



Minor Orders

Minor Orders

in historical context



Ostiar has the responsibility of guarding the church building and making sure that no one disturbed the priest while he was offering the Sacred Liturgy. His symbol was keys.

Lector is to read in church in a clear and distinct voice from the Old and New Testament, especially those which are read during the Nocturnal Office or Psalmody. He was also to teach the fundamentals of the faith.

Exorcist is given power to invoke the name of the Lord over those who are possessed by unclean spirits.

'Take and commit to memory, and have the power of imposing hands over the possessed, whether baptized or catechumen.'

Acolyte has the duty to attend and serve the ministers who are in Major Orders in the Sacrifice of the Holy Mass. They are also called candle-bearers and take care of the lights and empty cruets during the Holy Mass.

Subdeacon. He is to serve the Deacon at the Altar. He prepares the altar-linen, vessels, host and wine for the Mass. He presents the water to the bishop or priests to wash his hands. He reads the Epistle and guards the celebrant from being disturbed during any sacred ceremony.

At his ordination, he receives the chalice and paten from the bishop to show he will serve the deacon. He also receives cruets filled with water and wine with a basin and towel to wash and dry the hands.

Aufnahme in den geistlichen Stand und Erteilung der Weihen zum
Dienst in der Kirche

Lesung (zum Eingang) Koloss. 3, 9-17

Bischof: Gepriesen sei der Name des Herrn

Alle: Von nun an bis in Ewigkeit.

Bischof: Unsere Hilfe ist im Namen des Herrn

Alle: der Himmel und Erde gemacht hat.

Bischof: Laßt uns beten!

Heiliger, lebendiger Gott, im Namen Jesu Christi, unseres Herrn,
bitten wir für diese unsere Brüder N. N., die bereit sind, in den
geistlichen Dienst der Kirche zu treten. Heilige sie in der Wahrheit.
Dein Wort ist die Wahrheit. Erfülle sie mit der Kraft Deines heiligen
Geistes und mache sie stark zum freudigen Dienst in Deiner Gemeinde.

Alle: Amen

Bischof: (überreicht ihnen das Chorhemd, das sie, knieend vor dem Bischof,
nehmen):

Es kleide dich der Herr in den neuen Menschen, der nach Gott ge-
schaffen ist in Heiligkeit und Wahrheit.

Alle: Amen

Segnung zum Dienst des Ostiariers, Lektors, Exorzisten und Akolythen,
zu jedem Kandidaten nacheinander:

Bischof: Ich überreiche dir nach altem Brauch den Schlüssel des Hauses
Gottes. Du bist damit berufen, in diesem Hause des Herrn zu dienen.

Alle: Amen

Bischof: Nimm das Buch der heiligen Schriften. Du bist berufen, den Lesedienst
in der hl. Eucharistie zu halten. Gottes Wort sei die ins Herz geschrieben,
bewahre es zum ewigen Leben.

Alle: Amen

Bischof: Ich lege in Deine Hände das Gebetbuch der Kirche. Du bist berufen, der
Gemeinde zu dienen beim Brotbrechen, nimm dich an der Kranken und
der Menschen in Not- und hilf mit, daß die Kirche auferbaut werde in
der Gemeinschaft, im Gebet und in der Feier der Eucharistie.

Alle: Amen

Bischof: Nimm dieses brennende Licht. Du bist berufen, im Lichte der Wahrheit
zu leben und Zeugnis zu geben für das Licht, das Jesus Christus ist.
Die Gefäße, die ich dir reiche, mahnen dich, du bist berufen Gottes
Gabe, seine Liebe und Treue der Gemeinde zu bezeugen.

Alle: Amen

Bischof: Heiliger, ewiger Gott! Wir danken Dir, wir haben Gnade um Gnade
empfangen durch Jesus Christus, unseren Herrn. Segne diese Deine
Diener, unsere Brüder N. N. und laß ihren Dienst gesegnet sein für
diese Gemeinde. Bewahre sie vor dem Bösen und heilige sie mit der
Kraft Deines Geistes.

Darum bitten wir durch Jesus Christus, unseren Herrn

Alle: Amen

Gejstlige i liturgiske messeklæder



Diakon

Præst

Subdiakon



SUBDIAKONATSWEIHE

Nach dem Evangelium treten die Kandidaten in Talar und Chorhemd vor den Bischof.

