

**LOTU
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Liturgical Catechetical Institute
Goroka, **2020**



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 1022/05/L

PAPUAE NOVAE GUINEAE
ET INSULARUM SALOMONICARUM

Textus Pontificalis Romani "De Ordinatione Episcopi, Presbyterorum
et Diaconorum, editionis typicae alterius"
et formularum sacramentalium pro Ordinatione Episcopi.,
Presbyterorum et Diaconorum,
lingua Tok Pisin exaratus

Approbatum seu confirmatum

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum

die 20 mensis februarii anno 2006.

(+ Albertus Malcolm Ranjith)
Archiepiscopus a Secretis



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 1022/05/L

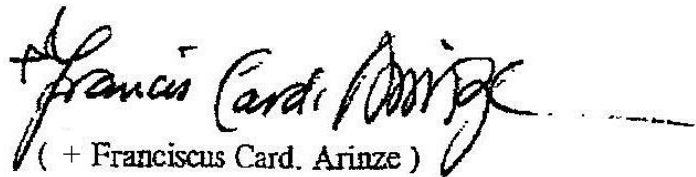
PAPUAE NOVAE GUINEAE
ET INSULARUM SALOMONICARUM

Instante Excellentissimo Domino Francisco Sarego, S.V.D., Praeside Conferentiae Episcoporum Papuae Novae Guineae et Insularum Salomonicarum, litteris die 1 mensis aprilis anno 2005 datis, vigore facultatum huic Cregregationi a Summo Pontifice BENEDICTO XVI tributarum, interpretationem *Tok Pisin* Pontificalis Romani "*De Ordinatione Episcopi, Presbyterorum et Diaconorum, editionis typicae alterius*" et formularum sacramentalium pro Ordinatione Episcopi, Presbyterorum et Diaconorum, prout exstat in exemplari huic Decreto adnexo, perlibenter approbamus seu confirmamus.

In textu imprimendo inseratur ex integro hoc Decretum, quo ab Apostolica Sede petita confirmatio conceditur. Eiusdem insuper textus impressi duo exemplaria ad hanc Congregationem transmittantur.

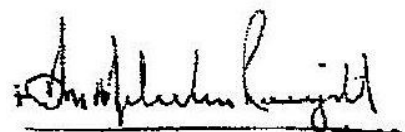
Contrariis quibuslibet minime obstantibus.

Ex aedibus Congregationis de Cultu Divino et Disciplina Sacramentorum, die 20 mensis februarii anno 2006.



(+ Franciscus Card. Arinze)

Praefectus



(+ Albertus Malcolm Ranjith)
Archiepiscopus a Secretis

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CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot CD 145/89

DECREE

The rites of Ordination by which ministers of Christ and stewards of the mysteries of God are constituted in the Church, revised in accord with the norms of the Second Vatican Council (see *Sacrosanctum Concilium*, art. 76), were published in the first *editio typica* in 1968 under the title *De Ordinatione Diaconi, Presbyteri et Episcopi*. But now, in view of the experience acquired from the liturgical reform, it has been judged opportune to prepare a second *editio typica*, which has the following distinct elements that differ from the earlier edition.

1. This second edition, like the other liturgical books, is provided with introductions, in order to present the doctrine concerning the sacrament and to bring out more clearly the structure of its celebration.
2. The structure of this book is changed in such a way that it begins with the Bishop, who has the fullness of the sacrament of Holy Orders, in order to convey more clearly the idea that priests are the Bishop's co-workers and that deacons are ordained for his ministry.
3. In the Prayer of Ordination for priests, as well as that for deacons, the words that pertain to the nature of the reality effected and are consequently required for the validity of the act remain unchanged; but certain other expressions have been changed and phrases drawn from the New Testament have been added, in order that the Prayer of Ordination may convey to the elect and to the Christian faithful a richer conception of the priesthood and the diaconate, as these Orders derive from Christ the Priest.
4. Those to be ordained to the priesthood are questioned more explicitly on the exercise of the ministry of reconciliation and on celebrating the Eucharist.
5. The Ordination of deacons now includes the "Rite of Commitment to Holy Celibacy" prepared by the Sacred Congregation for Divine Worship, in keeping with the norm of the Apostolic Letter *Ad pascendum*, issued in 1972 by Pope Paul VI of happy memory. By special mandate of the Supreme Pontiff John Paul II, the discipline has been changed in such a way that henceforth even elect who have pronounced perpetual vows in a religious institute are obliged, when being ordained as deacons, to make a commitment to holy celibacy as a distinct promise conjoined *de lure* to Ordination. This derogates from the pertinent provision of canon 1037 of the Code of Canon Law.
6. Similarly in the Ordination to the diaconate and the priesthood, henceforth, provision is made to question members of institutes of consecrated life on their respect for the diocesan Bishop and obedience to him, in order to foster the unity of all the clerics in each local Church.
7. With only a few changes, the "Rite of Admission to Candidacy for Holy Orders" is included as an appendix.

By his authority the Supreme Pontiff John Paul II has approved this second edition of *De Ordinatione Episcopi, Presbyterorum et Diaconorum* of the *Pontificale Romanum*; the

Congregation for Divine Worship and the Discipline of the Sacraments now publishes it and declares it to be the *editio typica*.

It will be the concern of the Conferences of Bishops to introduce into practice and into editions prepared for the vernacular languages the texts, rites, and norms which are found in this edition.

The Latin edition of these texts and rites may be used as soon as it is published. Vernacular versions, when these have been approved by the Conferences of Bishops and confirmed by the Apostolic See, become effective on the date to be decreed by those Conferences.

Alt things to the contrary notwithstanding.

From the Office of the Congregation for Divine Worship and the Discipline of the Sacraments, 29 June 1989, Solemnity of the Apostles Saints Peter and Paul.

+ Eduardo Cardinal Martinez
Prefect

+ Lajos Kada
Titular Archbishop of Tibica
Secretary

SACRED CONGREGATION OF RITES

Prot. n. R. 19/967

DECREE

Through the Apostolic Constitution *Pontificalis Romani recognitio*, 18 June 1968, the Supreme Pontiff Paul VI approved in place of the existing rite in the Roman Pontifical the new rite to be used henceforth for the conferral of the sacred Orders of Diaconate, Priesthood, and Episcopate. This rite had been revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy, with the employment of experts and with the consultation of Bishops from various parts of the world.

Therefore, in virtue of the powers given it by the Supreme Pontiff Paul VI this Sacred Congregation of Rites by the present Decree issues and declares to be the editio typica that part of the Roman Pontifical containing these new rites for the conferral of the sacred Orders of Diaconate, Priesthood, and Episcopate.

It is further established that until 6 April 1969, that is Easter Sunday of the Resurrection of our Lord Jesus Christ, either these new rites of Ordination or those currently in the Roman Pontifical may be used; after that date only the new rites are to be used.

All things to the contrary notwithstanding.

Rome, 15 August 1968, feast of the Assumption of the Blessed Virgin Mary.

+ Benno Cardinal Gut
Prefect, Sacred Congregation of Rites
and President of the Consilium

+ Ferdinand Antonelli
Titular Archbishop of Idicra
Secretary

APOSTOLIC CONSTITUTION

APPROVING NEW RITES FOR THE ORDINATION OF DEACONS, PRIESTS, AND BISHOPS

PAUL BISHOP
SERVANT OF THE SERVANTS OF GOD
FOR AN EVERLASTING MEMORIAL

The revision of the Roman Pontifical not only is prescribed in a general way by the Second Vatican Ecumenical Council¹ but also is governed by the specific directives of the Holy Synod ordering the revision of “both the ceremonies and texts” of the Ordination Rites.²

Among the Rites of Ordination the first to be considered are those that constitute the hierarchy through the sacrament of Holy Orders, conferred in its several grades. “The divinely established ecclesiastical ministry is exercised in different Orders by those who even from antiquity have been called Bishops, Priests, and Deacons.”³

The revision of the rites of sacred Ordination is to follow the general principles that must direct the entire reform of the Liturgy according to the decrees of the Second Vatican Council. But in addition a supreme criterion for that revision must be the clear doctrine concerning the nature and effects of the sacrament of Holy Orders expressed in the Constitution on the Church of the same Council. This teaching must of course receive expression through the Liturgy itself in its own way, because “the texts and rites should be so drawn up that they express more clearly the holy things they signify and that the Christian people, as far as possible, are able to understand them with ease and to take part in the rites fully, actively, and as befits a community.”⁴

The Holy Synod teaches moreover “Episcopal consecration bestows the fullness of the sacrament of Holy Orders, that fullness of power, namely, which in both the Church's liturgical practice and the language of the Fathers is called precisely the high priesthood, the summit of the sacred ministry. But episcopal consecration, together with the office of sanctifying, also confers the offices of teaching and governing, offices that of their very nature can be exercised only in hierarchic communion with the head of the college and its members. For from tradition, expressed especially in liturgical rites and in the usage of the Church of both East and West, it is clear that the laying on of hands and the words of consecration bestow the grace of the Holy Spirit and impress a sacred character in such a way that Bishops in an eminent and visible way carry on the role of Christ himself as Teacher, Shepherd, and High Priest and act in his person.”⁵

To these words must be added a number of important doctrinal points concerning the - apostolic succession of Bishops and their functions and duties. Even if these themes are already present in the rite of episcopal consecration, it still seems that they must be better and more precisely expressed. To ensure this, it was judged appropriate to take from ancient sources the consecratory prayer that is found in the document called the *Apostolic Tradition of Hippolytus of Rome*, written at the beginning of the third century. This consecratory prayer is still used, in large part, in the Ordination Rites of the Coptic and West Syrian liturgies. Thus in the very act of Ordination there is a witness to the harmony of tradition in both East and West concerning the apostolic office of Bishops.

¹ Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art 25.

² Ibid., art. 76.

³ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

⁴ Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art 21.

⁵ Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 21.

