

Comparison of Old and New Catholic Ordination Rites

Note: * indicates that this part of the rite has been changed.

Old Rite

1. Calling the Candidate

The Call. The bishop, with his miter on, sits on the faldstool before the middle of the altar. The archdeacon bids the candidates come forward; the notary reads their names:

Let those who are to be ordained to the order of the priesthood come forward: N.N., etc.

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

2. The Inquiry

Is he worthy?

Most Reverend Father,

If the ordaining bishop is a cardinal, the archdeacon says:

Most Eminent and Reverend Father,

Our holy Mother, the Catholic Church, requests that you ordain the deacons here present to the office of the priesthood.

3. Consultation of the People

This is a sublime explanation that if any of the faithful know of a reason **not** to ordain this man, let the knowledge be made public now.

The people by **silence** give consent.

New Rite

1. Calling the Candidate

Before the call, the “liturgy of the word” takes place. The readings may be taken all or in part from the Mass of the day.

The profession of faith is not said. The ordination of a priest begins after the gospel. The bishop, wearing his miter, sits at his chair,

The candidate is called by the deacon:

Let N. who is to be ordained priest please come forward.

The candidate answers: Present, and goes to the bishop, before whom he makes a sign of reverence.

2. The Inquiry

Is he worthy?

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

“Most Reverend Father, holy mother Church asks you to ordain this man, our brother, for service as priest.”

The bishop asks: “Do you judge him to be worthy?”

The designated priest answers: “After inquiry among the people of Christ and upon recommendation of those concerned with his training, I testify that he has been found worthy.”

3. Consent of the People*

The bishop makes a statement to choose the candidate.

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

We rely on the help of the Lord God and our Savior Jesus Christ, and we choose this man, our brother, for Priesthood in the presbyteral order.

The **people reply**, “Thanks be to God” as their consent.

Old Rite**4. Instruction**

The bishop with solemnity explains that a priest is a man chosen from the people in the Old Testament, as a man chosen by our Lord referring to the twelve disciples, as helpers chosen for Moses, as the twelve apostles chosen by our Lord. The bishop explains how the Church ordains some men bishops, others inferior in rank priests, deacons, and subdeacons. The bishop exhorts the ordinands to live edifying, virtuous lives so they will be a cause of reward, not condemnation to the bishop.

New Rite**4. Homily***

The homily set forth in the rite of ordination is optional and may be in the bishop's own words. He only has to talk about the duties of the priest. Of course, this requirement is very vague. One such optional version is as follows:

The bishop first speaks to all present. The bishop may say that "God has made his entire people a royal priesthood in Christ. . . . Jesus Christ also chose some of His followers to carry out publicly in the Church a priestly ministry in His name on behalf of mankind." The bishop then explains how the apostles were sent into the world. The bishop says that "priests are co-workers of the order of bishops." The bishop says, "To be ordained to priesthood in the presbyteral order." The bishop refers to Christ as the Teacher, Priest, and Shepherd "in His ministry, which is to make His own Body, the Church, grow into the people of God, a holy temple."

"By consecration he will be made a true priest of the New Testament, to preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice."

The bishop exhorts the candidate to be a teacher and "make every effort to die to sin and to walk in the new life of Christ. . . . When you baptize, you will bring men and women into the people of God. . . . In the sacrament of penance, you will forgive sins in the name of Christ and the Church. . . . With holy oil, you will relieve and console the sick [no mention of the dying]. . . . You will celebrate the liturgy. . . ." [underline added for emphasis]