P - Priester (Regens) B - Bischof D - Diakon A - Alle

P Hochwürdiger Vater in Christus, die Akolythen N. N. sind vor Ihnen erschienen und bitten darum, die Subdiakonatsweihe zu empfangen.

B Sind die Kandidaten hinreichend geprüft, nicht nur in den vorbereitenden Fächern der Theologie, sondern auch in ihrem Charakter, ihrem Lebenswandel und ihrer Frömmigkeit?

P Nach bestem Wissen und Gewissen bezeuge ich, daß sie zum Empfang der Subdiakonatsweihe empfohlen werden können.

B Gott, dem Herrn, sei Dank!

A n s p r a c h e

Lasset uns beten zu Gott, dem allmächtigen Vater, daß er seine Diener N. N., die er zu Subdiakonen berufen hat, Gnade und Segen schenke in Fülle.

D Beugen wir die Knie. (Alle knieen)

B Allmächtiger, ewiger Gott, leite und erhalte deine heilige katholische Kirche.

A Wir bitten dich, erhöre uns.

B Bewahre unsere Bischöfe, Priester und Diakone im überlieferten Glauben.

A Wir bitten dich, erhöre uns.

B Schenke allen Völkern Eintracht und Frieden.

A Wir bitten dich, erhöre uns.

B Stärke und erhalte uns in deinem heiligen Dienst.

A Wir bitten dich, erhöre uns.

B Segne unsere Brüder, die du zu Subdiakonen berufen hast.

A Wir bitten dich, erhöre uns.

B Erhöre uns, Herr, unser Gott, du hast deine Diener erwählt für den Dienst in der Kirche. Verleihe ihnen, ohne Tadel und in Reinheit dir zu dienen. Durch Christus unsern Herrn.

D Erhebet euch.

B Lasset uns beten! Herr, heiliger Vater, allmächtiger, ewiger Gott, segne + diese deine Diener, die du zu Subdiakonen berufen hast. Laß sie allzeit den Dienst an deinem heiligen Altar in Treue verrichten. Durchdringe sie mit dem Geiste der Ehrfurcht und stärke sie in der Ausübung ihres Amtes, damit sie in Wort und Werk deinem heiligen Willen gehorsam seien und deiner Gnade teilhaft werden. Durch Christus unsern Herrn.

A Amen.

B (segnet Schultertuch, Albe und Zingulum) Herr, allmächtiger Vater, ewiger Gott, du erschaffst und heiligst alles; neige dich gnädig zu unseren Bitten und

B segne + diese Gewänder, die deine Diener in der Ausübung ihres Amtes tragen sollen. Durch Christus unsern Herrn. (Besprengung mit Weihwasser)

A Amen.

(Der S legt das Chorhemd ab und wird mit dem Schultertuch, mit Albe, Zingulum und Manipel bekleidet. Die Tunizella legt er selbst an der Epistelseite an. Dann dient er dem Bischof bei der Eucharistiefeier. Er bringt die Opfergaben und den Kelch zum Altar.

Nach der Kommunion reinigt er Patene und Kelch).

Minor Orders

in historical context with rites



Ostiar

(Doorkeeper, Porter)

The Ostiariate -- the 1st of the Minor Orders



In the Old Testament Levites were appointed to keep the gates of the tabernacle and later of the temple; they also had charge of the sacred vessels (1 Paral. 9, 26). The sacredness of the house of God in the New Testament and of the vessels used for the celebration of the divine mysteries calls for at least the same care and safekeeping. The ostiarii were the doorkeepers or porters of the church. The word is derived from the Latin ostium, the door.

The office was of special importance during the times of persecution. Reliable men were needed to inform the faithful of the time and place of the divine services, to open and lock the doors, to keep out undesirables. In later times the ringing of bells sufficed for the purpose of informing the faithful of the time of the divine services, since there was no further need of informing them of the place.

Opening of the book for the preacher, mentioned as one of the duties of the porter, must also be understood in the light of earlier times. Those ancient rolls were not as handy as a modern book, but often heavy and of considerable size, and the place for reading could not be found as readily. The porter, therefore, would carry the book to the ambo and open it for the preacher. In the course of time the care of the sacred vessels was also entrusted to porters, which gave the order added importance.

It seems probable that up to the fourth century porters were not ordained, but simply appointed. In our days the duties of porters are usually performed by sacristans, ushers, and janitors.

If the ostiariate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria: after the Kyrie.

The Rite

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 come forward who are to be ordained to the order of ostiarius: N. N. etc.

