

Archbishop Annibale Bugnini, CM., 1912-1982, Ordained priest 26 July 1936
Secretary, Commission for General Liturgical Restoration, 1948-1960

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Study group 20 (= *De Pontificali 1*)¹ took as its first order of business the revision of the rites of ordination². The relator sought the written views of the members on the principles to be followed in the work and on its scope and organization. The members gave their opinions on the problems involved in the revision of all the ordinations. The first conclusion reached was that discussion of the rites for the sacrament of orders (diaconate, presbyterate, episcopate) should be kept separate from discussion of problems having to do with "minor orders." At the fifth general meeting of the Consilium (April 1965), the question of minor orders was entrusted to a separate group³, while study group 20 limited itself to holy orders.

I. HISTORY

Group 20 held a first meeting at Trier from August 3 to August 5, 1965, and a second at Rome on September 29, 1965. The group then began the preparation of actual schemas; these were to pass through a good seven redactions.

The first presentation of the main problems involved in the revision of the rites for all three holy orders was made at the sixth general meeting of the Consilium on November 22-23, 1965⁴. The main lines to be followed were approved, as were the solutions of more specific questions⁵.

This first examination of the matter brought to light all the problems that needed to be resolved if the group was to be able to proceed. Some of these problems, however, were rather complex and demanding, and their resolution seemed to call upon competencies beyond those of the Consilium alone.

On April 21, 1966, Cardinal Lercaro therefore sent the Pope a memorandum in which he explained some especially important and demanding problems having to do with the rites of holy orders. He then asked the Pope to allow the Consilium to study these matters more fully with an untrammelled expression of views and only then submit everything "to the other agencies concerned". The following are the main points the Cardinal made in his memorandum :

The revision of the sacramental rites in the Roman Pontifical raises a series of problems that are very serious and sensitive not only from the viewpoint of ritual but also and above all because of their theological consequences. In fact, the rites in their structure and particular parts should also have a didactic function; they should therefore be clear in their organization and contain a series of gestures and words that express sure teaching.

The problem becomes even more urgent and sensitive where the rites of ordination are concerned, especially the three sacramental ordinations: episcopate, presbyterate, and diaconate. The ritual for these orders has been formed by successive contributions that reflect the doctrinal and cultural influence of the periods in which the rites and formulas were created. The formulas of ordination, for example, reflect the allegorizing mentality and spirituality of the early Middle Ages, containing as they do a whole series of references to personages, events, and rites of the Old Testament as applied to the new covenant. The gestures and several parts of the rite, for example, the *traditio instrumentorum*, the *traditio in-signium*, and, to some extent, the taking of an oath of fidelity, reflect the influence of the feudal period, and so on.

Furthermore, each gesture is habitually accompanied by a formula, but the latter is not always in harmony with the objective meaning of the gesture itself. For example: the laying on of hands (an essential part of the rite) at the consecration of a bishop is accompanied by the words "Receive the Holy Spirit, which are not the sacramental formula but, by reason of their placement and of the solemn moment at which they are said, end up by pushing into the background the real sacramental formula, namely, the ensuing preface.

Finally, it is necessary for the study group to keep before it the extensive doctrinal enrichment brought to this area by Vatican II, especially in its Constitution on the Church, when dealing with the episcopate and with the priesthood in general. In the present effort at renewal, the liturgy cannot fail to introduce this wealth of teaching into its formulas, which are intended not simply for the conferral of a sacrament but also for the instruction of the faithful through the rite. Nor

¹ *Relator* : B. Botte ; *secretary* : B. Kleinheyser ; *members* : J. Nabuco, C. Vogel, E. Lengeling, P. Jounel, and J. Lecuyer (subsequently added).

² The same group subsequently took up the subject of confirmation.

³ See below, p. 727, n. 1.

⁴ See "Sexta sessio plenaria Consilii," *Not 2* (1966)

⁵ See Schema 102 : *De Pontifica* 5 (September 18, 1965), "De consecratione episcopali" The members of the Consilium were here asked for their views on twenty-two points. Schema 124 : *De Pontificali* 6 (November 8, 1965), in which the members were queried on fifteen points relating to presbyteral ordination and twenty-five to diaconal ordination.

may we set up an opposition between this renewal and the simple respect due to a text that is rich indeed, but rich rather by reason of its venerable age than of its authentic theological content.

The Cardinal then addressed himself in greater detail to several issues :

1. **Sacramental formulas.** In virtue of the apostolic constitution *Sacramentum Ordinis* of Pius XII, the sacramental formula for the conferral of holy orders in each of its three degrees is the entire preface, although only one part of this is said to be essential and indispensable.