Old Rite	New Rite
	<p>5. Examination of the Candidate ***</p> <p>“Before you proceed to the <u>order of the presbyterate</u>, declare before the people your intention to undertake this <u>priestly office</u>. “Are you resolved . . . to discharge . . . the <u>office of priesthood in the presbyteral order</u>. . .?”</p> <p>The candidate replies, “I am.”</p> <p>When one sees the phrase “office of the priesthood”, one might think that all in this rite is in order, until one looks a little further in this ceremony and sees that nowhere else in the English translation of the Roman Pontifical, not even in the essential Form of the sacrament, is this phrase used. One would think that the conciliar church has an aversion to mentioning the office of the priesthood.</p> <p>The bishop then asks of the candidate, “Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ’s people?”</p> <hr/> <p><i>(Does the above refer to the Sacrifice of the Mass? One cannot be sure. If so, how can the Novus Ordo Missae be the mystery of Christ that was handed down to us?)</i></p> <hr/> <p>The candidate answers, “I am.”</p> <p>The bishop: “Are you resolved to exercise the ministry of the word worthily and wisely, preaching the gospel and explaining the Catholic faith?”</p> <hr/> <p><i>(It is not clear if the bishop means only teaching the Catholic faith. If so, one wonders how the novus ordo priests at large have taken this responsibility to heart.)</i></p> <hr/> <p>The bishop asks, “Are you resolved to consecrate your life to God . . .?” Candidate: “I am, with the help of God.”</p>

Old Rite**New Rite**

(I have put no remarks here because the promise is fine and not objectionable.)

6. Promise of Obedience * [The Old Rite has the promise of obedience at the end of the ceremony.]

This is simply the promise of the candidate to be obedient to his prelate. Why this is placed here in the ceremony is unclear.

7. Invitation to Prayer

Short prayer of the bishop for the one to be ordained.

My dear people, let us pray, that the all-powerful Father may pour out the gifts of heaven on this servant of his [sic], whom he has chosen to be a priest.

Deacon (except during the Easter season):

Let us stand.

Old Rite**5. Prostration and Litany of the Saints**

The litany is sung or recited while the ordinands lay prostrate.

New Rite**8. Litany of the Saints**

Candidate prostrates himself, except during Eastertide. Litany is sung and may be improvised as desired.

The bishop says the following prayer for the candidate:

Hear us, Lord our God, and pour out upon this servant of yours [sic] the blessing of the Holy Spirit and the grace and power of the priesthood. In your sight we offer this man for ordination: support him with your unfailing love. We ask this through Christ our Lord. Amen.

Deacon: Let us stand.

(This prayer probably is meant to correspond to the bishop's prayer in the Old Rite after the imposition of hands. Cf. Old Rite No. 6) Why is this prayer moved from where the Old Rite said it? It mentions "the grace and power of the priesthood". However, why is it placed before the matter of the sacrament, viz., the imposition of the bishop's hands, instead of afterwards, which more fittingly emphasizes this important action? Again, one wonders why the power of orders, the sacrificial power of the priesthood, is not mentioned in the rest of the New Rite.

Old Rite**6. Bestowal of the Office**

The bishop **imposes both hands** on each ordinand in silence. Holding his right hand extended, the bishop prays a prayer asking heaven's blessing on the ordinand. Then the bishop says another prayer for the ordinands.

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.

7. Prayer of Consecration

Here the responses before a preface are said and the bishop says a preface that is solemn and includes the **essential form of the ordination**. The traditional preface mentions that "teachers" not "fellow-workers" were given to the Son to spread the faith. See essential form given by Pope Pius XII as follows in English and in Latin:

We beseech Thee, Almighty Father, invest Thy servant with the dignity of the priesthood. Do Thou renew in his heart the spirit of holiness, that he may hold the office next to ours in importance (that is, second in rank after the bishop), which he has received from Thee, O Lord, and by the example of his life, point out a norm of conduct.

New Rite**9. Laying on of Hands**

The bishop lays his hands on the candidate's head in silence.

Note: there is no prayer here for the ordinand. In the Old Rite, the "**office of the priesthood**" is specifically mentioned.

10. Prayer of Consecration*****

Looser translation of the old preface. When referring to Aaron this rite **excludes** the word "**priestly**" when speaking of Aaron's power.

The addition of the words/description "**fellow workers**" is disturbing, again putting priests and bishops on equal footing.

