysteries. Never allow yourselves to be turned away from the hope offered by the Gospel. Now you are not only hearers of this Gospel but also its ministers. Holding the mystery of faith with a clear conscience, express by your actions the word of God which your lips proclaim, so that the Christian people, brought to life by the Spirit, may be a pure offering accepted by God. Then on the last day, when you go out to meet the Lord you will be able to hear him say, "Well done, good and faithful servant, enter into the joy of your Lord."

If only married elect are to be ordained, he says:

Like those once chosen by the Apostles for the ministry of charity, you should be men of good reputation, filled with wisdom and the Holy Spirit. Firmly rooted and grounded in faith, you are to show yourselves chaste and beyond reproach before God and man, as is proper for the ministers of Christ and the stewards of God's mysteries. Never allow yourselves to be turned away from the hope offered by the Gospel. Now you are not only hearers of this Gospel but also its ministers. Holding the mystery of faith with a clear conscience, express by your actions the word of God which your lips proclaim, so that the Christian people, brought to life by the Spirit, may be a pure offering accepted by God. Then on the last day, when you go out to meet the Lord you will be able to hear him say, "Well done, good and faithful servant, enter into the joy of your Lord."

PROMISE OF THE ELECT

200 After the homily, the elect alone rise and stand before the Bishop, who questions all of them together:

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

Do you resolve to be consecrated for the Church's ministry by the laying on of my hands and the gift of the Holy Spirit?

Together, all the elect answer:

I do.

Bishop:

Do you resolve to discharge the office of deacon with humble charity in order to assist the priestly Order and to benefit the Christian people?

Elect:

I do.

Bishop:

Do you resolve to hold fast to the mystery of faith with a clear conscience, as the Apostle urges, and to proclaim this faith in word and deed according to the Gospel and the Church's tradition?

Elect:

I do.

The following question is asked even of those who are professed religious. It is omitted if only elect who are married are to be ordained.

Bishop:

Those of you who are prepared to embrace the celibate state: do you resolve to keep for ever this commitment as a sign of your dedication to Christ the Lord for the sake of the Kingdom of Heaven, in the service of God and man?

Unmarried elect:

I do.

Bishop:

Do [all of] you resolve to maintain and deepen the spirit of prayer that is proper to your way of life and, in keeping with this spirit and what is required of you, to celebrate faithfully the Liturgy of the Hours with and for the People of God and indeed for the whole world?

Elect:

I do.

Bishop:

Do you resolve to conform your way of life always to the example of Christ, of whose Body and Blood you are ministers at the altar?

Elect:

I do, with the help of God.

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

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

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

Elect:

I do.

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

Do you promise respect and obedience to your Ordinary?

Elect:

I do.

If the elect is a religious, the Bishop asks:

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

Elect:

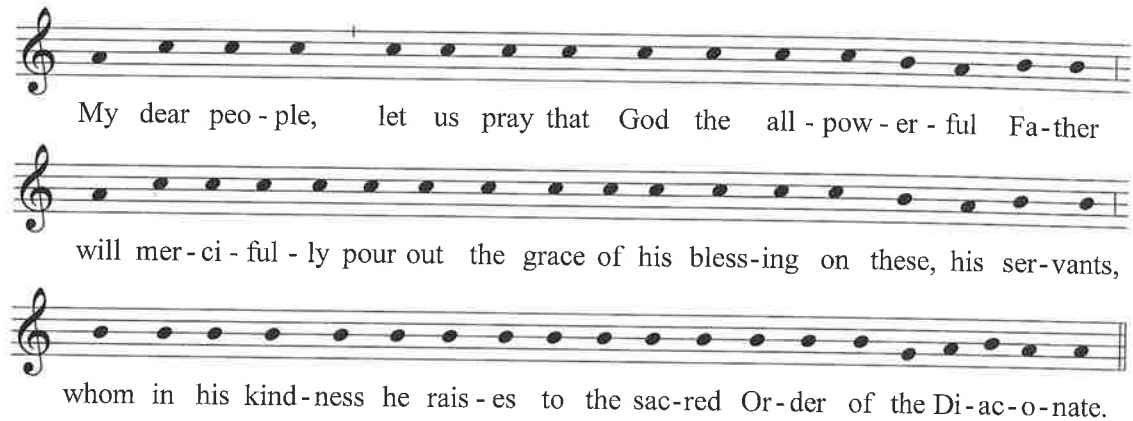
I do.