With regard to Priests, the following should be especially recalled from the acts of the Second Vatican Council: “Even though priests do not possess the fullness of the high priesthood and in the exercise of their power are dependent on the Bishops, they are nevertheless linked to the Bishops in priestly dignity. By virtue of the sacrament of Holy Orders, in the image of Christ the eternal High Priest (see Hebrews 5:1-10, 7:24, 9:11-28), they are consecrated to preach the Gospel, to shepherd the faithful, and to celebrate divine worship as true priests of the New Testament.”⁶ Elsewhere the Council says: “By sacred Ordination and the mission they receive from the Bishops, priests are promoted to the service of Christ the Teacher, Priest, and King. They share in his ministry of unceasingly building up the Church on earth into the People of God, the Body of Christ, and the Temple of the Holy Spirit.”⁷ In the priestly Ordination, as formerly given in the Roman Pontifical, the mission and grace of the priest as a helper of the episcopal Order were very clearly described. Yet it seemed necessary to reduce the entire rite, which had been divided into several parts, to a greater unity and to express more vividly the central part of the Ordination, that is, the laying on of hands and the consecratory prayer.

Finally with regard to Deacons, in addition to the content of Our Apostolic Letter *Sacrum Diaconatus Ordinem*, issued *motu proprio* on 18 June 1967, the following should be especially recalled: “At a lower grade of the hierarchy are deacons, who receive the laying on of hands ‘not for the priesthood, but for the ministry’ (*Constitutions of the Church of Egypt* 3, 2). Strengthened by sacramental grace, they serve the People of God in the diakonia of liturgy, word, and charity, in communion with the Bishop and his presbyterate.”⁸ In the Ordination of deacons a few changes had to be made to satisfy the recent prescriptions about the diaconate as a distinct and permanent grade of the hierarchy in the Latin Church or to achieve a greater simplicity and clarity in the rites.

In addition, among the other documents of the supreme Magisterium pertaining to Holy Orders, We consider one worthy of particular mention, namely, the Apostolic Constitution *Sacramentum Ordinis* published by Our Predecessor, Pius XII of happy memory, on 30 November 1947. In this Constitution he declared that “the sole matter of the sacred Orders of Diaconate and Priesthood is the laying on of hands; likewise the sole form is the words determining the application of this matter, which univocally signify the sacramental effects—namely, the power of the Order and the grace of the Holy Spirit—and are accepted and used as such by the Church.”⁹ After this, the document determines which laying on of hands and which words constitute the matter and form in the conferring of each Order.

It was necessary in the revision of the rite to add, delete, or change certain things, in order either to restore the texts of the rite to the integral form they had in antiquity, to clarify expressions, or to bring out more clearly the effects of the sacraments. We therefore think it necessary, so as to remove all controversy and avoid perplexity of conscience, to declare what is to be considered in the rite as pertaining to the nature of the reality effected in each case. Therefore, by Our supreme Apostolic authority We decree and establish the following with regard to the matter and form in the conferring of each Order.

In the Ordination of Deacons, the matter is the laying of the Bishop's hands on the individual candidates that is done in silence before the consecratory prayer; the form consists in the words of the consecratory prayer, of which the following pertain to the nature of the reality effected and are consequently required for the validity of the act: *Emitte in eos, Domine, quaesumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuae, gratiae roborentur.*

⁶ Ibid., no. 28.

⁷ Second Vatican Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 1.

⁸ Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 29.

⁹ AAS. 40 (1948), 6.

In the Ordination of Priests, the matter is likewise the laying of the Bishop's hands on the individual candidates that is done in silence before the consecratory prayer, the form consists in the words of the consecratory prayer, of which the following pertain to the nature of the reality effected and are consequently required for the validity of the act: *Da, quaesumus, omnipotens Pater, in hos famulos tuos Presbyterii dignitatem; innova in visceribus eorum Spiritum sanctitatis; acceptum a te, Deus, secundi meriti munus obtineant, censuramque morum exemplo suae conversationis insinuent.*

Finally, in the Ordination of a Bishop, the matter is the laying of hands on the head of the Bishop-elect by the consecrating Bishops, or at least by the principal consecrator, that is done in silence before the consecratory prayer; the form consists in the words of the consecratory prayer, of which the following pertain to the nature of the reality effected and are consequently required for the validity of the act: *Et nunc effunde super hunc electum earn virtutem, quae a te est, Spiritum principalem, quem dedisti dilecto Filio tuo Iesu Christo, quem ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca, ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui.*

This rite for the conferring of the sacred Orders of Diaconate, Priesthood, and Episcopate has been revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy "with the employment of experts and with the consultation of Bishops from various parts of the world."¹⁰ By Our Apostolic authority We approve this rite, so that it may be used in the future for the conferral of these Orders in place of the rite now found in the Roman Pontifical.

It is Our will that these Our decrees and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the Apostolic Constitutions and Ordinances issued by Our Predecessors and other prescriptions, even those deserving particular mention and derogation.

Given in Rome, at Saint Peters, 18 June 1968, the fifth year of Our Pontificate.

Paul PP. VI

¹⁰ Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, al. 25.

GENERAL INTRODUCTION

I

SACRED ORDINATION

1. Through sacred Ordination certain of the Christian faithful are appointed in the name of Christ and receive the gift of the Holy Spirit to shepherd the Church with the word and grace of God.¹¹
2. For “Christ, whom the Father has sanctified and sent into the world (see John 10:36), through his Apostles has made their successors, namely, Bishops, sharers in his consecration and mission. They in turn have lawfully handed on the office of their ministry in several grades to different individuals in the Church. Thus the divinely established ecclesiastical ministry is exercised in different Orders by those who even from antiquity have been called Bishops, Priests, and Deacons.”²
3. “Signed with the fullness of the sacrament of Holy Orders,”³ Bishops, “through the Holy Spirit who has been given them” at Ordination, “have been made true and authentic teachers of the faith, high priests, and shepherds.”⁴ As such they preside over the Lord's flock in the person of Christ the Head.
4. “Even though priests do not possess the fullness of the high priesthood and in the exercise of their power are dependent on the Bishops, they are nevertheless linked to the Bishops in priestly dignity. By virtue of the sacrament of Holy Orders, in the image of Christ the eternal High Priest, they are consecrated to preach the Gospel, to shepherd the faithful, and to celebrate divine worship as true priests of the New Testament.”⁵
5. Deacons “receive the laying on of hands not for the priesthood but for the sacred ministry. Strengthened by sacramental grace, they serve the People of God in the diakonia of liturgy, word, and charity, in communion with the Bishop and his presbyterate”.⁶
6. Sacred Ordination is conferred by the Bishop's laying on of hands and the Prayer of Ordination by which the Bishop blesses God and calls upon the gift of the Holy Spirit for the fulfillment of ministry.⁷ For from tradition, expressed especially in the liturgical rites and the usage of the Church of both East and West, it is clear that the laying on of hands and the Prayer of Ordination bestow the gift of the Holy Spirit and impress a sacred character in such a way that Bishops, priests, and deacons are, in their respective ways, conformed to Christ.⁸

II

THE STRUCTURE OF THE CELEBRATION

7. The laying on of hands and the Prayer of Ordination make up the essential element of every Ordination; the prayer of blessing and invocation specifies the signification of the laying on of hands. Accordingly, since these rites are the center of an Ordination, their meaning should be instilled through catechesis and brought out clearly through the celebration itself.

¹ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11.

² Ibid., no. 28.

³ Ibid., no. 26.

⁴ Second Vatican Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, no. 2.

⁵ Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

⁶ Ibid., no. 29.

⁷ Cf. Pius XII, Apostolic Constitution *Sacramentum Ordinis*: AAS 40 (1946), 5-7; Paul VI, Apostolic Constitution, *Pontificalis Romani recognitio*; *Codex Iuris Canonici*, can. 1009, §2.

⁸ Cf. Paul VI, Apostolic Constitution, *Pontificalis Romani recognitio*.

While the laying on of hands is taking place the faithful pray in silence. They take part in the Prayer of Ordination by listening to it and by affirming and concluding it through their final acclamation.

8. The preparatory rites within the celebration of an Ordination are of great importance, namely, the presentation of the Bishop-elect or the election of the candidates for the priesthood or diaconate, the homily, the promise of the elect, and the litany of supplication. Particularly important are the explanatory rites, which are different for the various Orders and which signify the offices that have been conferred through the laying on of hands and the invocation of the Holy Spirit.

9. Ordination is to be celebrated within the rites of Mass, in which the faithful, particularly on a Sunday, take an active part “at one altar at which the Bishop presides, surrounded by his presbyterate and ministers.”⁹

In this way the preeminent manifestation of the Church and the conferral of Holy Orders are joined with the eucharistic Sacrifice, the fount and apex of the whole Christian life.¹⁰

10. The close connection between Ordination itself and the celebration of Mass is suitably brought out not only by the celebration of the rite within Mass, the proper formulas in the Eucharistic Prayer and the final blessing, but also, with due regard for the rubrics, by the readings chosen and the use of the ritual Mass proper to the conferral of the various Orders.

II

ADAPTATIONS FOR DIFFERENT REGIONS AND CIRCUMSTANCES

11. It belongs to the Conferences of Bishops to adapt the rites of Ordination of a Bishop, of priests, and of deacons to the needs of the particular regions, so that, after the Apostolic See has confirmed the decisions of a Conference, the rites may be used in the region of that Conference. With due regard for local circumstances and conditions, and for the genius and traditions of the various peoples, the Conferences of Bishops have the authority:

- a) to establish in what way the community, in keeping with regional customs, is to indicate its assent to the election of the candidates (in the Ordination of a Bishop, nos. 38 and 74; of priests, nos. 122, 150, 266, 307; of deacons, nos. 198, 226, 264, 305);
- b) as circumstances suggest, to direct that other questions before the Ordination be added to those provided in the various rites (in the Ordination of a Bishop, nos. 40 and 76; of priests, nos. 124, 152, 270, 311; of deacons, nos. 200, 228, 268, 309);
- c) to specify the form by which the elect for the diaconate and the priesthood are to promise respect and obedience (nos. 125, 153, 201, 228, 269, 271, 310, 312);
- d) to direct that in addition to the response to the respective question on celibacy the candidate manifest in some external way his resolve to assume the obligation of celibacy (in the Ordination of deacons, nos. 200, 228, 268, 309);
- e) to approve certain liturgical songs to be used instead of those given in this book;
- f) to propose to the Apostolic See other adaptations of the rites to be introduced with its consent. Nevertheless, the laying on of hands cannot be omitted, nor the Prayer of Ordination shortened or replaced by other, alternative texts. The general structure of the rites and the proper character of each element are to be retained.