But the three prefaces in the Pontifical no longer seem suited to their purpose, since they do not adequately show forth the true nature of priesthood to the full extent in which the Church now understands it. The Consilium should therefore adopt two resolutions. The first has to do with the episcopate : "In our opinion there should be a study of whether other texts may be substituted which better express the theology of the episcopal office." The second concerns the diaconate : "The Fathers have decided that there should be a study of how the consecratory preface may better express the theology of the diaconate in the light of the constitution *Lumen gentium*."

A good starting point for the study of episcopal consecration would seem to be the text used for this purpose in the *Traditio Apostolica* of Hippolytus. This is still used for episcopal consecration in the Coptic Rite and, in a fuller version derived from the *Testamentum Domini*, among the West Syrians.

For the diaconate the formula has been tackled almost from scratch, using part of the current formula and completing it.

For the presbyterate the current formula seemed already a rich one, needing only the restoration of the original form it had in the sources and a few additions or revisions.

2 **The words "Receive the Holy Spirit".** These occur at the moment when the celebrant lays his hands on the elect during episcopal consecration. They also occur in a fuller form in diaconal ordination ("Receive the Holy Spirit for strength to resist the devil and his temptations, in the name of the Lord").

These words are not part of the sacramental formula and can lead to incorrect interpretations in catechetical instruction and in the understanding of the rite by the faithful. It seemed wise, therefore, to eliminate them, so that the imposition of hands is done in silence, as is already the case in the ordination of priests.

3. **Participation of co-consecrating bishops in the episcopal ordination.** According to the regulations in the old Pontifical, after the imposition of hands the co-consecrating bishops should "also recite the prayer *Propitiate* and the entire preface that follows ; throughout the remainder of the rite they should likewise read in a low voice everything that the consecrating bishop reads or sings."

All this creates a disagreeable situation, since the words of the principal consecrator are continually accompanied by the murmur of the other two bishops as they recite the same formulas. It would seem more appropriate to adopt the practice of the Eastern Rites, in which only the principal consecrator says all the formulas, while the other bishops participate simply by imposing hands and by their intention. The verbal participation of the co-consecrators will therefore be limited to the essential formula, that is, they will sing or recite, along with the consecrating bishop, only the part of the preface that is determined to be the "essential part."

1. APPROVAL BY THE CONSILIUM

The Holy Father went along with these requests and had the Secretariat of State write as follows on June 8, 1966:

Given the importance and sensitivity of the subject, every aspect of the problem must be carefully studied, with a keen pastoral and apostolic consciousness, before any changes are made in rites so ancient and impressive. Furthermore, the liturgical Consilium should attend carefully to the matter of agreement with the Congregation for the Doctrine of the Faith and the Congregation of Rites.

In that same letter the Secretariat of State had asked for the names of those who would comprise the study group for the revision of the rites of holy orders. After receiving this information, it replied on June 22 : "We would like the following to be invited as members of the study group : Monsignor Marc Armand Lallier, Archbishop of Marseilles Mr. Georges Jouassard, Dean of the Faculty in Lyons, and Father Joseph Lecuyer." All three were sounded out, but only Father Lecuyer actually became a member⁶.

⁶ The request caused some difficulty. Jouassard could not accept because of sickness. Father Lecuyer had no problem accepting and was a valuable member. Archbishop Lallier, on the other hand, wrote in rather negative terms, saying that in his judgment "so radical a change" was premature ; the letter, however, was signed not by him but by his secretary. Father Botte, who had no tolerance for surprises or for having to work with "incompetents" or "individuals who had to be given special consideration," quickly wrote a strong and resolute letter to Archbishop Lallier's secretary and another to the secretary of the Consilium. In the latter he did not mince words but asked that a choice be made : "either him or Archbishop Lallier." If the latter were to be part of the group, he himself would drop out. He also expressed a wish that his decision "be made known, if you judge it appropriate to those who suggested the candidates." But there was no follow-up and the little squall passed.

Meanwhile, in May of 1966 there was a meeting of the relators, who were able to finish their study of the now complete schema for the three rites⁷. After this was corrected on the basis of the discussion, it was presented to the Consilium at its seventh general meeting in October 1966⁸. It was unanimously approved⁹.

2. TO THE CURIAL AGENCIES

After the meeting of the Consilium the schema, now further polished and corrected¹⁰, was sent on April 8, 1967, to the Congregations for the Doctrine of the Faith, the Sacraments, and Rites for their study and, on April 19, to the Holy Father¹¹. The corrections made in the schema as a result of this consultation show that no special or radical objections had been submitted but only suggestions for improvement of the texts".