The Bishop always concludes:

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

LITANY OF SUPPLICATION

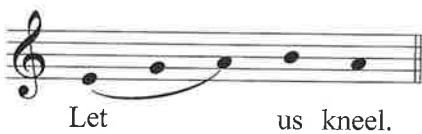
202 Then all stand. After putting aside the miter, the Bishop stands, faces the people, and, with hands joined, invites them to pray:



My dear peo - ple, let us pray that God the all - pow - er - ful Fa - ther
will mer - ci - ful - ly pour out the grace of his bless - ing on these, his ser - vants,
whom in his kind - ness he rais - es to the sac - red Or - der of the Di - ac - o - nate.

**My dear people,
let us pray that God the all-powerful Father
will mercifully pour out the grace of his blessing
on these, his servants,
whom in his kindness he raises to the sacred Order of
the Diaconate.**

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



Let us kneel.

Let us kneel.

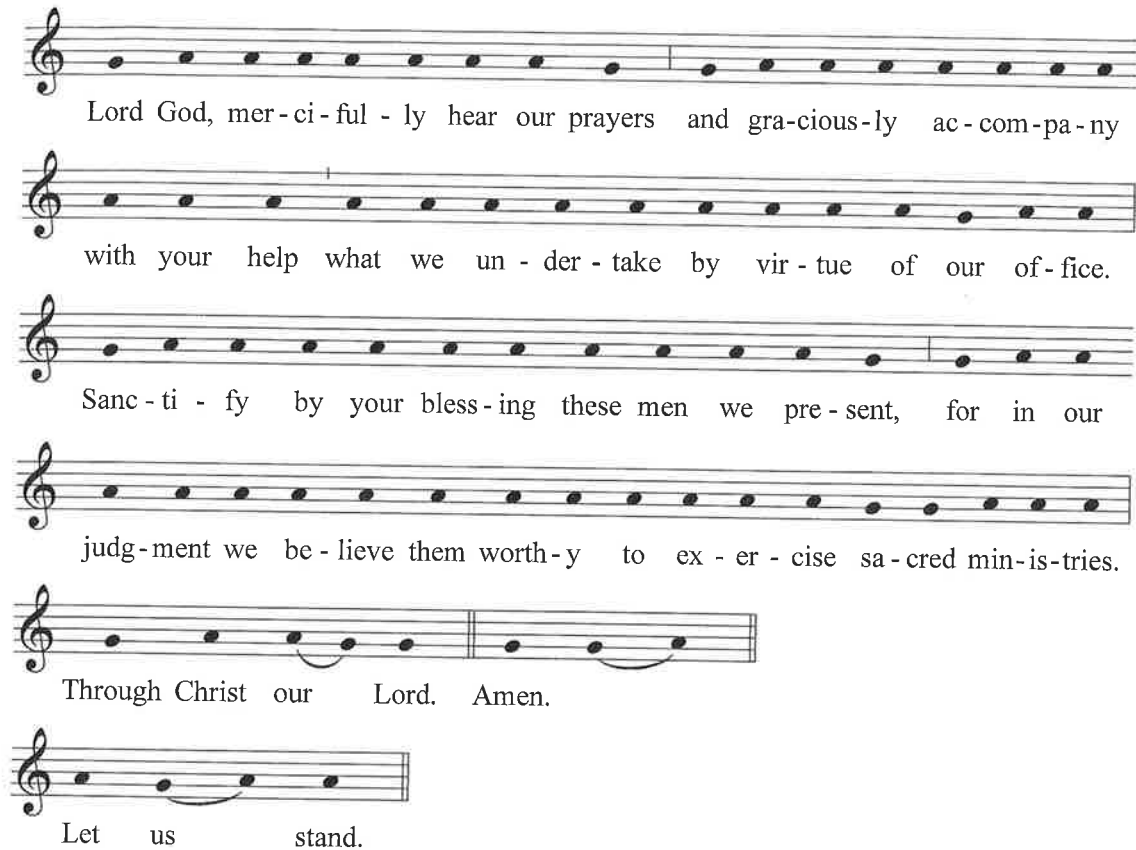
At the proper place in the litany, there may be added names of other Saints (for example, the Patron Saint, the Titular of the church, the Founder of the church, the Patron Saints of the ones to be ordained) or other petitions suitable to the occasion.