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

The Instruction. When all are assembled, the bishop address them as follows:

Dearly beloved sons, you are about to receive the order of ostiarius. Behold what you must do in the house of God. The duty of the ostiarius is to ring the bells, to open the church and sacristy, and to open the book for the preacher. Take good care, therefore, lest anything in the church perish through your negligence. Open the house of God to the faithful at the appointed hours, and always shut it to unbelievers.

As you open and shut with material keys the visible church, let it also be your endeavor by your word and example to shut to the devil and open to God the invisible house of God, namely, the hearts of the faithful, that they may keep in mind the word of God which they have heard and carry it out in deed. May the Lord in His mercy accomplish this in you.

Here the candles are laid aside.

The Bestowal of the Office. The bishop presents to each one the keys of the church. They touch them with the right hand, while the bishop says:

So act, even as about to give an account to God of the things which are kept under these keys.

The archdeacon, or the one who takes his place, now conducts the candidates to the door of the church, which they lock and unlock; then to the tower, where the bell rope is handed them, and each rings the bell with one stroke. Should thee be no tower, or should the tower be too far away or too difficult of ascent, the sacristy bell, or a small bell, placed at the church door, may be used. The candidates are then conducted back to the altar.

Prayer. The ostiarius kneel, while the bishop, with miter on, turned to the ordained, prays:

Dearly beloved brethren, let us fervently beseech God, the Father Almighty, to + bless these His servants, whom He has deigned to elect to the office of ostiarius; may they with utmost care attend to the house of God, by day and night and announce the hours appointed for divine services, through the help of our Lord Jesus Christ, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever. R. Amen.

The bishop, with his miter off, turns to the altar and says:

Let Us Pray

Let us bend our knees. R. Arise.

Turning again to the candidates kneeling before him, the bishop prays:

Holy Lord, almighty Father, eternal God, bless + these Thy servants for the office of ostiarius, that among the keepers of the Church they may be devoted to Thy service and together with Thine elect have a share in Thy reward. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. R. Amen.

Lector

(Reader)

The Lectorate -- the 2nd of the Minor Orders



The lector is a reader. Readings from the sacred books formed part of the divine services even in the Old Testament. In the Christian Church such readings were incorporated from the very beginning into the celebration of the Eucharistic mystery. The first part of holy Mass constituted the so-called Mass of the catechumens, or instruction service, for those who prepared for baptism and were not allowed as yet to assist at the whole Mass. The instructions were based on Holy Scripture, and the reader would read the text.

It must be remembered that the ancient manuscripts were not as easy to read as a modern book. No distinction was made between small letters and capitals, words were not clearly separated, punctuation marks not used. Reading, therefore, required careful preparation in order to be done correctly, fluently, and distinctly.

It seems that in the beginning capable laymen took care of this reading, but at a very early date readers were ordained; even boys possessing the necessary knowledge were admitted to this order. As the Mass of the catechumens lost its original significance, and reading at the divine services was taken over more and more by members of the major orders, readers began to form the schola cantorum and took care of the singing, probably before the seventh century.

The rite mentions as another duty of lectors the blessing of bread and first fruits. The faithful as well as the catechumens would bring along these things to be blessed, and since the catechumens were dismissed before the beginning of the Mass of the faithful, it was convenient that the lector should perform the blessing before they left. A Canon reaffirms this privilege of the lector. It is the only case where a cleric in minor orders is authorized to perform a blessing.

At the present time it is customary in seminary chapels that a reader sings the Epistle during a simple High Mass; but the singing of the Epistle at the solemn High Mass is reserved to the subdeacon. Readers, however, sing the prophecies on Holy Saturday and the Saturday before Pentecost.

If the lectorate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

Saturdays of Ember weeks: after the second lesson.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria: after the Kyrie.

The Rite

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 come forward who are to be ordained to the office of reader: N.N., etc.

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

The Instruction. When all are assembled, the bishop address them as follows:

Dearly beloved sons, chose to be readers in the house of our God, know your office and fulfill it; for God is powerful to give you in increasing measure the grace of everlasting perfection.

The reader's duty is to read what he preaches (or: to read the Scripture text for the preacher), to sing the lessons, to bless bread and all new fruits. Endeavor, therefore, to read the word of God, that is, the sacred lessons, distinctly and intelligibly, without any mistake or falsification, so that the faithful may understand and be edified, and that the truth of the divine lessons be not through your carelessness lost for the instruction of the hearers.