The completely positive answer from the Congregation for the Doctrine of the Faith was particularly pleasing and an occasion of both joy and surprise. The Consilium had been worried especially about the proposal to use the text from the *Traditio Apostolica* of Hippolytus for the prayer of episcopal ordination. Here is what the Congregation said (November 8, 1967) :

Their Eminences of the Congregation for the Doctrine of the Faith carefully examined the matter at their plenary session on Wednesday, October 11, 1967, and came to the following decisions :

The new schema is approved with the following qualifications :

1) Number 89 : In the questions asked of the candidate for the episcopal office, greater emphasis should be put on faith and its conscientious transmission ; moreover, the candidate should be expressly asked about his determination to give obedience to the Roman Pontiff.

2) Number 96 : The text of Hippolytus, duly adapted, is acceptable. Regarding the approach : the mind of the Cardinals is that liturgical innovations should be dictated by real need and introduced with all the precautions that so sacred and serious a matter requires.

Once the changes listed have been made in the *Ordo*, it is then to be studied by a joint committee, in accordance with the august decision of the Holy Father¹².

The joint committee met on February 1-2, 1968¹³. The schema was then further polished and sent once again to the Holy Father¹⁴.

3. FINAL REVISION

On February 19, 1968, the Cardinal Secretary of State sent Father Bugnini some observations of the Holy Father ; these were made in summary form in the Pope's own hand. The remarks simply indicated points in the schema that caused him difficulty or on which he wanted further explanations ; these explanations were given to him as follows on April 9 :

1. The Pope's first request concerned a point of style : not to use the *plural of majesty* in the request that the consecrating bishop proceed to the ordination ; that is put the Latin verb in the singular, not the plural ("ordines" instead of "ordinetis"). - A very appropriate suggestion.

2. *There is no formula accompanying the donning of the stole and dalmatic* " This represents a change from the current rite in the Pontifical But the tradition on this point has varied greatly. In the West the formulas appear in the Pontificals of the late Middle Ages and reflect the period's allegorical approach, which has now become almost unintelligible. In the Roman Rite, the tradition originating in the *Ordines Romani* has members of

⁷ Schema 150 : *De Pontificali* 7 (April 5, 1966).

⁸ Schema 180 : *De Pontificali* 12 (August 29, 1966), "De ordinatione diaconi, presbyteri et episcopi."

⁹ To the final question : "Should the schema, corrected as the Fathers have indicated, be presented to the Holy Father for approval ?" Thirty-three said yes, and one handed in a blank ballot. At the same meeting, final approval was given to the prayer of episcopal ordination, taken from the *Traditio Apostolica* of Hippolytus (30 in favor ; 3 against ; 2 in favor with qualifications).

¹⁰ Schema 220 : *De Pontificali* 15 (March 31, 1967). After an introduction, this schema compared the new rites of ordination with the old. It then gave the complete rite for the ordination of a deacon, of a priest, of a priest and a deacon in the same liturgical action, and of a bishop. Next came the blessing of the pontifical insignia and two appendices : one on the prayer of episcopal ordination and the other containing the Scripture readings for the ordination Masses. This schema was especially important because in addition to the notes which drew upon history and the liturgical sources to justify the solutions adopted, it also listed the decisions reached by the Consilium when the earlier schemas were submitted.

¹¹ On July 19, 1967, the Secretariat of State transmitted a memorandum containing handwritten notes of the Holy Father and said that the Consilium could proceed with the usual handling of the schema.

¹² See "Adnotationes ad schema n. 22 Desserts *Ordinibus* post animadversiones Sacrarum Congregationum Romana-rum" (January 16, 1968), attached to schema 220.

¹³ Participants for the SCDF, Archbishop Philippe and Monsignor G. Agustoni ; for the SCR, Archbishop Antonelli, Monsignor Frutaz, and Father Melchior da Pobladora ; for the Sacraments, Monsignor Vetri ; and for the Consilium, Fathers Bugnini, Botte, Lecuyer, and Braga.

¹⁴ Schema 270 : *De Pontificali* 17 (February 1, 1968)

the same hierarchic rank placing the insignia on the newly ordained, but without any formula. The action is simply a gesture indicating acceptance of the new member into the presbyteral and diaconal colleges ; the meaning of the gesture is further clarified by the kiss of peace. Later on, when the vesting of each candidate was done by the bishop, the action was accompanied by a formula.