⁹ Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, art 41.

¹⁰ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11.

**LOTU
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INTRODUCTION

I

THE IMPORTANCE OF THE ORDINATION

12. By virtue of episcopal Ordination and in hierarchical communion with the head of the college and its members, one is constituted a member of the body of Bishops.

Moreover, the Order of Bishops succeeds the College of the Apostles in teaching authority and pastoral rule; indeed in the Order of Bishops the apostolic body continues to perdure.¹ Therefore, Bishops, “as successors of the Apostles receive from the Lord, who was given all power in heaven and on earth, the mission to teach all nations and to preach the Gospel to every creature, so that by faith, baptism, and obedience to the commandments (cf. *Matthew 28:18*) all people may attain salvation,”² The episcopal College, gathered under the one head, the Roman Pontiff, successor of Peter; expresses the unity, diversity, and universality of the flock of Chnst.³

13 The individual Bishops, however, who are placed in charge of the particular Churches; exercise their pastoral government over the portion of the People of God entrusted to their care;⁴ they are the visible principle and foundation of unity these particular Churches. These Churches are formed according to the image of the universal Church, and in them and from them the Catholic Church exists.⁵

14. Among the principal offices of Bishops the preaching of the Gospel is pre-eminent, for Bishops are heralds of the faith, who lead new disciples to Christ, and are authentic teachers, who proclaim to the people entrusted to them the faith that is to be believed and that is to direct their conducts.⁶ Just as through the ministry of the word they communicate God’s power to those who believe unto salvation (cf. *Romans 1:16*), so too through the sacraments they sanctify the faithful: they regulate the conferral of baptism, they are the originating ministers of confirmation, they are the dispensers of sacred Orders and the moderators of penitential discipline. Signed with, the fullness of the sacrament of Holy Orders, Bishops are “stewards of the grace of the supreme priesthood,” especially in the Eucharist, which they offer or cause to be offered. Moreover, every lawful celebration of the Eucharist is regulated by the Bishop, for the symbol of the charity and unity of the Mystical Body is made manifest in any community of the altar under the sacred ministry of the Bishop, stands out as a symbol of the charity and unity of the Mystical Body.

¹ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 22.

² Ibid no. 24.

³ Cf. Ibid., no 22.

⁴ Cf. Ibid., no. 23.

⁵ Cf. Ibid.

⁶ Cf. Ibid., no. 25.

⁷ Ibid., no 26

II DUTIES AND MINISTRIES

15. It is the duty of all the faithful to pray for the election of their Bishop and for the Bishop once elected. This duty should be fulfilled especially in the universal prayer at Mass and in the intercessions at Evening Prayer.

Since the Bishop is constituted for the sake of the entire local Church, the clergy and other faithful are to be invited to his Ordination, so that as many as possible may take part in the celebration.

16. In accord with the usage handed down from antiquity, the principal ordaining Bishop should join to himself at least two other Bishops in celebrating the Ordination. In fact, it is highly appropriate that all the Bishops present have a part in the raising of the Bishop-elect to the ministry of the high priesthood,⁸ namely, by the laying on of hands, the recitation of the designated part of the Prayer of Ordination, and the greeting with the fraternal kiss.

In this way at the Ordination of every Bishop the collegial nature of the Order of the episcopate is signified.

As a rule, the Metropolitan should ordain a suffragan Bishop, and the local Bishop should ordain an auxiliary Bishop.

The principal ordaining Bishop sings or says the Prayer of Ordination by which he blesses God and invokes the Holy Spirit.

17. Two priests of the diocese for which the Bishop-elect is being ordained assist him in the celebration of his Ordination and, in the name of the local Church, one of these priests requests the principal ordaining Bishop to confer Ordination on the Bishop-elect. Along with the Bishop ordained in this celebration and the other Bishops, these two priests and, to the extent possible, even other priests, particularly those of the same diocese, concelebrate the Liturgy of the Eucharist.

18. Two deacons hold the Book of Gospels above the head of the Bishop-elect during the Prayer of Ordination.

III THE CELEBRATION OF THE ORDINATION

19. At an appropriate time before the celebration of his Ordination the Bishop-elect should make a retreat.

20. All the communities of the diocese for which the Bishop is to be ordained should be made ready in an appropriate manner for the celebration of the Ordination.

21. The Bishop who is placed as head of a particular diocese should be ordained in the cathedral church. Auxiliary Bishops, who are ordained for service in a particular diocese, should also be ordained in the cathedral church or else in another important church of the diocese.

22. The Ordination of a Bishop should take place in the presence of as large a gathering of the faithful as possible, on a Sunday or on a feast day, particularly the feasts of the Apostles, unless pastoral reasons suggest another day. The Ordination may not take place

⁸ Cf. *Ibid.*, no. 22.

during the Easter Triduum, on Ash Wednesday, on any day in Holy Week, or on the Commemoration of All the Faithful Departed.

23. The Ordination is celebrated within the solemnities of Mass according to the stationary rite, between the Liturgy of the Word and the Liturgy of the Eucharist.

The Ritual Mass "For the Conferral of Holy Orders" may be used except on Solemnities, the Sundays of Advent, Lent, and Easter, on days within the octave of Easter, and feasts of the Apostles. On such days the Mass of the day is said, with its proper readings. Nevertheless, if on other days the Ritual Mass is not said, one of the readings for this Ritual Mass provided in the *Lectionary for Mass* may be chosen. The universal prayer is omitted, since the litany takes its place.

24. After the Gospel reading, the local Church, in the person of one of its priests, requests the principal ordaining Bishop to ordain the Bishop-elect. In the presence of the Bishops and all the faithful, the Bishop-elect expresses his resolve to carry out his office in accord with the mind of Christ and of the Church, in communion with the Order of Bishops under the authority of the successor of the holy Apostle Peter. In the litany all present implore God's grace for the Bishop-elect.

25. Through the laying on of hands by the Bishops and the Prayer of Ordination, the gift of the Holy Spirit for the office of Bishop is conferred on the Bishop-elect. The following words pertain to the nature of the reality effected and are consequently required for the validity of the act: "Now upon this chosen one pour out the power that is from you, the governing Spirit, whom you gave to your beloved Son, Jesus Christ, the Spirit he bestowed on those holy Apostles, who established the Church in every place as your sanctuary for the unceasing praise and glory of your name."

The principal ordaining Bishop sings or says the Prayer of Ordination in the name of all the Bishops present; but the words that pertain to the nature of the reality effected are prayed by all the Bishops who, with the principal ordaining Bishop, have laid hands on the Bishop-elect. These words are to be prayed in such a way that the voice of the principal ordaining Bishop is heard clearly, while the other ordaining Bishops pray the words in a softer voice.

26. The placing of the Book of Gospels over the head of the Bishop-elect during the Prayer of Ordination as well as the handing on of it to him illustrate that the faithful preaching of the word of God is the pre-eminent obligation of the office of the Bishop. The anointing of the head is the sign of the Bishop's distinctive share in the priesthood of Christ. The handing on of the ring symbolises the Bishop's fidelity to the Bride of God, the Church; the investiture with the miter signifies his resolve to pursue holiness; the handing on of the pastoral staff signifies the office of guiding and governing the Church entrusted to him.

The fraternal kiss that the newly ordained Bishop receives from the principal ordaining Bishop and from all the Bishops seals, so to speak, his admittance into the College of Bishops.

27. Within his own diocese it is most fitting that the newly ordained Bishop preside at the concelebration of the Liturgy of the Eucharist. But if the Ordination takes place in some other diocese, the principal ordaining Bishop presides; in this case the newly ordained Bishop takes the first place among the other concelebrants.

IV

REQUISITES FOR THE CELEBRATION

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

- a. *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
- b. booklets containing the Prayer of Ordination for the ordaining Bishops;
- c. a linen gremial;
- d. the holy chrism;
- e. whatever is needed for the washing of hands;
- f. a ring, a pastoral staff, and a miter for the Bishop-elect; when applicable, the pallium. These insignia, with the exception of the pallium, do not require a prior blessing, since they are presented during the rite of Ordination.

29. In addition to the cathedra of the principal ordaining Bishop, seats for the other ordaining Bishops, the Bishop-elect, and the concelebrating priests are to be prepared in the following manner:

- a) for the Liturgy of the Word, the principal ordaining Bishop sits at the cathedra, with the other ordaining Bishops near the cathedra, on either side; the Bishop-elect sits between the priests assisting him, in an appropriate place within the sanctuary;
- b) the Ordination should usually take place at the Bishop's cathedra; but, if necessary for the participation of the faithful, seats for the principal ordaining Bishop and the other ordaining Bishops may be placed before the altar or at another more suitable place; seats for the Bishop-elect and the priests assisting him should be so placed that the faithful have a clear view of the liturgical rites.

30. The principal ordaining Bishop and the concelebrating Bishops and priests wear the sacred vestments proper to them for the celebration of Mass.

The principal ordaining Bishop may fittingly wear a dalmatic under the chasuble. The Bishop-elect wears all the priestly vestments, as well as the pectoral cross and the dalmatic.

Any ordaining Bishops who will not be concelebrating wear an alb, a pectoral cross, a stole, and, as circumstances suggest, a cope and a miter. Any priests assisting the Bishop-elect who will not be concelebrating wear a cope over an alb.