But what you read with your lips, you must believe in your hearts and practice in your works; so that you may be able to teach your hearers by word and example.

Therefore, when you read, stand in a high place of the church, so that you may be heard and seen by all. This your bodily position is to signify that your life ought to move on a high plane of virtue, so that you may give the example of a heavenly life to all those by whom you are heard and seen. May God by His grace accomplish this in you.

Here the candles are laid aside.

The Bestowal of the Office. The bishop now presents to the candidates the book containing the lessons, that is, a missal, breviary, or bible. The ordinands touch it with the right hand, while he says:

Receive, and be readers of the word of God. If you fulfill your office faithfully and profitably, yours will be the reward of those who have duly administered the word of God from the beginning.

Prayer. The bishop rises and prays:

Let us beseech, beloved brethren, God, the Father Almighty, graciously to bless these servants whom He deigns to assume into the order of reader. May they intelligibly read what is to be read in the Church of God, and carry it out in works. Through our Lord Jesus Christ, His Son, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever. R. Amen.

The bishop, with miter off, turns to the altar and says:

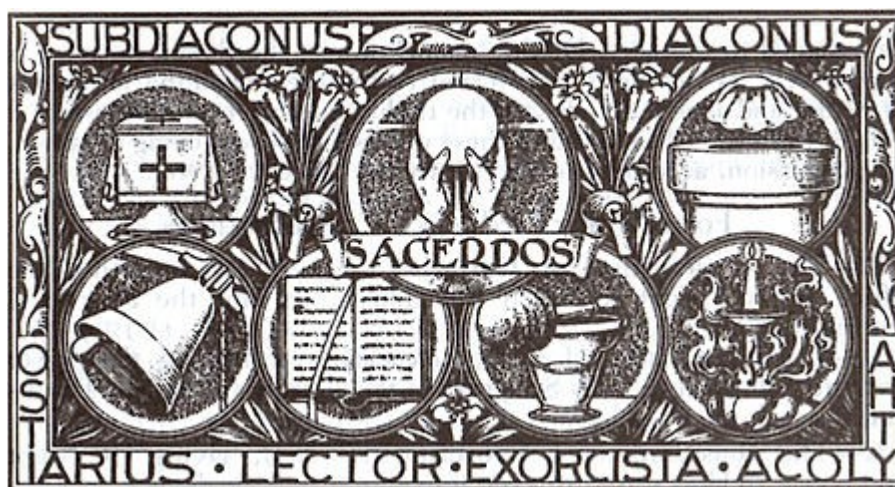
Let Us Pray
Let us bend our knees. R. Amen.

Turning again to the candidates kneeling before him, the bishop prays:

Holy Lord, Father Almighty, eternal God, vouchsafe to + bless these Thy servants for the office of reader. May they by constant application to reading acquire knowledge and proficiency, read aloud what must be done and practice what thy have read, so that by the example of their virtue in both respects they may give support to holy Church. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. R. Amen.

Exorcist

The Exorcistate -- the 3rd of the Minor Orders



To exorcise means to deliver a person from the presence or influence of evil spirits. That the devil, within the limits allowed by God, has retained a certain power over men even after the coming of Christ is clearly testified by Holy Scripture and the history of the Church. Jesus drove out devils from the possessed and He bestowed this power upon His apostles and disciples. In the early times of the Christian era many lay persons possessed this power as a charism.

It is in harmony with reason and faith to assume that the devil has greater power over the unbaptized in consequence of original sin. For this reason, at a very early date, exorcisms were performed repeatedly over the catechumens in preparation for baptism. To perform these exorcisms and, in general, to exorcise persons possessed by or under the influence of evil spirits exorcists were ordained.

The rite speaks of exorcists as spiritual physicians endowed with the power of healing. This may also refer to bodily afflictions caused by the devil; once the influence of the devil is broken by the exorcism, the affliction ceases.

The other duties of the exorcist stood in close relation to this principal function of the order. According to the usual interpretation of the instruction read to the ordinands, he was to direct persons under exorcism, and for that reason barred from Holy Communion, when to withdraw. Furthermore, it was his duty at sacred functions to administer the water for the washing of hands to the officiating priest. The latter ceremony symbolizes purification from sin, hence a banishing of the influence of the evil spirits; it was fitting, therefore, to assign this duty to the exorcist.

In our days all baptismal exorcisms are embodied in the solemn rite of baptism, and are performed by the priest or deacon who baptizes. To exorcise a person possessed by the devil an explicit permission of the diocesan bishop is required, and it can be given only to a priest.