In the East the tradition varies : in some Rites it is the bishop who does the vesting while reciting a formula (for example, in the Alexandrian Rite and among the Syrian Jacobites) ; in others, the action is unaccompanied by words (for example, among the Nestorians and in the Greek Church).

The restored rite harks back to the earliest practice, according to which the vestments proper to a degree of orders were put on the newly ordained by some ministers of the same rank ; in accordance with the same practice, the new rite has dropped the accompanying formulas. The action is now accompanied by the singing of an antiphon and psalm that underscore the meaning of what is being done. Singing lends an action greater intensity than a sometimes rather dry and juridical formula can, especially when the formula is repeated over and over for a number of newly ordained ministers. Moreover, if there is singing, then it seems neither useful nor appropriate to have formulas being said in a low voice ; these would not be heard by the faithful and would create an unbecoming doublet in the celebration.

3. *New formula for the consecration of a bishop.* This matter was discussed during the Consilium's very first study of the schema at its sixth general meeting¹⁵. The current formula in the Roman Pontifical was regarded as completely inadequate for expressing the teaching on the episcopate given by the Second Vatican Council, especially in its Constitution on the Church.

The prayer in the old Pontifical has two parts. The longest, which runs from the beginning to the words "Sint speciosi" and from "Tribue ei" to **the end** is of Roman origin and already to be found in the Leonine Sacramentary. The remainder is a Gallican interpolation that was introduced into the Gelasian Sacramentary. The Roman part develops a single theme : the bishop is the high priest of the new covenant. As Aaron was consecrated by an anointing with oil and the donning of vestments, so the bishop is constituted high priest by a spiritual anointing and the adornment of virtue. - All this is true, but excessively scanty now that we have the teaching of Vatican II on the episcopate. Nothing is said of apostolic succession, and almost nothing of the episcopal office, except for the words "Grant him the episcopal chair."

The Gallican part is simply a cento of scriptural citations that can be applied partly to the apostles, partly to all Christians. Here again there is no consistent teaching on the episcopate. In addition, the impression is given that a bishop is the successor of the Old Testament high priest rather than of Christ's apostles.

As a result, attempts to correct this prayer, to shorten it and make it more organic, proved vain. Therefore, while the group planned to retain the prayers of the Pontifical for priestly and diaconal ordination and simply to make any corrections or additions required by textual criticism (especially in the prayer of diaconal ordination), it decided to look to another tradition entirely for episcopal ordination. The patriarchates of Antioch and Alexandria still use two texts which, despite differences between them, are identical in substance and come from the same source, the *Traditio Apostolica* of Hippolytus.

This prayer is theologically rich ; it expresses the traditional teaching on the bishop as not only high priest but also shepherd of Christ's flock, successor of the apostles, and recipient from Christ of the "Spiritus principalis"¹⁶. If the three texts are compared - the one proposed by Father Botte and those used in the patriarchates of Antioch and Alexandria-it will be clear that the basic ideas and logical succession of these are the same in all, although expansions have been introduced into one or other of these texts, without, however, detracting from the beauty and intelligibility of the prayer. From the ecumenical point of view, therefore, the formula proposed bears witness to our unity with the Eastern Church ; in the very act of ordination the three very ancient Churches of Rome, Antioch and Alexandria can be seen asserting the same teaching on the episcopal office¹⁷.

For these reasons both the Congregation for the Doctrine of the Faith and the Holy Father accepted the introduction of the proposed text¹⁸.

¹⁵ See Schema 102 (De *Pontificali* 5) and Schema 220 (De *Pontificali* 15), Appendix I : "De oratione ordinationis Episco-pi" (pp. 50-53).

¹⁶ **There were difficulties in understanding, and readily translating into the vernaculars, the term Sprntus principa-lis" in the ordination prayer. Father Botte therefore explained the meaning in an article, "Spiritus principalis. Formule de l'ordination épiscopale", *Not 10* (1974) 410-11. In summary, the term expresses the gift that is characteristic of episcopal ordination : in the sacrament of ordination the bishop receives the Spirit of Chns' as the Spirit who gives authority and establishes as head, so that the bishop may feed the flock entrusted to him.**

¹⁷ The text adopted is the Latin translation of the *Traditio Apostolica* of Hippolytus, corrected in accordance with Father Botte's reconstruction, which is based on the Eastern versions and especially on the Greek *Epitome Constitutions Apostolicae*, since the text of this last was taken directly from the *Traditio Apostolica*.