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

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

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

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



Lord God, mer - ci - ful - ly hear our prayers and gra - ci - ous - ly ac - com - pa - ny
with your help what we un - der - take by vir - tue of our of - fice.
Sanc - ti - fy by your bless - ing these men we pre - sent, for in our
judg - ment we be - lieve them worth - y to ex - er - cise sa - cred min - is - tries.
Through Christ our Lord. Amen.
Let us stand.

Lord God,
mercifully hear our prayers
and graciously accompany with your help
what we undertake by virtue of our office.
Sanctify by your blessing these men we present,
for in our judgment we believe them worthy
to exercise sacred ministries.
Through Christ our Lord.

All answer:

Amen.

Deacon (if the people are kneeling):

Let us stand.

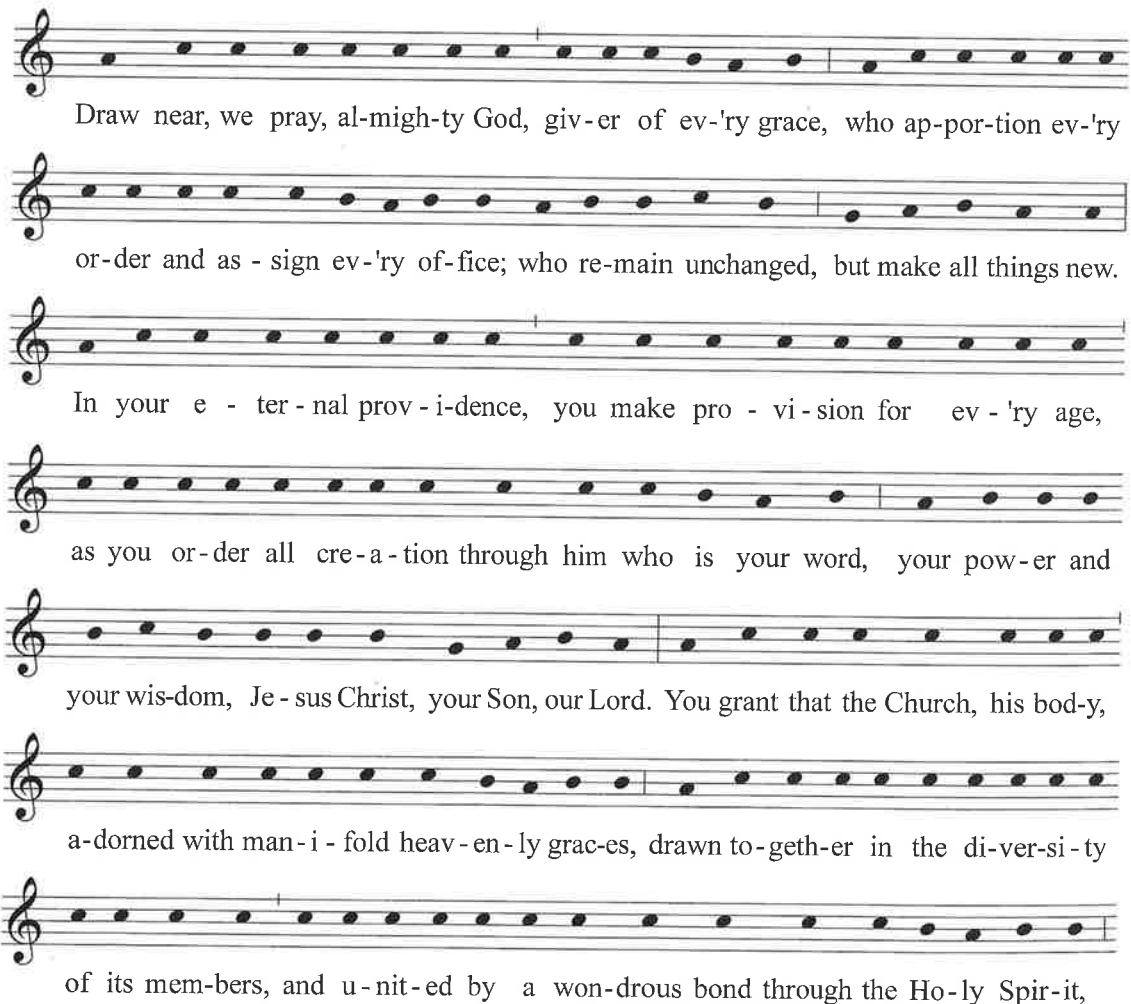
All rise.