If the exorcistate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

Saturdays of Ember weeks: after the third lesson.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria, after the Kyrie.

The Rite

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 come forward who are to be ordained to the office of exorcist: N. N., etc.

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

The Instruction. When all are assembled, the bishop addresses them as follows:

Dearly beloved sons, as you are about to be ordained to the office of exorcist, you must understand the office which you receive. The duty of the exorcist is to cast out devils, to direct the people that he who is barred from Communion should withdraw, and to administer water at the sacred functions. You receive, therefore, the power to lay your hands upon the possessed; and by the imposition of your hands, the grace of the Holy Spirit, and the words of the exorcism, the unclean spirits shall be cast out from the bodies of the possessed.

Accordingly, as you cast out devils from others, seek to remove from your own minds and bodies all uncleanness and iniquity, lest you be overcome by those evil spirits whom, in virtue of your office, you cast out of others. Through the exercise of your office learn to rule over evil habits, lest the enemy discover in your lives anything which he might claim as his own. For then you will consistently command the evil spirits in others when you first overcome their manifold wickedness in yourselves. May the Lord through His Holy Spirit grant that you may accomplish this.

Here the candles are laid aside.

The Bestowal of the Office. The candidates now come up to the bishop, and each touches the book which he presents to them, saying:

Receive, and commit to memory, and have the power to lay your hands upon the possessed, be they baptized or catechumens.

Prayer. The bishop rises and prays for the candidates kneeling before him:

Let us, dearly beloved brethren, humbly beseech God, the Father Almighty, that He may graciously + bless these His servants for the office of exorcist. May they be spiritual commanders, to cast out of the bodies of the possessed the evil spirits with all their manifold wickedness. Through His only-begotten Son, Jesus Christ, our Lord, who lives and reigns with Him in the unity of the Holy Spirit, God, forever and ever. R. Amen.

The bishop, with his miter off, turns to the altar and says:

Let Us Pray

Let us bend our knees. R. Arise.

Turning again to the candidates kneeling before him, the bishop prays:

Holy Lord, Father Almighty, eternal God, vouchsafe to bless these Thy servants for the office of exorcist. May they have power and authority, by the imposition of their hands and the word of prayer, to restrain the unclean spirits and be the approved physicians of Thy Church, endowed with the power of healing and with heavenly strength. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. R. Amen.

Acolyte

The Acolyate -- the 4th and highest of the Minor Orders



The acolytate is the highest of the minor orders. The term is derived from a Greek word which signifies to follow, to accompany. The acolyte's duty and privilege was and is to assist members of the major orders at the celebration of the Eucharistic sacrifice and other liturgical functions; he takes care of the light and serves the wine and water at holy Mass.

Light was always extensively used at divine services, even in the Old Testament, because of its deep significance. To the symbolic reasons was added the practical necessity, when services were held at nighttime or, as it frequently happened during the times of persecution, in the catacombs.

For a long time, acolytes performed other very important functions, at least in the Church of Rome. At the Communion of the Mass they received the sacred species in linen bags, hung around their neck, and presented them to the priest or bishop for distribution to the people. As we know from the story of St. Tarsicius, acolytes were employed to bring the Blessed Eucharist to the absent, especially the confessors of the faith detained in prison; they, likewise, carried consecrated particles from the pope's Mass to the priests, who celebrated the sacred mysteries in the parish churches; finally, they were the bearers of the blessed bread, eulogia, which bishops exchanged among themselves as a symbol of their communion in the charity of Christ.

In the course of time, however, some of these functions were discontinued, others were taken over by members of the major orders. And, because of the practical difficulty of having ordained acolytes stationed at every church, laymen, especially boys, were admitted to act as Mass servers and torchbearers, and the order of acolyte merely served as a transition to the major orders.

If the acolytate is conferred during Mass, this is done:

Saturday before Passion Sunday: after the Kyrie.

Holy Saturday: after the Gloria.

Saturdays of Ember weeks: after the fourth lesson.

On other days, if the Mass has Gloria: after the Gloria; if the Mass has no Gloria: after the Kyrie.

The Rite

The Call. The bishop, with 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 come forward who are to be ordained to the office of acolyte: N. N., etc.

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

The Instruction. When all are assembled, the bishop addresses them as follows:

Dearly beloved sons, about to receive the office of acolyte, consider what it is that you receive. The duty of the acolyte is to carry the candlestick; to light the lights of the church, to minister wine and water at the Eucharistic Sacrifice.