¹⁸ But the text that had been abandoned continued to evoke feelings of tender nostalgia, especially because of its phrases regarding the "majesty" of bishops and its invocation of a curse on those who curse the bishop and a

4. *Singing of the Veni, Creator*. In the rite hitherto in use, this hymn was prescribed while the consecrating bishop was anointing the head of the newly ordained bishop or the hands of the newly ordained priest. The proposal that this hymn be omitted disturbed the Pope. Here are the reasons for the omission.

Historically, the *Veni, Creator* (replaced in some codices by the sequence *Veni, Sancte Spiritus* and the alleluia verse *Veni, Sancte Spiritus*) was first used for this purpose in the Pontificals of the twelfth century and was introduced into the Roman liturgy via the Pontifical of William Durandus (second half of the thirteenth century).

The purpose of the hymn was to fill the time occupied by the rite. It accompanied an episcopal action that had its own formula ; the end result was that it became an action in its own right, parallel to and, as it were, superimposed on the action being performed by the bishop. It served as a way of keeping the faithful occupied while the bishop was engaged in something unconnected with the hymn. In short, it was a phenomenon of a kind not rare in our liturgical past.

A further consideration : the hymn invokes the Holy Spirit, but the Holy Spirit has already been given through the laying on of hands and the prayer of ordination. The result is to give undue prominence to an action - the anointing of the head or the hands of the ordained - that simply "explains" what has already happened. This is another reason for omitting the *Veni, Creator*.

On the other hand, it is difficult to find a place where the hymn might be suitably introduced. The most appropriate point would be before the prayer of ordination, that is, before the action in which the Spirit is given. But the Litany of the Saints is said immediately before this prayer. If the *Veni, Creator* were to be sung while the Litany of the Saints is being recited, the result would be a most unfortunate doublet.

If a choice must be made between the *Veni, Creator* and the litany with a view to the participation of the faithful, the litany certainly seems preferable : it is the most traditional and venerable form of prayer in which the people can easily participate. In addition, the second part of the litany contains invocations specifically geared to the celebration now going on, whereas the hymn is an invocation of a very general kind, without any specific reference to the purpose of the rite.

Also to be kept in mind is the doctrinal approach proper to the liturgy, which in the consecration of persons does not usually call upon the Holy Spirit to come but rather asks the Father and the Son to send the Spirit. All the consecratory prayers now take this approach ; it is therefore more consistent to ask the divine power to send the sanctifying Spirit.

But at an audience on April 24, 1968, the Holy Father had already said to Cardinal Lercaro : "Tell Father Bugnini to keep the *Veni, Creator* in the ordination rites". He had the Cardinal Secretary of State say the same thing in a letter dated the following day : "The August Pontiff wants the singing of the *Veni, Creator* to be retained, as he has already indicated. He appreciates the reasons given for its suppression, but he thinks it better to keep this hymn in which the entire assembly serves as a choir during the rite of ordination."

The *Veni, Creator* is therefore sung during the anointing of the hands of new priests¹⁹ and at the beginning of the rite of episcopal ordination, after the gospel and homily.

5. *The Te Deum*. The new rite retains the hymn of thanksgiving, during which the new bishop passes through the church, blessing the faithful. The schema, however, offered two possibilities : to sing it immediately after communion, so that the entire celebration would end with the prayer after communion ; or to sing it during the procession in which the new bishop and his fellow bishops make their way through the church to the sacristy at the end of the celebration.

The Pope's objection had to do with allowing the second alternative. The above-mentioned letter of the Secretariat of State (April 25, 1968) communicated the decision that "the *Te Deum* is to be sung in the place now assigned to it." As a result, the first of the alternatives was adopted exclusively.

4. APPROVAL

On May 9 1968 the Consilium sent the Pope the text with the changes he had asked for. It also sent Cardinal Lercaro's response to the draft of the apostolic constitution approving the new rites and texts » On May 18 the Pope and Father Bugnini went through these documents, now full of the Pope's annotations and underlinings, and the Pope gave the secretary final instructions regarding publication. On the outside of the file he wrote : "*In voto Consilii*-approved." Final approval of the *Ordo* and the apostolic constitution was officially communicated on June 10 1968 (No. 116427)²⁰.

blessing on those who bless him. At various times there were insistent requests that the old prayer be retained, at least as an alternative.

¹⁹ In place of the *Veni, Creator*, Ps 109 may be sung, with the antiphon "Sacerdos in aeternum Christus Dominus, secundum ordinem Melchisedech panem et vinum obtulit" ; or some other appropriate song may be used.