LAYING ON OF HANDS AND PRAYER OF ORDINATION

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

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

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



Draw near, we pray, al-migh-ty God, giv-er of ev-'ry grace, who ap-por-tion ev-'ry
 or-der and as - sign ev-'ry of-fice; who re-main unchanged, but make all things new.
 In your e - ter - nal prov - i-dence, you make pro - vi - sion for ev - 'ry age,
 as you or-der all cre-a - tion through him who is your word, your pow-er and
 your wis-dom, Je - sus Christ, your Son, our Lord. You grant that the Church, his bod-y,
 a-dorned with man-i - fold heav - en - ly grac-es, drawn to-geth-er in the di-ver-si - ty
 of its mem-bers, and u-nit-ed by a won-drous bond through the Ho-ly Spir-it,

should grow and spread forth to build up a new temple and, as once you chose the
sons of Le-vi to min-is-ter in the form-er tab-er-na-cle, so now you es-tab-lish
three ranks of min - is - ters in their sa-cred of - fi - ces to serve in your name.
And so, in the first days of your Church, through the in - spi-ra-tion of the Ho-ly
Spir-it, your Son's A-pos-tles ap-point-ed sev-en men of good re-pute to as-sist them
in the dai - ly min-is-try, that they might de-vote them-selves more ful - ly
to prayer and preach-ing of the word. By prayer and the lay-ing on of hands
they en-trust-ed to those chos-en men the min-is-try of serv-ing at ta - ble.
We be-seech you, Lord: look with fa-vor on these ser-vants of yours who will min-is-ter
at your ho-ly al-tar and whom we now hum-bly ded-i-cate to the of-fice of dea-con.
Send forth up - on them, Lord, we pray, the Ho - ly Spir-it, that they may be
strength-ened by the gift of your sev - en - fold grace for the faith-ful
car - ry - ing out of the work of the min - is - try. May there a-bound in

them ev - 'ry Gos - pel vir - tue: un - feigned love, con - cern for the sick and poor,
 un - as - sum - ing au - thor - i - ty, the pur - i - ty of in - no - cence,
 and the ob - ser - vance of spir - i - tu - al dis - ci - pline. May your com - mand - ments
 shine forth in their con - duct, so that by the ex - ample of their way of life they
 may in - spire the im - i - ta - tion of your ho - ly po - ple. In of - fer - ing the
 wit - ness of a clear con - science, may they re - main strong and stead - fast in Christ,
 so that by im - i - ta - ting on earth your Son, who came not to be served but to serve,
 they may be found wor - thy to reign in heav - en with him, who lives and
 reigns with you in the u - ni - ty of the Ho - ly Spir - it, God for ev - er
 and ev - er. A - men.

Draw near, we pray, Almighty God,
 giver of every grace,
 who apportion every order and assign every office;
 who remain unchanged,
 but make all things new.
 In your eternal providence,
 you make provision for every age,

as you order all creation
through him who is your word,
your power and your wisdom,
Jesus Christ, your Son, our Lord.

You grant that the Church, his body,
adorned with manifold heavenly graces,
drawn together in the diversity of its members,
and united by a wondrous bond through the Holy Spirit,
should grow and spread forth
to build up a new temple
and, as once you chose the sons of Levi
to minister in the former tabernacle,
so now you establish three ranks of ministers
in their sacred offices to serve in your name.

And so, in the first days of your Church,
through the inspiration of the Holy Spirit,
your Son's Apostles appointed seven men of good repute
to assist them in the daily ministry,
that they might devote themselves more fully
to prayer and preaching of the word.
By prayer and the laying on of hands
they entrusted to those chosen men the ministry of
serving at table.

We beseech you, Lord:
look with favor on these servants of yours
who will minister at your holy altar
and whom we now humbly dedicate to the office
of deacon.

Send forth upon them, Lord, we pray,
the Holy Spirit,
that they may be strengthened

by the gift of your sevenfold grace
for the faithful carrying out
of the work of the ministry.

May there abound in them every Gospel virtue:
unfeigned love,
concern for the sick and poor,
unassuming authority,
the purity of innocence,
and the observance of spiritual discipline.

May your commandments shine forth in their conduct,
so that by the example of their way of life
they may inspire the imitation of your holy people.
In offering the witness of a clear conscience,
may they remain strong and steadfast in Christ,
so that by imitating on earth your Son,
who came not to be served but to serve,
they may be found worthy to reign in heaven with him,
who lives and reigns with you in the unity of the
Holy Spirit,
God for ever and ever.

All answer:

Amen.