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

TOK I GO PAS

31. *Taim olgeta samting i redi pinis, of i wokabaut i go long alta.*

Ol i wokabaut olsem:

1. *Pastaim wanpela diken i karim buk bilong gutnius. Ol arapela diken i kam bihain long em.*
2. *Ol pris i laik mekim misa wantaim ol bisop.*
3. *Man ol i makim em long kamap bisop.*
4. *Ol bisop.*
5. *Namba wan bisop bilong givim ordo, wantaim tupela diken.*

Taim ol i wokabaut ol manmeri i kirapim singsing bilong begin. Taim ol i kamap long alta ol i daunim het (o nildaun), na wan wan i go long ples bilong em. Namba wan bisop i kirapim lotu bilong begin.

32. *Sapos bisop i kisim sakramen bilong ordo insait long namba wan haus lotu bilong daiosis bilong em yet, namba wan bisop i givim gude long ol pipel, na wanpela diken o pris i givim pas bilong pop (lukim n. 38) long chancellor. Nau olgeta manmeri i sindaun, na diken o pris i ritim pas bilong Pop. Na ol manmeri i tok yesa.*

Sapos ol i makim nupela daiosis, diken o pris i ritim pas bilong Pop long ol lain pris na diken wantaim ol bilipmanmeri i bung insait long bikpela haus lotu (cathedral) bilong nupela daiosis, na namba wan pris bilong daiosis i raitim daun ol samting ol i mekim (office/record).

LOTU BILONG TOK BILONG GOD

33. *Ol i wokim lotu bilong Tok bilong God olsem lo bilong lotu i tok. Ol i kisim ol rit bilong misa bilong dispela de yet, o ol rit bilong dispela lotu.*
34. *Gutnius i pinis, orait diken i putim Buk bilong Gutnius antap long alta. Bihain bai ol i holim dispela Buk bilong Gutnius antap long het bilong nupela bisop.*

LOTU BILONG MAKIM BISOP

SINGSING BILONG SINGAUTIM HOLI SPIRIT

35. *Wok bilong givim sakramen bilong makim bisop i stat bihain long Gutnius. Olgeta manmeri i sanap na ol i singim: **Veni Creator Spiritus / kam O Holi Spirit** o wanpela arapela singsing long pasin bilong ples bilong singautim helpim bilong Holi Spirit.*
36. *Namba wan bisop wantaim ol arapela bisop i laik givim ordo long nupela bisop, ol i putim hat long het bilong ol. Ol i go long sia bilong ol na ol i sindaun.*
37. *Tupela pris i bringim dispela pris ol i makim long kamap bisop i kam klostu long sia bilong namba wan bisop. Em i daunim het bilong em liklik bilong onaim namba wan bisop.*

SINGAUTIM PRIS OL I BIN MAKIM LONG KAMAP BISOP

38. *Wanpela pris i tok long namba wan bisop:*

Dia bisop, Katolik Sios bilong N... daiosis i askim yu, bai yu makim dispela pris N... i kamap bisop bilong mipela.

Sapos ol i makim nupela bisop long kamap bisop long arapela daiosis pris i tok:

Dia bisop, holi mama Katolik Sios i askim yu, bai yu givim mak bilong kamap bisop long dispela pris N., bai em i mekim wok bisop insait long Katolik Sios.

PAS BILONG POP

Namba wan bisop i askim pris: **Yu bin kisim tok orait i kam long Pop, o nogat?**

Pris i bekim:

Yes, bisop, mipela i kisim pinis dispela pas, Pop i bin salim i kam.

Namba wan bisop i tok:

Orait, yu ritim dispela pas bai olgeta manmeri i ken harim.

Ol manmeri i sindaun na wanpela pris i ritim pas bilong Pop.

OL BILIPMANMERI I TOK YESA

Pris i ritim pas pinis, na olgeta manmeri i tok: **Yumi tenkim God.**

Ol i ken soim tok yesa (amamas) bilong ol long pasin bilong ol, olsem paitim han o paitim kundu.

SKUL BILONG BISOP

39. *Olgeta manmeri i sindaun, na namba wan bisop i skulim ol pris, ol manmeri, na nupela bisop long tok bilong God na long wok bilong bisop.*

Bisop i ken givim dispela skul long tingting bilong em yet, o em i ken mekim tok i stap hia:

Ol bratasusa, yupela mas tingim gut dispela wok bisop, brata bilong yumi hia bai kisim. God Papa i bin salim Jisas Krai, Pikinini bilong em, i kam bilong kisim bek yumi ol manmeri. Na Jisas yet i bin salim ol 12-pela aposel i go long olgeta hap bilong graun.

Holi Spirit i bin strongim ol 12-pela aposel bilong autim Tok bilong God na bilong bungim ol manmeri bilong kain kain kala skin, bilong kamap wanpela famili bilong God, na i stap holi.

Dispela wok i mas i go i go inap long las de, olsem na ol aposel i bin makim sampela arapela man na i putim han antap long het bilong ol bilong givim strong bilong Holi Spirit long ol, bai ol dispela man i ken helpim ol aposel na kisim ples bilong ol. Na taim ol i putim han antap long het bilong sampela man bilong givim sakramen bilong ordo, ol aposel i givim dispela presen bilong Holi Spirit, ol yet i bin kisim long Krai. Na olsem dispela strong, Jisas pastaim i bin givim long ol, i no lus. Nogat. Na wok bilong kisim bek ol manmeri i go i go inap long nau.

Taim bisop wantaim ol lain pris bilong em i bung i stap, Bikpela bilong yumi, Jisas Krai, em i bin kamap Hetpris bilong oltaim, em i stap namel long yupela. Long wok bilong bisop, Jisas yet i tokaut long Gutnius na em wok long givim ol mak bilong bilip long ol manmeri.

Long wok bilong bisop, Krai i kisim ol nupela memba long bodi bilong em. Taim stretpela tingting na gutpela save bilong bisop i stiaim yupela, Krai yet i stiaim yupela long wokabaut bilong yupela i go long amamas bilong oltaim.

Orait, nau mipela ol bisop i stap hia, mipela i amamas long putim han bilong mipela antap long het bilong brata bilong mipela bilong kisim em i kam insait long lain bilong ol bisop. Tingting gut long em, na lukim em olsem wokman bilong Krai na wasman bilong wok bilong God bilong kisim bek ol manmeri.

Long wanem, God i bin makim em bilong autim tok bilong em na bilong kirapim spirit bilong stretpela pasin na pasin holi insait long yupela. Tingim dispela tok Krai i bin givim long ol aposel, "Man o meri i harim tok bilong yupela, em i harim tok bilong mi. Na man o meri i givim baksait long yupela, em i givim baksait long mi, na em i givim baksait long God, em i bin salim mi na mi kam".

(Nau bisop i tok long pris ol i makim long kamap bisop)

Dia brata bilong mi, Bikpela i bin makim yu. Tingting gut! God i bin kisim yu namel long ol manmeri, na makim yu bilong mekim wok bilong em bilong helpim ol manmeri long stap gut wantaim God. Nem bisop em i no bilong kisim namba. Nogat. Em i bilong mekim wok. Olsem na bisop i mas wok long helpim ol manmeri, maski long bosim ol. Bikpela i bin tok olsem: "Man i laik stap nambawan namel long yupela, em i mas stap las tru, olsem wokman bilong helpim ol manmeri". Oltaim yu mas strong long autim tok bilong Krai, maski ol manmeri i redi long harim tok o nogat. Yu mas stretim ol krangi tingting, na yu mas isi isi long ol na skulim ol gut. Yu mas pre na bringim ofa bilong helpim ol manmeri, God i bin putim long han bilong yu. Na olsem yu mas bringim ol presen bilong Krai i kam long ol manmeri.

Yu bai stap wasman bilong ol wok bilong Krai insait long dispela Sios, God i bin putim long han bilong yu, na yu mas lukautim em gut. God Papa i bin makim yu bilong lukautim famili bilong em. Oltaim yu mas tingim Jisas, em i bin lusim laip bilong em yet bilong helpim ol.

Olsem gutpela papa na brata yu mas laikim ol dispela manmeri, God i putim long han bilong yu. Yu mas laikim tru ol wanwok bilong yu olsem ol pris, ol diken, ol katekis na ol arapela wokmanmeri i mekim wok bilong Krai wantaim yu. Yu mas laikim ol rabismanmeri, ol sikmanmeri, ol dripmanmeri na ol manmeri bilong narapela ples. Yu mas kirapim tingting bilong ol bilipmanmeri long wok bung wantaim yu long wok bilong God. Putim yau gut long tok bilong ol. Yu mas wari tu long ol manmeri bilong ol narapela lotu, na yu mas tingim ol tu long nem bilong Bikpela

Yu no ken tingting long yu yet na long daiosis bilong yu tasol. Nogat. Insait long Katolik Sios wanbel pasin em i olsem rop i pasim yu wantaim ol brata bisop. Oltaim yu mas tingim Sios bilong olgeta hap na helpim ol, taim ol i sot long samting. Yu mas lukautim gut olgeta pipel, God i givim long yu na Holi Spirit i bin makim yu long kamap wasman bilong Sios bilong God. Yu mas mekim olsem long nem bilong God Papa. Long wanem, yu piksa bilong Papa insait long Sios. Na long nem bilong Pikinini bilong em, Jisas Krai, em i makim yu i kamap tisa, na pris, na wasman. Na long nem bilong Holi Spirit, em yet i givim laip long Sios bilong Krai, na i strongim yumi ol lain i nogat strong.

TOK PROMIS BILONG PRIS OL I MAKIM LONG KAMAP BISOP

40. *Skul bilong bisop i pinis, nau pris ol i makim long kamap bisop i kirap, na i sanap klostu long namba wan bisop.*

Namba wan bisop i askim em olsem:

I gat wanpela pasin long Katolik Sios bilong bipo yet, bai man ol i makim long kamap bisop, em i mas sanap long ai bilong olgeta bilipmanmeri, na i mas tokaut klia long bilip na long mekim gut wok bilong em.