²⁰ At an audience on February 20, 1968, the Pope had asked the Consilium to prepare the text of the apostolic constitution. The first schema, prepared by J. Lécuyer, was submitted on April 6, 1968. The Pope decided to ask Cardinal Lercaro's opinion of it. After the Cardinal's examination and the revision by the Latinists, the Pope approved the constitution together with the rites of ordination.

The rites for the ordination of deacons, priests, and bishops were thus published in an elegant volume. This was in fact the first book of the liturgical reform to be published. The Congregation of Rites decided that use of it should begin on Easter, April 6, 1969²¹. Meanwhile its use was allowed experimentally in particular cases²².

II. CONTENTS

The volume opens with the decree of the Congregation of Rites and the apostolic constitution *Pontificate Romani*. These documents are followed by the rites for the ordination of deacons, of priests, and of both in the same celebration, and for the ordination of a single bishop (the usual case), a single deacon, a single priest, a single deacon and a single priest in the same celebration, and of several bishops at one time.

The book ends with two appendixes : the first gives the readings for the ordination Masses ; the second gives the texts that can be sung, along with the musical notation for them : the *Hanc igitur* for the ordination of deacons, of priests, of both together, and of a bishop ; the *Veni, Creator Spiritus* ; the *Te Deum*. The music for other texts-antiphons, addresses, presidential prayers, and prayers of ordination-is given in the body of the book at the proper place. The Introductions to these rites are very brief and limited to rubrical remarks²³.

1. APOSTOLIC CONSTITUTION

The apostolic constitution *Pontificalis Romani* briefly explains the Church's teaching on the nature and effects of the three degrees of the sacrament of orders, as this is set down in the conciliar documents, especially *Lumen gentium*. The document then recalls the apostolic constitution *Sacramentum Ordinis*, in which Pius XII determined the matter and form of diaconal and presbyteral ordination. Finally, it states what the matter and form of each order are in the newly restructured rites and texts.

The "matter" in all three cases is the imposition of hands ; the ordaining prelate silently places his hands on the head of each candidate immediately before the prayer of ordination. All the consecrating bishops can impose their hands on the candidate at an episcopal ordination and are to join the principal celebrant in saying the essential words of the prayer of ordination. At the ordination of priests, the other priests present may impose their hands on the ordinands.

The apostolic constitution specifies the essential part of each of three prayers of ordination, which are the form of the sacrament. These precise definitions, which are needed in order to avoid controversy and scruples, should not make us forget that the sacramental formula is the entire prayer of ordination, as Pius XII said in his own apostolic constitution.

I spoke above of the prayer used in the ordination of bishops. The prayer of presbyteral ordination used in the past seemed rich enough to be retained, though some additions and revisions were made in order to restore the reading found in the earliest liturgical sources²⁴. In diaconal ordination, the text in the old Pontifical still serves as a basis, but it has been altered and greatly enriched in order better to express the deacon's participation in the ministry of salvation ; it has been brought into line with the teaching of Vatican II on the diaconate and at the same time has been made more faithful to the oldest sources, namely, the Verona (Leonine), Gregorian, and Gelasian Sacramentaries.

2. RITE OF ORDINATION

The general structure is identical in all three rites of ordination These are celebrated after the presentation of the candidates and the bishop's ensuing homily.

The ritual gives three sample addresses that the bishop can take as guides in composing his homily. These addresses, though not obligatory (since the bishop's own homily can replace them), are nonetheless very important. They

²¹ Pontificale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP VI promulgatum, *De ordinatione diaconi, presbyteri et episcopi* (Vatican Polyglot Press, 1978 ; 136 pp.). The rites are in *The Rites of the Catholic Church* 1 (New York, 1980), 44-108. The apostolic constitution, dated June 18, 1968, is in *DOL* 324 nos. 2606-12 ; see the commentary of J. Lécuyer in *Not* 4 (1968) 213-19.

²² Permission for the first experimental use of the new rite of episcopal ordination was granted by the Holy Father for the ordination of Bishop A. Hanggi, a consultor of the Consilium. The permission was requested by the secretary of the Consilium at an audience on January 4, 1968. On other experiments see A. Bugnini, *Il nuovo Pontificale romano delle ordinazioni*, *L'Ossevatore Romano*, December 7, 1968 ; "Quaedam iudicia de ritu ordinanonum," *Not* 4 (1968) 210-23.

²³ See what was said above on pp. 582-83, n. 4.