HANDING ON OF THE BOOK OF GOSPELS

208 After the Prayer of Ordination, all sit. The Bishop puts on the miter and the newly Ordained stand. Some of the assisting deacons or other ministers put a deacon's stole and then a dalmatic on each of them.

209 Meanwhile, the following antiphon may be sung with Psalm 83 (84).

Bles-sed are they who dwell in your house, O Lord [al - le - lu - ia].

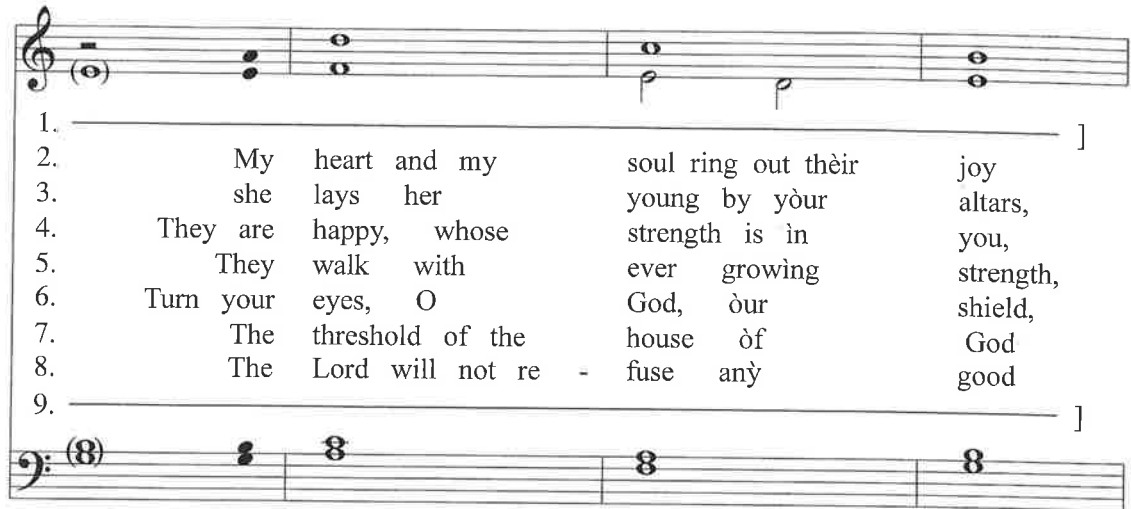
**Blessed are they who dwell in your house, O Lord
[alleluia].**

Another appropriate liturgical song of the same kind with suitable antiphons may be sung, especially when Psalm 83 (84) was used as the Responsorial Psalm in the Liturgy of the Word.

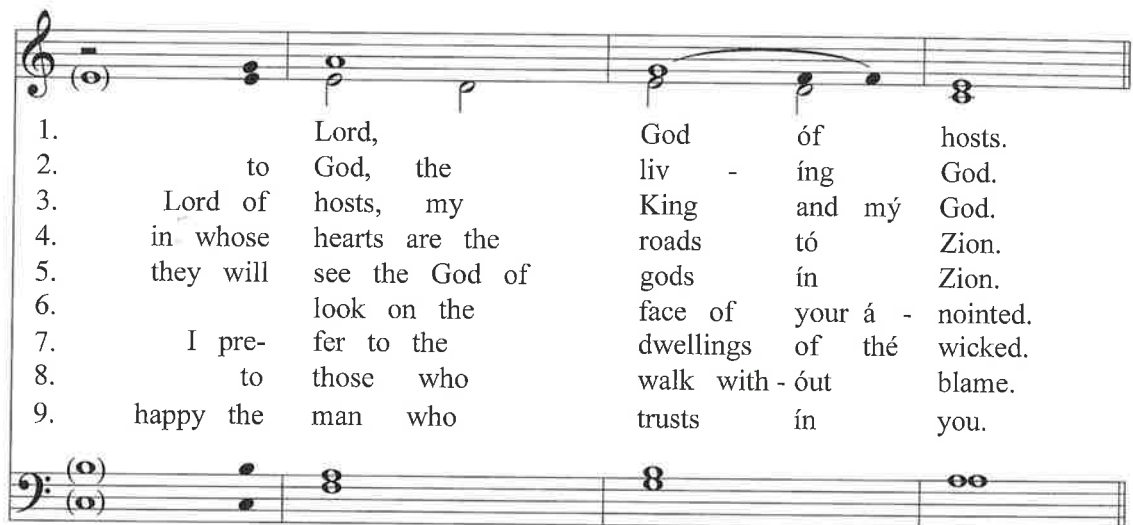
1. How lovely is to your dwelling place,
2. My soul is longing and yearning,
3. The sparrow her - self finds a home
4. They are happy, who dwell in your house,
5. As they go through the Bitter Valley,
6. O Lord, God of hosts, hear my prayer,
7. One day with - in your courts
8. For the Lord God is a rampart, a shield;
9. Lord, God of hosts,