Brata, nau mipela ol bisop i laik putim han antap long het bilong yu, bilong givim yu dispela wok, ol aposel i bin givim long mipela. Olsem na mi askim yu, yu pasim tingting pinis, wantaim helpim bilong Holi Spirit, na yu redi long mekim gut wok bilong bisop inap long taim yu dai?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu mas tingting gut, na yu mas tok tru. Yu redi long holimpas Gutnius bilong Krai, na yu redi long autim oltaim dispela Gutnius?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu mas tingting gut, na yu mas tok tru. Yu redi long holimpas bilip bilong Katolik Sios olsem ol aposel i bin skulim, na olsem olgeta katolik bilong olgeta hap graun na bilong olgeta taim i bilipim, na bai yu no ken senisim long laik bilong yu?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu redi long strongim Sios olsem bodi bilong Krai, na yu redi long mekim dispela wok wantaim ol arapela bisop na wantaim Pop?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu redi long harim gut tok bilong Pop, em i kisim ples bilong aposel Pita?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu redi long stap gutpela papa bilong pipel bilong God? Na yu redi long stiaim ol i go long God wantaim ol pris na diken i wok wantaim yu?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Long nem bilong Bikpela, Jisas Krai, yu redi long soim marimari long ol tarangu, ol manmeri bilong narapela ples, na ol manmeri i sot long samting?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu redi long stap gutpela wasman na yu redi long painim na bungim ol manmeri i bin lusim rot i go long God?

Pris i bekim: **Yes, mi redi long mekim olsem.**

Namba wan bisop i askim:

Yu redi long pre olgeta de long helpim pipel bilong God, na yu redi long wok hat long mekim wok bisop bilong yu, bai ol manmeri i no ken tok nogut long wok bilong yu?

Pris i bekim: **Yes, mi redi long meldm olsem, wantalm helpim bilong God.**

Namba wan bisop i askim:

God i bin statim dispela gutpela wok insait long yu, na em yet i ken pinisim.

41. *Ol bisop i rausim hat bilong ol na ol i sanap. Olgeta manmeri i sanap.*

Namba wan bisop i lukluk long ol pipel, em i pasim han na em i tok:

Ol bratasusa, yumi pre, bai God Papa i ken kapsaitim strong bilong em antap long dispela man, em i bin makim bilong lukautim Sios bilong em.

LITANI BILONG ASKIM HELPIM BLONG GOD NA OL SANTU

42. *Nupela bisop i slip long mat long graun. Long Sande na long taim bilong Ista olgeta manmeri i sanap i stap. Long ol arapela de namba wan bisop na ol arapela bisop i nildaun klostu long sia bilong ol, na olgeta manmeri i nildaun.*

Diken i tok: Yumi olgeta i nildaun:

Ol lain bilong singsing i statim litani. Sapos ol i laik ol i ken kolim sampela nem moa bilong ol santu (olsem, wassantu bilong nupela bisop, wassantu bilong daiosis o haus lotu bilong ples). Ol inap mekim sampela arapela askim tu.

Lida i tok (sing):

Lord, yu marimari.
Krais, yu marimari.
Lord, yu marimari.

Santu Maria, Mama bilong God,
Santu Maikel,
Olgeta Holi ensel bilong God,

Olgeta i bekim:

Lord, yu marimari.
Krais, yu marimari.
Lord, yu marimari.

Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.

bai ol i mekim gutpela wok bilong helpim
Sios bilong yu,

Harim pre bilong mipela.

Blesim dispela man hia, yu bin makim,
Blesim dispela man hia, yu bin makim,
na mekim em i kamap holi,

Harim pre bilong mipela.

Harim pre bilong mipela.

Blesim dispela man hia, yu bin makim,
na mekim em i kamap holi, na makim em
long mekim wok holi,

Harim pre bilong mipela.

Bungim olgeta lain manmeri long gutpela
tingting na pasin bel isi,

Harim pre bilong mipela.

Long marimari bilong yu, givim bel isi long ol
manmeri i gat wari,

Harim pre bilong mipela.

Strongim mipela, na mekim mipela i stap gut
long wok holi bilong yu,

Harim pre bilong mipela.

(Ol inap mekim sampela arapela askim tu.)

Jisas, Pikinini bilong God i gat laip,
Krais, yu harim mipela,
Lord Jisas, harim pre bilong mipela,

Harim pre bilong mipela.

Krais, yu harim mipela.

Lord Jisas, harim pre bilong mipela.

PRE BILONG PINISIM LITANI

43. *Namba wan bisop wanpela i sanap, holim han antap, na sing (pre):*

God Papa, harim pre bilong mipela.
Welim dispela wokman bilong yu
na pulapim em long bikpela grasia bilong pris.
Blesim em tru long strong bilong yu.
Mipela i askim dispela samting long nem bilong Krais,
em i Bikpela bilong mipela.

Olgeta i tok: **Amen.**

Diken i tok: Yumi olgeta i sanap nau.

OL BISOP I PUTIM HAN ANTAP LONG HET BILONG NUPELA BISOP

44. *Namba wan bisop wantaim ol arapela bisop, ol i sanap klostu long sia bilong ol, na ol i putim hat long het bilong ol. Nupela bisop i kirap na i go klostu long namba wan bisop na i nildaun.*
45. *Namba wan bisop i putim han bilong em antap long het bilong nupela bisop, tasol em i no mekim wanpela tok. Bihain, ol arapela bisop i go long nupela bisop, na putim han antap long het bilong em. Putim pinis, ol bisop i sanap wantaim namba wan bisop inap long pre bilong makim man i kamap bisop i pinis.*

PUTIM BUK BLONG GUTNIUS ANTAP LONG HET BILONG NUPELA BISOP

46. *Nau namba wan bisop i putim Buk bilong Gutnius antap long het bilong nupela bisop. Tupela diken i sanap wantaim nupela bisop, na i holim Buk bilong Gutnius antap long het bilong nupela bisop inap long bikpela pre bilong makim man i kamap bisop i pinis.*

BIKPELA PRE BILONG MAKIM NUPELA BISOP

47. *Nau ol bisop i rausim hat long het bilong ol, na namba wan bisop i holim tupela han bilong em antap long het bilong nupela bisop.*

God,

Papa bilong Bikpela bilong mipela, Jisas Krai,

Papa bilong marimari.

Yu mekim gut long ol manmeri na ol i stap bel isi.

Yu stap long heven na yu lukautim gut husat i daunim em yet.

Yu save long olgeta samting, maski samting i no kamap yet.

Long strong bilong tok bilong yu,

plen bilong Sios bilong yu i kamap ples klia.

Long taim bipo yet, stat tru long Abraham,

yu bin makim ol stretpela man, olsem ol hetman na ol lain pris,

na yu no larim haus holi bilong yu i stap nating

na i nogat man bilong lukautim em.

Taim yu mekim kamap dispela graun,

yu bin kisim biknem long ol gutpela pasin bilong ol wokman

yu yet yu bin makim.

(Olgeta bisop wantaim i pre dispela pre i stap hia. Ol i pasim han na i tok isi tasol. Namba wan bisop tasol i tok long strongpela nek.)

Olsem nau mipela i askim yu:

kapsaitim long dispela man hia yu bin makim,

dispela strong i kam long yu,

em i Spirit bilong lukautim ol samting,

dispela Spirit yu bin givim long Pikinini bilong yu,

Jisas Krai, yu bin laikim em tumas.

Na Jisas i givim dispela Spirit long ol santu Aposel bilong em.

Na ol Aposel i bin kirapim Sios long olgeta ples,

bai olgeta samting i ken givim oltaim ona na biknem long yu.

Namba wan bisop tasol i go het long pre:

God Papa,

yu save tru long ol tingting i stap long bel bilong ol manmeri,

yu bin singautim dispela wokman bilong yu hia long kamap bisop.

Mekim bai em i kamap gutpela wasman bilong holi lain sipsip bilong yu

na bai em i stap gutpela hetpris bilong wok bilong yu

long de na long nait na i no gat asua long wok bilong em.

Olsem bai yu ken amamas long em,

taim em i ofaim ol presen bilong Holi Sios bilong yu.

Dispela Holi Spirit i save sambai long wok bilong ol pris,
em i ken givim pawa long dispela man hia bilong pogivim sin,
olsem Jisas i bin tokim ol Aposel.

Helpim em long tilim ol kain wok ministri long laik bilong yu yet;
na givim em dispela pawa yu bin givim long ol Aposel
bilong rausim ol samting i save holimpas ol manmeri.
Strongim em long bel isi na long klinpela pasin,
bai em i ken ofaim olgeta samting i gat gutpela smel,
na i givim amamas long yu.

Mipela i askim ol dispela samting
long nem bilong Pikinini bilong yu Jisas Kraiss,
long wok bilong Holi Spirit,
Jisas tasol i rot bilong givim ona na biknem long yu, God Papa,
insait long holi Sios bilong yu, nau na oltaim.

Olgeta i bekim: **Amen.**

48. *Pre bilong makim man i kamap bisop em i pinis, orait tupela diken i tekewe Buk bilong Gutnius, tupela i bin holim antap long nupela bisop. Wapela diken nau i holim Buk bilong Gutnius long givim long nupela bisop bihain (N. 50). Olgeta manmeri i sindaun. Namba wan bisop na ol arapela bisop ol i putim hat long het bilong ol na ol i sindaun.*

WELIM HET BILONG NUPELA BISOP

49. *Namba wan bisop i putim waitpela taul long skru bilong em. Em i kisim wel holi (krism), na welim het bilong nupela bisop i nildaun i stap klostu long em.*

God i bin kisim yu. Na nau yu bungim Kraiss long wok hetpris bilong em.
God i ken kapsaitim dispela wel antap long yu
bilong makim yu long bung wantaim Kraiss,
na i ken strongim yu na blesim yu long Spirit bilong em.

Namba wan bisop nau i wasim han.

GIVIM BUK BILONG GUTNIUS

50. *Namba wan bisop i givim Buk bilong Gutnius long nupela bisop.*

Namba wan bisop i tok:

Kisim dispela Gutnius na tokaut long tok bilong God. Yu mas wok isi isi i go, tasol yu mas strong long autim stretpela tok.