²⁴ This was the group's idea, and it was accepted by the Consilium. It was not, however, confirmed by experience. That is why there were requests for a different ordination prayer that would better reflect New Testament teaching on priesthood.

are based on the teaching of Vatican II and explain to the ordinands and all present²⁵ the meaning of the order conferred and of the mission given to the newly ordained.

Next comes the examination of the candidates. Here the latter express their determination to accept the responsibilities attached to the service they are undertaking for the sake of God's people ; they promise fidelity in the fulfillment of their office and obedience to their superiors (to bishops, religious superiors, the Pope). This examination is another novelty, and a very important one, not only because it lends solemnity and weight to the commitment the candidates are making in the presence of the Church but also because it provides a new opportunity for bringing out in a concrete way the responsibilities given in each order.

The bishop then calls upon all present to pray, and the Litany of the Saints is sung. This is succeeded by the main part of the ordination rite - the silent laying on of hands and the prayer of ordination. After this prayer the newly ordained deacons and priests are clothed in the vestments proper to their order ; this is done by the deacons and priests present.

Next, the hands of new priests and the head of a new bishop are anointed. The words accompanying these anointings have been changed so that they no longer seem, as in the past, to express the conferral of a new power but simply spell out the gift and power already received through the imposition of hands and the prayer of ordination. A comparable change has been made in the formula that, a moment later, accompanies the presentation to new priests of a chalice and paten containing the material for the Eucharistic sacrifice. A deacon is presented with the Book of the Gospels.

The ordained then receive a greeting and kiss of peace from the ordaining bishop and the fellow ministers present.

At the ordination of a bishop, the anointing of the head with sacred chrism is followed by the presentation of the Book of the Gospels (which has been held on the ordinand's head during the prayer of ordination). He is then given a ring, the sign of fidelity to and communion with the Church ; a miter (without any formula) ; and a pastoral staff. He is then enthroned in his episcopal chair if the ordination is being celebrated in the cathedral church of the diocese to which he has been elected²⁶ ; otherwise he takes first place among the concelebrating bishops. The Mass then continues from the offertory²⁷.

On the whole, the new ordination rites are simple, linear, sufficiently brief and easily understandable, and therefore suited to participation by the faithful.

Precisely in order to achieve brevity and, more important, clarity, some secondary rites or texts have been omitted that used to prolong the celebration without any great profit and, by drawing attention to peripheral elements, could give rise to misunderstandings about the real nature of the action performed²⁸. In general, the reform of the rite has yielded a celebration which the faithful can more easily understand and in which they can more actively participate²⁹.

III. A NEW UNDERTAKING

The reformed rites of ordination were generally accepted as satisfactory. Use of them, however, also brought to light some deficiencies. These were felt at two points in particular : the lack of an Introduction comparable to those in the liturgical books published later on and the ordination prayer for priests, which, it was objected, was

²⁵ **Another novelty is the directive that ordinations be celebrated, if possible, on a Sunday or other feast day, so as to permit the largest possible participation of the faithful, irus directive does away with the idea of special days for ordination (which meant that they were usually celebrated on weekdays).**

²⁶ See E. J. Lengeling, "De loco ordinationis Episcopi Ordinarii et de missa ordinationis," *Not* 10 (1974) 95-108.

²⁷ The book containing the rite of ordination only gives the list of readings for the ordination Masses (see also *Not* 4 [1968] 57-60). There are no other proper texts for these Masses except for the *Hanc igitur* of the Roman Canon.

²⁸ For example, the laying on of hands in the ordination of a deacon and a bishop was accompanied by the formula "Receive the Holy Spirit," which was not the actual sacramental formula but, because of its position and the solemn moment at which it was uttered, overshadowed the real sacramental formula. In like manner, the solemn blessing given to the bishop elect (who was wearing his miter and holding his pastoral staff) during the litany could give the impression that this was the moment of greatest solemnity ; for this reason the action was eliminated. The words accompanying the anointing of the hands and the presentation of the sacred vessels to a new priest could suggest the idea that this was the real moment of ordination and of conferral of the power to celebrate the Eucharist, whereas in fact these were simply explanatory rites (rites symbolizing in detail what had already been done). The same remark holds for the rite performed on the newly ordained priests after communion ; it gave the impression that the power to absolve from sin was being conferred at that moment.