1. [
2. is yearning for the courts of the Lord.
3. and the swallow a nest for her brood;
4. for ever singing your praise.
5. } * they make it a place of springs,
6. [the autumn rain covers it with blessings].
7. give ear, O God of Jacob.
8. is better than a thousand elsewhere.
9. he will give us his favor and glory.

* Repeat the second musical phrase.



1.]
 2. My heart and my soul ring out thèir joy
 3. she lays her young by yòur altars,
 4. They are happy, whose strength is in you,
 5. They walk with ever growing strength,
 6. Turn your eyes, O God, òur shield,
 7. The threshold of the house òf God
 8. The Lord will not re - fuse any good
 9.]



1. Lord, God òf hosts.
 2. to God, the liv - íng God.
 3. Lord of hosts, my King and mý God.
 4. in whose hearts are the roads tó Zion.
 5. they will see the God of gods ín Zion.
 6. look on the face of your á - nointed.
 7. I pre - fer to the dwellings of thé wicked.
 8. to those who walk with - óut blame.
 9. happy the man who trusts ín you.

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

210 Vested as deacons, the newly Ordained go to the Bishop and kneel before him. He places the Book of Gospels in the hands of each one and says:

Receive the Gospel of Christ, whose herald you
 have become.

Believe what you read,
 teach what you believe,
 and practice what you teach.

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

Peace be with you.

The newly Ordained responds:

And also with you.

All the deacons present, or at least some of them, do likewise.

212 Meanwhile, the following antiphon may be sung with Psalm 145 (146).

Who - ev - er serves me, says the Lord, my Fa - ther in hea - ven will
hon - or [Al - le - lu - ia.]

**Whoever serves me, says the Lord,
my Father in heaven will honor [alleluia].**

Another appropriate liturgical song of the same kind with suitable antiphons may be sung.

1. My soul, give praise to the Lord;
2. Put no trust in princes,
3. He is happy who is helped by Jacob's God,
4. It is he who keeps faith for ever,
5. the Lord who gives sight to the blind,
6. It is the Lord who loves the just

1. [—————]
 2. in mortal men in whom there is nó help.
 3. whose hope is in the Lord his God,
 4. who is just to those who are óp - pressed.
 5. who raises up those who are bówed down,
 6. but thwarts the path of thé wicked.

1. I will praise the Lord all mý days,
 2. Take their breath, they re - turn tò clay
 3. who a - lone made heaven ànd earth,
 4. It is he who gives bread to thè hungry,
 5. the Lord who pro - tects thè stranger
 6. The Lord will reign fòr ever,

1. make music to my God while Í live.
 2. and their plans that day come tó nothing.
 3. the seas and all they cón - tain.
 4. the Lord, who sets prisonérs free,
 5. and up - holds the widow ànd orphan.
 6. Zion's God, from age tó age.

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

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

Liturgy of the Eucharist

214 In the eucharistic prayer mention is made of the newly ordained deacons according to the following formulas.

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

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

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

[Through Christ our Lord. Amen.]

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

Remember, Lord, your Church spread throughout
the world:

and perfect her in love
together with **N.**, our Pope, and **N.**, our Bishop,

Remember also these, your servants,
whom you have willed today
to provide as ministers of the Church,
and all the clergy.

Remember also our brothers and sisters . . .

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

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

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

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

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

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

216 Some of the newly ordained deacons assist the Bishop in giving Communion to the faithful, especially as ministers of the chalice.

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

Concluding Rite

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

Bow your heads for the blessing.

Or he may use similar words.

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

**May God who has called you to the service of others in
his Church
give to you a great zeal for all,
especially the poor and the suffering.**

All answer:

Amen.

Bishop:

**May God who has charged you to preach the Gospel
of Christ
help you to live by his word
and thus bear him sincere and fervent witness.**

All answer:

Amen.

Bishop:

**May God who appointed you stewards of his mysteries
make you imitators of his Son, Jesus Christ,
and ministers of unity and peace in the world.**

All answer:

Amen.

Bishop:

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

All answer:

Amen.

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