Givim pinis, nau diken i kisim Buk bilong Gutnius na i putim bek long ples bilong em.

GIVIM RING

51. *Namba wan bisop i putim ring long namba foa pinga bilong raithan bilong nupela bisop.*

Namba wan bisop i tok:

Kisim dispela ring, em i olsem mak bilong pas tru long wok bisop. Yu mas holimpas bilip, na laikim tru na lukautim gut holi Sios bilong God, em i olsem nupela marit meri bilong God.

GIVIM PALLIUM

52. *Sapos nupela bisop i gat rait long yusim pallium bilong asbisop, namba wan bisop i kisim dispela pallium long han bilong dikan, na putim long solda bilong nupela bisop.*

Namba wan bisop i tok:

Kisim dispela waitpela pallium, i makim namba bilong aposel Pita. Nau mipela i givim long yu long nem bilong bisop bilong Rom, Pop N. olsem mak bilong wok asbisop bilong yu. Yu ken putim dispela waitpela pallium bilong asbisop long taim bilong lotu insait long asdaiosis bilong yu, na insait long ol daiosis i stap aninit long yu. Dispela waitpela pallium i ken i stap olsem mak bilong bung wantaim, na stap wantingting wantaim Pop. Em i mak bilong bung wantaim long pasin bilong trupela laik, na wanpela helpim bilong sanap strong.

GIVIM HAT BILONG BISOP

53. *Namba wan bisop i putim hat bilong bisop long het bilong nupela bisop.*

Namba wan bisop i tok:

Kisim dispela hat bilong bisop. Lait bilong pasin holi i ken lait long yu, olsem na taim Namba Wan Wasman i kam bek, yu inap kisim long han bilong em prais bilong laip bilong oltaim.

GIVIM STIK WASMAN LONG NUPELA BISOP

54. *Namba wan bisop i givim stik wasman long nupela bisop.*

Namba wan bisop i tok:

Kisim dispela stik, em i mak bilong wok wasman bilong yu. Orait, yu i mas i stap olsem wasman bilong lain sipsip na lukautim gut Sios bilong God, em Holi Spirit i bin putim long han bilong yu.

NUPELA BISOP I SINDAUN LONG SIA BISOP

55. *Olgeta manmeri i sanap. Sapos nupela bisop i kisim ordo insait long bikpela haus lotu (cathedral) bilong em yet, namba wan bisop i singautim em long sindaun long sia bisop bilong em. Na namba wan bisop bilong givim ordo i sindaun long raithan bilong nupela bisop.*

Sapos nupela bisop i no stap long haus lotu bilong em yet, namba wan bisop i singautim em long kisim namba wan ples namel long ol arapela bisop.

GIVIM MAK BILONG BEL ISI LONG NUPELA BISOP

56. *Nau nupela bisop i lusim stik wasman bilong em, na i sanap gen. Na namba wan bisop i givim mak bilong bel isi long em, na ol arapela bisop tu i mekim olsem.*

57. *Nau ol manmeri i singim sam 96, o narapela gutpela singsing.*

Bekim:

Aleluia. Go na tokaut long Gutnius bilong mi long olgeta manmeri. Aleluia.

Lotu bilong givim sakramen bilong ordo long nupela bisop i pinis nau.

58. *Ol i bihainim rot bilong misa. Long Sande na bikpela pestode tasol i gat 'Tok Bilip'; long ol arapela de nogat. Nogat 'Pre bilong ol bilipmanmeri.'*

LOTU BILONG YUKARIS

59. *Ol i kolim nem bilong nupela bisop insait long bikpela pre tenkyu.*

BIKPELA PRE TENKYU -1

Bihain long tok: 'Papa, tingim ol gutpela wok na pre bilong ol, na helpim mipela oltaim.'

Bisop i mekim pre olsem:

God papa, mipela i askim yu,
kisim dispela ofa bilong mipela, famili bilong yu.
Mipela i bringim dispela ofa bilong helpim wokman bilong yu, N.,
(bilong helpim mi, wokman bilong yu)
yu bin makim em (mi) long kamap long lain bilong ol bisop.
Long marimari bilong yu,
lukautim ol presen yu bin givim long em (mi),
bai dispela wok em (mi) bin kisim long yu,
i ken karim planti kaikai, wantaim helpim bilong yu.

Mipela i askim yu, blesim dispela ofa.....

BIKPELA PRE TENKYU - 2

Bihain long tok 'bai mipela i kamap wanpela bodi tasol'.

Wanpela pris i mekim pre olsem:

God Papa,
tingim Sios bilong yu long olgeta hap bilong graun.
Mekim mipela i kamap wanfamili tru,
wantaim Pop N. na bisop N., wantaim N., wokman bilong yu,
tude yu bin makim em i kamap wasman bilong Sios bilong N.,
na wantaim olgeta manmeri yu bin singautim long wok bilong yu.

Tingim tu ol bratasusa bilong mipela....

BIKPELA PRE TENKYU - 3

Bihain long tok 'bringim gutpela taim long olgeta hap bilong graun'

Wanpela pris i mekim pre olsem:

Strongim bilip na laik bilong Sios bilong yu,
em i wokabaut yet long rot.

Strongim Pop N., na bisop N., wantaim N., wokman bilong yu,
 tude em i bin kisim ordo bilong kamap wasman bilong Sios bilong N.,
 olgeta bisop na pris na diken,
 na strongim olgeta pipel,
 Pikinini bilong yu i kisim pinis long lain bilong yu.
 Gutpela Papa, harim pre

BIKPELA PRE TENKYU - 4

Bihain long tok 'na wantaim Kraiss ol i ken kamap gutpela ofa bilong litimapim nem bilong yu'.

Wanpela pris i mekim pre olsem:

God Papa, tingim ol dispela manmeri,
 mipela i laik helpim ol long dispela ofa,
 Tingim wokman bilong yu, Pop N., na bisop bilong mipela N.,
 wantaim N., wokman bilong yu,
 tude yu bin makim em I kamap bisop bilong helpim ol manmeri bilong yu.
 Tingim olgeta arapela bisop, ol pris, na ol diken,
 na ol arapela wokmanmeri bilong Sios bilong yu.
 Tingim ol manmeri i bringim dispela ofa
 na olgeta manmeri i stap long dispela misa,
 wantaim olgeta pipel bilong yu,
 na olgeta arapela manmeri i wok tru long painim yu.

Tingim ol manmeri i bin bilip long Kraiss,...

60. *Papamama na ol wanfamili bilong nupela bisop i ken kisim komunio long tupela kain bilong bret na wain.*

LOTU BILONG PINIS

SINGSING TENKYU LONG GOD

61. *Pre bihain long komunio i pinis, ol i singim: **Te Deum**, o narapela singsing tenkyu long pasin bilong ples. Taim ol i mekim dispela singsing, nupela bisop i putim hat long het bilong em, na i kisim stik wasman. Tupela bisop i kisim nupela bisop i wokabout namel long ol manmeri, na nupela bisop i blesim ol manmeri.*
62. *Singsing i pinis, nau nupela bisop i sanap i stap klostu long alta (o klostu long sia bilong em) na i givim sotpela tok long ol manmeri.*

BIKPELA BLESIM

63. *Bisop i bin go pas long lotu bilong Yukaris, o nupela bisop, i givim blesim.*

Diken i tok:

Yupela daunim het bilong yupela bilong kisim blesim bilong God.

NUPELA BISOP I GIVIM BIKPELA BLESIM

Nupela bisop i holim tupela han bilong em antap long ol manmeri.

Nupela bisop i tok:

- 6 God Papa, yu gutpela tumas long ol manmeri bilong yu. 5
Yu laikim ol tru na yu lukautim ol gut. 76
- 56 Givim gutpela save long ol bisop,
yu bin makim olsem tisa na wasman. 5
Mekim ol manmeri kamap holi, 76
- 56 bai ol wasman bilong ol i ken amamas long laip bilong oltaim.

Olgeta: Amen.

- 6 God Papa, long strong bilong yu, yu bin makim, 5
hamas de na hamas yia mipela bai i stap long graun. 76
- 56 Yu ken amamas long wok mipela i laik mekim bilong yu, 5
na givim gutpela taim na bel isi long mipela.

Olgeta: Amen.

- 6 God Papa, yu bin givim dispela wok bilong bisop long mi. 5
Helpim mi, bai mi ken mekim gut dispela wok long we yu laikim. 76
- 56 Bungim bel na tingting bilong ol pipel wantaim bisop, 5
bai ol pipel i ken i stap gutpela wantaim wasman bilong ol, 76
- 56 na bai wasman i ken strongim ol pipel
long trupela laik na gutpela save.

Olgeta: Amen.

A Nupela bisop i tok:

- 6 God i strong olgeta i ken blesim yupela, 5
†Papa, na †Pikinini, na Holi †Spirit.

Olgeta: Amen.

- B 6 Blesim bilong God i strong olgeta, 5
bikpela blesim bilong †Papa, na †Pikinini, na Holi †Spirit, 76
- 56 i ken kamdaun long yupela, na i ken i stap wantaim yupela,
nau na oltaim.

Olgeta: Amen.

NAMBA WAN BISOP BILONG GIVIM ORDO I GIVIM BKPELA BLESIM

Sapos namba wan bisop bilong givim ordo i givim blesing, em i holim tupela han bilong em antap long nupela bisop wantaim ol manmeri.

Namba wan bisop i tok:

- 6 God Papa i ken blesim yu na lukautim yu. 5
Em i bin makim yu na putim yu bisop bilong pipel bilong em. 76
- 56 Em i ken givim yu amamas tru long dispela laip hia long graun, 5
na bihain yu inap go insait long amamas bilong oltaim.

Olgeta: Amen.

- 6 Bikpela i bungim pinis ol pipel na ol wokman bilong em. 5
Em i ken lukautim ol gut, 76
- 56 na wok wasman bilong yu i ken givim gutpela sindaun na amamas long ol.

Olgeta: Amen.