Almighty Father, grant to this servant of yours the dignity of the priesthood. Renew within him the Spirit of holiness. As a co-worker with the order of bishops may he be faithful to the ministry that he receives from you, Lord God, and be to others a model of right conduct.

Old Rite

“Da quaesumus, omnipotens Pater, in hunc famulum Tuum Presbyterii dignitatem; innova in visceribus ejus spiritum sanctitatis ut acceptum a Te, Deus, secundi meriti munus obtineat censuramque morum exemplo suae conversationis insinuet.” [underline added for emphasis]

The Old Rite **clearly** ranks the priest after the bishop and states clearly that the ordinand has received an **“office/post.”**

After the essential form the old rite continues and refers to the new priest being a pattern of justice and his having to render an account to God and if he is faithful he will receive an eternal reward.

8. Investiture with the Priestly Vestment

The **bishop** himself arranges the **stole** on the ordinand.
“Receive the yoke of the Lord, for His yoke is sweet and His burden light.”

New Rite

The New Rite **in English** adds, **“May he be faithful to the ministry,”** which is **not** found in the Old Rite.

“that he receives from You, Lord God” is put right after “May he be faithful . . . ministry” so what “**he receives**” seems to refer to “ministry.” This ambiguity makes it seem that the candidate has received **“the ministry”** and **not** the **priesthood** itself. The word “ministry” is a general term and does not refer to a single office.

The New Rite **in English** clearly makes the priest on equal footing as the bishop, calling them “co-workers.”

After the essential form the new rite **(at least in English)** adds a **part** that sounds so Protestant as is **drastically** different from the old rite.

The words are rather troubling. The new rite states that the new priest **“be faithful in working with the order of bishops . . . so that the words of the Gospel may reach the ends of the earth and the family of nations, made one in Christ, may become God’s one, holy people.”**

This is ambiguous. Does it mean that the nations convert in order to become a family united in Christ and then **become** one Church? Or does it mean (in modernist ecumenical language) that the nations are intrinsically united and a family already and that this “family” may become “God’s people”, merely “Christian” but not necessarily “Catholic”.

11. Investiture with Stole and Chasuble*

An assistant arranges the **stole** on the newly ordained.
No prayer is said.

Old Rite

The bishop himself vests the candidates with the chasuble.

Receive the **priestly** vestment, by which charity is signified; for God is powerful to increase unto thee charity and perfection of work. [emphasis added]

And then the bishop prays a long prayer which states explicitly that the bishop has conferred “the honor of the

Priesthood” and also states that the new ordinands “may change by a **holy benediction bread and wine into the body and blood of Thy Son...**”

O God, Author of all holiness, from whom comes true consecration and the fullness of benediction, 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 gravity of demeanor and strictness of life, prove themselves to be elders, trained according to the principles which Paul set forth to 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 Spirit, to perfect manhood, in the full measure of the age of Christ. Through the same etc. Jesus Christ, Thy Son, our Lord, etc. R. Amen.

New Rite

Again, an assistant arranges the **chasuble** on the newly ordained.

No prayer is said.

It is interesting to note that the reference to the priesthood and transubstantiation has been removed.

Old Rite**9. The Anointing**

The bishop intones the *Veni Creator*. While the *Veni Creator* is being sung the bishop anoints the hands of the ordinand in a very symbolic way for the thumbs and index fingers are anointed first then the whole palm.

[For the **thumbs** and **index fingers** are what will hold the **consecrated Host**] The bishop says the following prayer while anointing:

Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and our + blessing.

He continues, “that whatsoever they [these hands] shall bless may be blessed and whatsoever they shall consecrate be consecrated and sanctified in the name of our Lord Jesus Christ.”

Contrast the vague prayer of the New Rite to the explicit prayer to confer a power to bless and consecrate (which would include the power to consecrate the Blessed Sacrament)

New Rite**12. The Anointing *******

It is important to note that the *Veni Creator Spiritus* or Ps. 110 **may** be sung during the vesting and anointing. This is totally optional.