Hence, endeavor to discharge worthily the office received. For you cannot be pleasing to God if in your hands you carry the light for God and in your works are slaves of darkness and thus give to your fellowmen the example of faithlessness.

Rather, as the Truth says: "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven." And as the apostle Paul says: "In the midst of a crooked and perverse generation, shine as lights in the world, holding forth the word of life. Therefore, let your loins be girt and burning lamps in your hands, that you may be children of the light. Cast off the works of darkness and put on the armor of light. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light."

What is to be understood by that light on which the Apostle insists so much, he himself explains when he adds: "For the fruit of the light is in all goodness and justice and truth."

Be fervent, therefore, in all justice and goodness and truth, that you may enlighten yourselves and others and the Church of God. For then you will worthily minister wine and water at the divine Sacrifice when you have offered yourselves as a sacrifice to God by a chaste life and good works. May the Lord in His mercy grant it to you.

Here the candles are laid aside.

The Bestowal of the Office. The bishop now presents to each candidate a candlestick with an unlighted candle. Each one touches both, the candlestick with the thumb, and the candle with the index finger of the right hand, while the bishop says:

Receive the candlestick with the candle, and know that it is your duty to light the lights of the church in the name of the Lord.

The acolyte answers: Amen.

Then an empty cruet is presented to them. They touch it, while the bishop says:

Receive the cruet, to minister wine and water for the Eucharist of the blood of Christ, in the name of the Lord.

The acolyte answers: Amen.

Prayer. The candidates kneel. The bishop rises, with miter on, and, turned toward them, prays:

Dearly beloved brethren, let us humbly beseech God, the Father Almighty, to + bless these His servants in the order of acolyte, that as they carry the material light in their hands, they may also send forth a spiritual light by their conduct, through the help of our Lord Jesus

Christ, who with Him and the Holy Spirit lives and reigns God, forever and ever. R. Amen.

The bishop, with his miter off, turns to the altar and says:

Let Us Pray

Let us bend our knees. R. Amen.

Turning again to the candidates kneeling before him, the bishop prays:

Holy Lord, Father Almighty, eternal God, Thou hast sent the light of Thy glory into this world through Jesus Christ, Thy Son, our Lord, and His apostles, and hast willed that, in order to blot out the ancient debt of our death He should be fastened to the most glorious standard of the Cross and that blood and water should flow from His side, for the salvation of the human race. Vouchsafe to + bless these Thy servants for the office of acolyte, that they may faithfully serve at Thy holy altars, attend to the lighting of Thy Church, and minister wine and water for the consecration of the blood of Christ, Thy Son, at the Eucharistic Sacrifice. Enkindle, O Lord, their minds and hearts with they love of Thy grace, so that, alight with they splendor of Thy countenance, they may faithfully serve Thee in holy Church. Through the same Christ our Lord. R. Amen.

Let Us Pray

Holy Lord, Father Almighty, eternal God, who didst speak to Moses and Aaron that lamps should be lighted in the Tabernacle of the Testimony, bless + these Thy servants, that thy may be acolytes in Thy Church. Through Christ our Lord. R. Amen.

Let Us Pray

Almighty, everlasting God, Fountain of light and Source of goodness, who has enlightened the world through Jesus Christ Thy Son, the true light, and hast redeemed it through the mystery of His Passion, vouchsafe to + bless these Thy servants whom we ordain to the office of acolyte. We beseech Thee in Thy mercy to illumine their minds with the light of knowledge, and to refresh them with the dew of Thy tender love, that with Thy help they may so fulfill the office assumed as to attain an everlasting reward. Through the same Christ our Lord. R. Amen.

Procedure After an Ordination

Procedure after an ordination is as follows:

If the order was conferred outside Mass and if no other ordinations follow, the final admonition is added here; however, if other ordinations follow, it is read at the end of all ordinations. If ordination takes place during Mass, the final admonition is read at the end of the Mass, before the last Gospel.

If candidates receive two orders on the same day, for instance, two minor orders, their names are not mentioned when they are called for the second ordination. The notary simply says: *Idem*, they are the same.

Whenever the ordained are directed to return to their places, the archdeacon says:

Ad loca vestra, or: *Recedant in partem qui ordinati sunt*, let the ordained return to their places.



Se video om Minor Orders her

Minor Orders – FSSP

Minor Orders Explained