- 6 Ol manmeri i ken bihainim gut ol lo bilong *God*. 5
Olsem na bai ol i no ken *painim hevi*. 76
- 56 Tasol ol i ken amamas long kisim ol gutpela samting bilong *God*, 5
na ol i ken helpim yu long *wok bilong yu*. 76
- 6 Bai ol i ken kisim gutpela sindaun long dispela *laip*, 5
na bihain ol i ken bung wantaim yu na wantaim ol *Santu long heven*.

Olgeta: Amen.

A. *Namba wan bisop i tok:*

- 6 God i strong olgeta i ken blesim yupela, 5
†Papa, na †Pikinini, na *Holi* †*Spirit*.

Olgeta: Amen.

o:

B. *Namba wan bisop i tok:*

- 6 Blesim bilong God i strong olgeta, 5
bikpela blesim bilong †Papa, na bilong †Pikinini,
na bilong *Holi* †*Spirit*,
56 i ken kam daun long yupela, na i ken i stap wantaim yupela,
nau na oltaim.

Olgeta: Amen.

64. *Bisop i blesim ol manmeri pinis, nau diken i salim ol manmeri i go. Nau ol bisop, ol pris na ol diken i wokabaut i go bek long sakristi.*

OL PRE BILONG MISA BILONG MAKIM MAN I KAMAP BISOP

Ol i ken kisim 'Misa bilong givim Ordo', taim ol i makim man i kamap bisop. Tasol i no ken kamap long ol Bikpela Pestode, long ol Sande bilong Atven na bilong Len na bilong Ista, na ol Pestode bilong ol Aposel. Long ol dispela de ol i kisim misa bilong de, wantaim ol rit bilong dispela de. Tasol ol i ken kisim wanpela rit bilong Misa bilong givim Ordo.

BIGIN: Spirit bilong Bikpela i kam i stap long mi, long wanem, Bikpela yet i kapsaitim wel long het bilong mi bilong makim mi bilong i go bringim gutpela tok bilong em long ol rabismanmeri na ol manmeri i gat bikpela bel hevi. (*Ista taim: Aleluya*). (*Lukim Lk 4:18*)

Ona long God i stap antap.

PRE: Yumi pre: (*Ol i sarap na pre liklik taim*)
God Papa,
yu save givim ol presen bilong *Holi Spirit* long mipela.
Yu laik bai wokman bilong yu, pater N.,
bai i go pas long Sios bilong yu long N..
Strongim em, bai em i ken mekim gut wok bilong bisop,
na bai long tok bilong em na long pasin bilong em,
em i ken stiaim gut ol lain manmeri,

yu bin putim long han bilong em.
Mipela i askim dispela samting long nem bilong Jisas Krai,
em i Bikpela bilong mipela, Pikinini bilong yu.
Em i stap laip na em i stap king wantaim yu na wantaim Holi Spirit,
God bilong oltaim.

**PRE BILONG
OFA:** A. *Sapos nupela bisop yet i go pas long misa:*

God Papa,
mipela i bringim dispela ofa i kam bilong litimapim nem bilong yu,
bai mipela i ken mekim wok bilong yu
wantaim olgeta laik bilong mipela.
Tru, mipela yet i no inap long mekim dispela wok,
tasol yu ken inapim dispela presen, yu bin givim long mipela,
na mekim dispela wok i karim kaikai.
Mipela i pre long nem bilong Krai, em i Bikpela bilong mipela.

B. *Sapos namba wan bisop bilong givim ordo i go pas long misa:*

God Papa,
dispela ofa, mipela i bringim bilong helpim Sios bilong yu,
na bilong helpim N., wokman bilong yu na bisop,
i ken kamap wanpela presen yu laikim.
Yu bin makim em i stap hetpris namel long lain manmeri bilong yu.
Pulapim em long gutpela pasin bilong ol aposel,
bai em i ken was gut long ol manmeri,
yu bin givim em bilong lukautim.
Mipela i pre long nem bilong Krai, em i Bikpela bilong mipela.

PREFASIO: WOK PRIS BILONG KRAIS HETPRIS, NA WOK BLONG OL PRIS

Wok bilong Krai i Hetpris na Wok bilong ol Pris

Pris: Lord i stap wantaim yupela.
Ol: Na wantaim spirit bilong yu.
Pris: Litimapim hat bilong yupela.
Ol: Mipela i litimapim long Lord.
Pris: Yumi tenkim God i Lord bilong yumi.
Ol: Em i gutpela na i stret.

6i Tru, i gutpela na i stret,
6i i wok bilong mipela na i kisim bek mipela,
6i bai oltaim na long olgeta ples,
7 mipela i tenkyu long yu, God Papa, yu strong olgeta, na yu stap oltaim.

6i Long Holi Spirit bilong yu,
yu bin makim Jisas, Pikinini bilong yu, wanpela tasol,
6i i kamap Hetpris bilong nupela kontrak i stap oltaim.
61 Na long gutpela save bilong yu,
yu laik bai dispela wok pris bilong em
7 i mas i stap oltaim long Sios.

6i Krai i givim wok na namba bilong king na pris
long ol manmeri em i bin makim bilong em yet.
6i Tasol namel long ol dispela lain em i makim sampela man
long mekim wok holi wantaim em, taim ol i putim han long ol,

- 7 na ol i kisim dispela wok *pris*.
Krais i laikim ol dispela man olsem brata *tru bilong em*.
- 6i Em i makim ol *pris*, bai long nem bilong em,
6i ol i mekim gen dispela ofa bilong kisim bek *ol manmeri*
6i na redim kaikai bilong pasova long famili *bilong yu*.
6i Krais i singautim ol *pris*, bai ol i go pas long holi pipel bilong yu
long pasin bilong laikim ol *bratasusa*.
- 7 Ol i mas givim tok bilong yu *long ol*,
na ol i mas strongim ol *long ol sakramen*.
- 6i Ol *pris* i mas givim laip bilong ol yet bilong mekim wok bilong yu
bilong kisim bek olgeta manmeri.
- 61 Ol i mas wok strong, bai ol i ken kamap wankain *olsem Krais*.
- 7 Ol i mas tokaut strong long bilip na wok marimari bilong *ol*,
na olsem ol i mas givim biknem *long yu*.
- 61 Olsem na mipela i litimapim nem *bilong yu*,
- 7 na wantaim ol ensel na ol *santu*, mipela i amamas na sing (tok:)

Holi, Holi, Holi...

KOMUNIO: Tok bilong yu i tru olgeta, na mi laik bai yu mekim tok tru bilong yu i wok insait long bel bilong ol, na mekim ol i kamap ol lain bilong yu stret. Bipo yu bin salim mi na mi kam i stap namel long ol manmeri bilong graun. Olsem tasol mi bin salim ol man, yu bin givim mi, bai ol i go i stap namel long ol manmeri bilong graun. (*Ista taim: Aleluya*) (Jo 17:17-18)

PRE BIHAIN LONG A. Sapos nupela bisop yet i go pas long lotu bilong Yukaris.

KOMUNIO: Yumi pre: (*Ol i sarap na pre liklik taim*)
God Papa,
marimari bilong yu i ken oraitim mipela.
Senisim laip bilong mipela,
na givim lait long hat bilong mipela long laikpasin bilong yu,
bai mipela i ken lainim long amamasim yu
long olgeta tok na wok bilong mipela.
Mipela i pre long nem bilong Krais, em i Bikpela bilong mipela.

B. Sapos namba wan bisop bilong givim ordo i go pas long misa:

God Papa,
long strong bilong dispela misa,
yu ken givim bisop N., wokman bilong yu,
ol planti presen bilong helpim bilong yu,
Bai em i ken mekim gut wok wasman bilong em,
na em i ken kisim amamas bilong oltaim.
Mipela i pre long nem bilong Krais, em i Bikpela bilong mipela.

GIVIM ORDO LONG SAMPELA BISOP WANTAIM

65. Oi i bihainim olgeta samting i stap long n. 15-27 bilong tok i go pas. Tasol ol i mas tingim sampela tok i stap hia.

Tupela pris i stap wantaim wan wan nupela bisop.

I gutpela, olgeta bisop na ol pris i ken mekim misa wantaim namba wan bisop na wantaim ol nupela bisop. Sapos lotu bilong ordo i kamap insait long daiosis bilong wanpela bilong ol nupela bisop, sampela pris bilong daiosis bilong em i ken mekim misa wantaim em. Sapos ol i givim ordo insait long daiosis bilong wanpela bilong al nupela bisop, namba wan bisop i ken askim dispela nupela bisop long i go pas long lotu bilong Yukaris, na ol nupela bisop i kisim ol namba wan ples namel long d arapela bisop.

Ol i mas redim olgeta samting bilong misa, na redim tu;

- Buk bilong lotu bilong ordo.*
- Bikipela pre bilong makim bisop.*
- Buk bilong Gutnius bilong wan wan nupela bisop.*
- Waitpela taul*
- Wel holi (chrism).*
- Ol samting bilong wasim han.*
- Ring, na stik wasman, na hat bilong bisop bilong wan wan nupela bisop (na pallium bilong nupela asbisop)*
- Ol sia, olsem n. 29 i tok.*

66. *Namba wan bisop bilong givim ordo na ol arapela bisop na ol pris i putim ol klos bilong misa. Ol i putim ol klos bilong misa i gat kala bilong dispela de. Tasol oltaim ol inap putim waitpela klos bilong misa, o klos i gat gol kala.*

LOTU

BILONG

MAKIM

PRIS

INTRODUCTION

I

THE IMPORTANCE OF THE ORDINATION

67. By sacred Ordination a sacrament is conferred on priests through which “by the anointing of the Holy Spirit, they are signed with a special character and are so configured to Christ the Priest that they have the power to act in the person of Christ the Head.”¹

Priests, therefore, take part in the Bishop's priesthood and mission. As worthy coworkers with the episcopal Order, called to serve the people of God, they constitute one presbyterate in union with their Bishop, while being charged with different duties.²

68. Partakers of the office of Christ, the sole Mediator (cf. *1 Timothy 2:5*), at their own grade of ministry they announce the divine word to all. But it is in the Eucharistic *synaxis* (assembly) above all that they exercise their sacred office. For the repentant and the sick among the faithful they exercise, most especially, the ministry of reconciliation and comfort and they present the needs and the prayers of the faithful to God the Father (cf. *Hebrews 5:1-4*). Exercising the office of Christ as Shepherd and Head according to their share of authority, they gather together God's family as a fellowship all of one mind and soul, and lead them through Christ in the Spirit to God the Father. In the midst of the flock they adore him in spirit and in truth (cf. *John 4:24*). Finally they labor in preaching and teaching (cf. *1 Timothy 5:17*), believing what they have read while meditating on the law of the Lord, teaching what they have believed, and putting into practice what they have taught.³

II

DUTIES AND MINISTRIES

69. It is the duty of all the faithful of the diocese to assist the candidates for the priesthood by their prayers. This duty is fulfilled principally in the universal prayer at Mass and in the intercessions of Evening Prayer.