²⁹ But the changes, especially those mentioned in the previous note, did not immediately convince everyone. Some were of the opinion that the rite had been impoverished and was now less solemn and impressive. There were requests that the suppressed actions be restored, at least in some form, and some bishops continued to give the blessing with great solemnity during the singing of the Litany of the Saints

It is to be hoped that after being stripped down and restored in accordance with the criteria of the liturgical Constitution and the most professional historical and textual criticism, as well as with the most authentic teaching on holy orders, the rite will not end up being once more encrusted with additions that obscure its crystalline intelligibility.

not very meaningful, inasmuch as it focused more on Old Testament priesthood than on the priesthood of Christ.

For these reasons the prefect of the Congregation for Divine Worship wrote as follows to the Secretary of State on June 4, 1973 :

This Congregation has in mind to produce a uniform edition of all the reformed rites ; it will follow an organic plan which we will submit at the proper time.

Since the various rites were published whenever their redaction was complete, the terminology used and the formulation of rubrics likewise took shape only gradually. There is therefore a good deal of polishing to be done if the various books are to be brought into harmony.

Especially in need of work is the volume containing the ordination rites for bishops, priests, and deacons. This was the first book to be published and completely lacks the "General Introduction" to be found in all the other rites.

The undertaking seems an appropriate one, both to obtain uniformity and in order not to have to repeat the same guidelines and norms for each rite, as is now the case.

Before we embark on the work, I would be pleased to know the Holy Father's thinking on the matter.

This letter never received an answer, although one was twice requested.

Meanwhile the Congregation decided to start upon the most important task - the preparation of an Introduction to holy orders. Professor Kleinheyser was asked to direct the operation. He agreed and consulted Father Botte. On January 7, 1974, a study group was formed³⁰ that held three meetings. The first took place in the offices of the Congregation on April 2-3 and discussed the first draft of an Introduction ; this had been composed by the relator and the secretary and had been sent to all members of the group³¹.

All the participants agreed that the group should not limit itself to the Introduction but should also deal with other matters that needed revision : for example, inclusion of the rite of acceptance of celibacy in the rite of diaconal ordination; a new redaction of the ordination prayers for priests and deacons. A change in the layout of the book was also proposed: the rite of episcopal ordination should come first (as in the Constitution on the Church), since this is the source of the others.

After this meeting the individual members continued with the work assigned to them³², and a second schema was prepared and sent out for study on May 16 and 18³³.

The group held its second meeting on June 6-8, again in the offices of the Congregation ; P. Gy presided, since the relator had been taken to the hospital for an operation. The meeting yielded a third schema³⁴, which was discussed at the third meeting, October 10-11, 1974. Immediately afterwards the relator and the secretary put the finishing touches on the schema³⁵. The report of the meeting gives some idea of what the finished work was like :

At the most recent meeting of the study group for the second edition of the rite of ordination, the changes made in the text of July 20, 1974, were discussed ; these included changes in the ordination prayer for priests and deacons. Next, all the approved changes were introduced . . . into the text of July 20. . . . With regard to the formula for the prayer of priestly ordination, it was decided to ask the Fathers at a plenary session for direction in this area. It has been pointed out that the style of the new prayer differs from that of the prayers now in use. A logical conclusion would be that the group ought also to offer new prayers for episcopal and diaconal ordination.

But everything stopped at this point. The matter was a sensitive one, and the climate was not favorable. Then the Congregation itself was suppressed, and the material so laboriously and generously developed by the experts ended up in the archives !

³⁰ *Relator* : B. Kleinheyser ; *secretary* : R. Kaczynski ; *members* : P. Gy, P. Jounel, J. Lécuyer, E. Lengeling, M. Lessi, A. Nocent, and F. Bär. A. Dumas and P. Coughlan were added later. The last-named was added in view of requests from the English bishops that some parts of the abrogated rite might be reintroduced into the new rite of presbyteral ordination.

³¹ The schema of thirty-six pages was entitled : "On the second edition of the book *The Ordination of deacon, priest, and bishop*," and was dated March 14, 1974.

³² Relator and secretary for the general revision : M. Lessi ; for the revision of the rubrics : E. J. Lengeling ; for the address at the ordination of deacons ; for the preparation of texts for the ritual Masses, the embolisms of the Eucharistic Prayers, and the solemn blessings : A. Dumas.

³³ "De ordinatione episcopi, presbyteri et diaconi" (May 16, 1974) The schema had five chapters. It also contained the rites for admission to candidacy for ordination as deacons and priests, the texts for the ritual Masses, and, in an appendix, the songs.

³⁴ "De ordinatione episcopi, presbyterorum et diaconorum" (July 20 1974 ; 115 pp) Concrete suggestions are given (by Father Gy) for the ordination prayers for priests and deacons.

³⁵ The fourth and final schema was dated October 17, 1974