The bishop anoints the palms of the hands in **no significant order**. The bishop says the following prayer while anointing the palms:

“The Father anointed Our Lord Jesus Christ through the power of the Holy Spirit. May Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.”

There is no mention in the New Rite, of the thumbs, index fingers, or the fingers at all, being anointed. This is very significant because it suggests that these digits are not important. Are not these fingers supposed to be ready to hold the Sacred Host?

[It is interesting to note the changes in the anointing prayer. The Old Rite is explicit and says plainly that the ordinands’ hands are being now anointed. The New Rite doesn’t say that the ordinands’ palms are being now anointed. In fact, if one were not watching and only listening, he would never know that the bishop was actually anointing the ordinands’ palms at the moment when the bishop refers to God the Father having anointed his Son.

Furthermore, the wording of the rest of the prayer is so general it could easily refer to a layman. “May Jesus preserve you to sanctify the Christian people”, [everyone should help sanctify others] “and offer sacrifice to God.” [It doesn’t mention the Sacrifice of the Mass. What sacrifice does it mean? Aren’t all Catholics supposed to offer up sacrifices to God?]

Old Rite**10. Bestowal of the Power to Offer the Holy Sacrifice of the Mass**

The bishop presents each ordinand with a chalice containing wine and water and a paten with a host on it, while the ordinand is touching the paten with the index finger and the chalice with the middle finger.

The bishop explicitly states, “*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 bishop washes his hands and continues saying the Mass.

11. After the Offertory

The bishop puts on his miter and takes his seat and receives a candle from each ordinand. And then the new ordinands continue to say the Mass with the bishop.

12. Continuation of the Mass and the Communion of the Ordained

This takes place and the ordained receive under one species only. After receiving Holy Communion, the bishop finishes the ablutions, then intones the responsories.

New Rite

****** This is omitted. ******

13. Presentation of the Gifts

Contrast the Old Rite and the New Rite, where in typical modernist style, the deacon receives the offertory “gifts” of bread and wine from the “people” and prepares the gifts for the new priests. The deacon hands them to the bishop, who gives them to the new priests, saying:

Accept from the holy people of God the gifts to be offered to him. Know what you are doing and imitate the mystery you celebrate: model your life on the mystery of the Lord’s Cross.

The modern rite does not explicitly manifest that the new priest has the power to offer the sacrifice of the Mass. The words above indicate almost a fear of referring to the Unbloody Sacrifice of the Mass.

14. The Kiss of Peace * [This takes place at a different place in the New Rite than in the Old Rite.]

Lastly, the bishop stands and gives the kiss of peace to the new priest, saying: “Peace be with you.”

The priest responds: “And also with you.”

If circumstances permit, the priests present also give the kiss of peace to the newly ordained.

Meanwhile, the antiphon “You are my friends, says the Lord, if you do what I command you” and Psalm 100 may be sung, repeating the antiphon every two verses. The psalm is interrupted when the priests present have received the kiss of peace.

Old Rite	New Rite
<p>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.</p>	<p>Any other appropriate song may be sung, or “No longer do I call you servants, but my friends, because you know all that I have done among you.”</p>
<p>Receive in you the Holy Spirit, the Paraclete; He it is whom the Father will send you. Alleluia.</p>	<p>“Receive the Holy Spirit as an Advocate among you: it is he whom the Father will send you. You are my friends if you do the things I command you.”</p>
<p>You are my friends if you do the things that I command you. Receive in you the Holy Spirit, the Paraclete.</p>	<p>“Receive the Holy Spirit as an Advocate among you. Glory be to the Father . . . It is he whom the Father will send you.”</p>
<p>Glory be to the Father, and to the Son, and to the Holy Ghost. He it is whom the Father will send you. Alleluia</p>	<p>[After the Kiss of Peace, the “liturgy of the eucharist” takes place and apparently the Novus Ordo Missae is concluded with no other special ceremonies occurring.]</p>
<p>13. Recital of the Apostles’ Creed The new ordinands now recite the Apostles’ Creed as a profession of faith.</p>	<p>[It is interesting to note that the responsories of the Old Rite are put after the distribution of Holy Communion, but in the New Rite they are put before the actual concelebration of the Mass’s consecration.]</p>
	<p>**** Omitted ****</p>

Old Rite	New Rite
<p>14. Bestowal of the Power to Forgive Sins The old rite solemnly declares the power that was already given to the priest in the moment of his ordination.</p> <p>The newly ordained kneel before the bishop. <u>The bishop lays his hands on each ordinand and says:</u></p> <p style="padding-left: 40px;">“Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained.”</p> <p>15. The Unfolding of the Chasuble The bishop unfolds the ordinand’s chasuble.</p> <p>Then the bishop unfolds the back part of the chasuble, saying: May the Lord clothe thee with the robe of innocence. This is symbolic of the full powers now formally bestowed.</p>	<p>**** Omitted ****</p> <p>[It is interesting to note that this is omitted, which makes the responsories above seem ludicrous, because the Father is to send the Holy Spirit, but yet there is <u>never</u> any indication that the Holy Ghost has actually come to the ordinand, whereas in the Old Rite, there is the prayer invoking the Holy Ghost in actuality to come. This is an appalling omission of the declaring of such an important function of the priest.]</p> <p>**** Omitted ****</p>

Old Rite**16. The Solemn Promise of Obedience**

In the Old Rite it seems more fitting that the new priest can now promise obedience as a priest.

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:

Dost thou promise me and my successors reverence and obedience?

If the bishop is not the Ordinary of the ordained, he says:

To secular priests: Dost thou promise to the Bishop, thy Ordinary ...?

To religious priests: Dost thou promise to the Bishop (or Prelate) who will be thy Ordinary for the time being, reverence and obedience? The priest answers: I promise.

17. The Kiss of Peace

The kiss of peace is a small ceremonial gesture, which shows the fatherly affection bishop has for his new priestly son, who has just promised to be obedient. This seems more fittingly placed here than where it is placed in the showy modernist New Rite Novus Ordo Mass.

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

The peace of the Lord be always with thee.

The priest answers: Amen.

New Rite

These promises were made earlier in the New Rite (see No. 6), even before the form of ordination.

* This was done earlier in the New Rite

Old Rite**18. The Instruction**

The bishop solemnly exhorts the new priest to take care in performing his awesome responsibility of offering the Mass.
[It is fitting that the father figure of the bishop should now exhort his son, the new priest.]

The bishop, having received the crosier, now addresses to the newly ordained priests the following exhortation:

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.

New Rite

**** Omitted ****

Old Rite**19. The Solemn Blessing**

The bishop blesses the new priest as follows:

The bishop rises and blesses the priests kneeling before him:

May the blessing of the almighty God, the + Father, the + Son, and the Holy + Ghost, descend upon you, that you may be blessed in the priestly order, and offer up the sacrifice of propitiation for the sins and offenses of the people to almighty God, to whom be honor and glory forever and ever. R. Amen.

[It is interesting to note that this blessing explicitly states the **sacrificial power** of the priest and that the **New Rite omits it** and **never explicitly states this power**.]

The bishop lays aside miter and crosier and continues the Mass prayers (the Communion verse and Post Communion verse) together with the newly ordained.

New Rite

**** Omitted ****

This is a surprising and unexplainable omission in the New Rite.

It is important to point out that the New Rite of ordination takes place in a sacrilegious Novus Ordo Mass!!!

Old Rite**20. The Final Admonition**

(After the Last Blessing) With miter on and crosier in hand, the bishop seats himself and addresses all the ordained kneeling before him. If all orders have been conferred, the following admonition is read as it stands; if not, reference to the orders not received is left out. 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 lives devoted to religion and to be pleasing to the almighty God, that you may obtain His grace. May He in His mercy deign to bestow it upon you.

The bishop having put aside the crosier and miter goes to the gospel side of the altar and, together with the newly ordained priest, begins the Last Gospel.

New Rite

****Omitted****