70. Since a priest is constituted for the sake of the entire local Church, the clergy and other faithful are to be invited to his Ordination, so that as many as possible may take part in the celebration. All the priests of the diocese especially are to be invited to the celebration of an Ordination.

71. The minister of sacred Ordination is a Bishop.⁴ It is fitting that the diocesan Bishop be the minister of the Ordination of a deacon to the priesthood. Priests present at the celebration of an Ordination, however, lay hands on the candidates together with the Bishop, “because of the common spirit they share as priests.”⁵

72. During the celebration of Ordination, one of the Bishop's assistants who were assigned to the formation of the candidates requests, in the name of the Church, the conferral of Ordination and he responds to the Bishop's question on the worthiness of the candidates. Some of the priests assist in vesting the newly Ordained. Insofar as possible, the priests who are present greet their newly ordained brothers with the fraternal kiss as a sign of reception into the presbyterate and, along with the Bishop and the newly Ordained, concelebrate the Liturgy of the Eucharist.

¹ Second Vatican Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, no. 2.

² Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

³ Cf. *ibid.*

⁴ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 26.

⁵ Hippolytus, *Traditio Apostolica*, 8.

III
THE CELEBRATION OF THE ORDINATION

73. It is fitting that the local Church in whose service priests are to be ordained be prepared for the celebration of the Ordination.

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

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

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

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

76. The Ordination is celebrated within the solemnities of Mass according to the stational rite, between the Liturgy of the Word and the Liturgy of the Eucharist

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

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

The universal prayer is omitted, since the litany takes its place.

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

78. Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the priestly office is conferred on the candidates. The following words pertain to the nature of the reality effected and are consequently required for the validity of the act: **"Almighty Father, grant, we pray, to these your servants the dignity of the priesthood; renew deep within them the Spirit of holiness; may they hold fast to this office, next in rank to our own, which they receive from you, o God, and by their manner of life may they be examples of right conduct."**

Together with the Bishop, the priests present lay hands on the candidates to signify incorporation into the presbyterate.

79. Immediately after the Prayer of Ordination, the newly ordained are invested with the priestly stole and the chasuble, so that the ministry they will henceforth fulfill in the liturgy may be outwardly manifested.

This ministry is still more fully expressed through other signs: the anointing of the hands symbolizes the priests' distinctive participation in Christ's priesthood; the handing on of the bread and wine into their hands signifies their office of presiding at the celebration of the Eucharist and of following Christ crucified.

By the fraternal kiss the Bishop seals, so to speak, the admittance into their ministry of his new co-workers. By the fraternal kiss the priests present welcome the newly ordained to a shared ministry in their Order.

80. In the Liturgy of the Eucharist the newly ordained exercise their ministry for the first time as they concelebrate the Eucharist with the Bishop and the other members of the presbyterate. In this concelebration the newly ordained priests take the first place.

IV THE REQUISITES FOR THE CELEBRATION

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

- a. *Rites of Ordination of a Bishop, of Priests, and of Deacons*;
- b. a chasuble for each of those being ordained;
- c. a linen gremial;
- d. the holy chrism;
- e. whatever is needed for the Bishop and for those ordained priests to wash their hands.

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

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

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

Those to be ordained wear an amice, an alb, a cincture, and a deacon's stole. Any of the priests who lay hands upon those to be ordained and will not be concelebrating are to wear a stole over an alb or over a cassock and surplice.

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

TOK I GO PAS

84. *Ol i mas wokim lotu bilong makim diken i kamap pris long wanpela Sande o long arapela de bai planti manmeri i ken kam bung.*
85. *Ol i mas wokim dispela lotu klostu long sia bilong bisop. Tasol ol i ken putim wanpela sia bilong bisop klostu long alta, o long arapela hap ol manmeri inap lukim gut tru. Ol i mas putim sia bilong man i laik kisim sakramen bilong ordo long wanpela hap i no pasim lukluk bilong ol manmeri.*
86. *Nupela pris i mekim misa wantaim bisop. I gutpela sapos bisop i singautim sampela arapela pris long mekim misa wantaim em. Tasol long dispela de, nupela pris i mas i go pas long ol arapela pris long mekim misa wantaim em.*
87. *Diken husat bai i kamap pris i putim waitpela klos, rop na stola bilong diken.*

Wantaim ol samting bilong misa, ol i mas redim:

- Dispela lotu buk bilong makim pris,*
- Klos pris bilong nupela pris,*
- Waitpela taul*
- Holi wel (chrism),*
- Ol samting bilong wasim han bilong bisop na nupela pris.*

88. *Taim ol saimting i redi, ol i wokabaut i kamap long alta, bihainim dispela lain:*

- 1. Wanpela diken i bringim Buk bilong Gutnius;*
- 2. Man i laik kamap pris i wokabaut;*
- 3. Ol pris husat bai wokim lotu wantaim bisop na;*
- 4. Bihain long ol, bisop i wokabaut namel klostu long tupela diken/pris.*

LOTU BILONG TOK BILONG GOD

89. *Ol i wokim lotu bilong Tok bilong God olsem lo bilong lotu i tok. Ol i kisim ol rit bilong misa bilong dispela de, o ol rit bilong lotu bilong givim sakramen bilong kamap pris. Gutnius i pinis, orait diken i putim Buk bilong Gutnius antap long alta.*

LOTU BILONG MAKIM PRIS

90. *Wok bilong givim sakramen bilong kamap pris i stat bihain long Gutnius. Bisop i putim hat long het bilong em, na em i sindaun long sia bilong em.*

SINGAUTIM NEM BILONG MEN HUSAT BAI I KAMAP PRIS

91. *Wanpela diken/pris i singautim nem bilong diken husat bai kisim mak bilong kamap pris.*

Diken o pris i tok:

Husat i redi long kisim mak bilong kamap pris, kam klostu nau.

Diken o pris singautim nem bilong wan wan diken.

*Wan wan diken i bekim: **Yes, mi redi.***

Diken nau i go klostu long bisop na i daunim het liklik, na i sanap i stap. (Ating bai

papamama o lain bilong diken i ken bringim em klostu long alta na i blesim em na i rausim bilas tumbuna na i givim em long bisop.)

ASKIM

92. *Wanpela pris, bisop i bin makim pinis, i tok:*

Dia bisop bilong mipela, holi mama Sios i askim yu, bai yu givim mak bilong kamap pris long dispela brata bilong yumi i stap hia.

Bisop i askim: Yu ting em inap long kisim dispela wok pris?

Pris i bekim:

Yes. Mi tok tru, em inap. Mipela i bin askim tu ol Pipel bilong God na ol tisa long seminari. Ol tu i ting, em inap.

OL MANMERI I SOIM ORAIT BILONG OL

Bisop i tok:

God Papa wantaim Jisas Krai, Ridima bilong yumi, i mas helpim yumi. Orait, nau mi makim dispela brata hia long mekim wok pris.

Olgeta i tok: **Yumi tenkim God.**

Ol manmeri i ken soim orait bilong ol long wanpela pasin bilong ol yet olsem paitim han o kundu.

SKUL BILONG BISOP

93. *Olgeta manmeri i sindaun na bisop i skulim ol long Tok bilong God na long olgeta wok bilong pris.*

Bisop inap mekim dispela tok long tingting bilong em yet, o em i ken tok olsem:

Ol bratasusa, dispela man em i brata na wantok bilong yupela. Tude yumi laik makim em long kamap pris. Orait yumi mas tingting gut long wok bai em i mekim insait long Sios.

Tru tumas, olgeta Pipel bilong God i Holi, olgeta i King, na olgeta i Pris bilong Krai. Tasol Hetpris bilong yumi Jisas Krai i makim sampela brata bilong mekim wok pris long nem bilong em yet insait long Sios, long helpim ol arapela manmeri. God Papa i salim Jisas Krai i kam, na Jisas yet i salim ol aposel i go long olgeta hap bilong graun, bilong mekim wok bilong em i go het. Nau ol bisop i holim dispela wok bilong ol aposel. Dispela wok em i wok bilong Tisa, bilong Pris, na bilong Wasman, bilong helpim olgeta manmeri. Ol pris i save wok wantaim ol bisop. Na tu ol bisop i makim ol pris olsem wokman bilong pipel bilong God.

Dispela brata hia N.... em i bin pasim pinis tingting bilong em, na em inap long kisim ordo bilong pris. Em i laik kamap wokman bilong Krai, na mekim dispela wok tisa, wok pris, na wok wasman bilong mekim bodi bilong Krai, em Sios, i kamap haus holi bilong God.

Yumi singautim N.... bilong mekim wok pris wantaim bisop, bai em i bihainim Krai, em i Hetpris bilong yumi. Long dispela mak em bai i kamap pris bilong Nupela

Testamen. Long strong bilong dispela mak em bai i autim Gutnius, na givim Bodi bilong Krais olsem kaikai tru long pipel bilong God. Em bai i wokim ol lotu bilong ol sakramen na moa yet mekim ofa bilong misa.

(Nau bisop i toktok long (ol) diken husat bai i kamap pris)

Brata bilong mi, nau mi laik bringim yu i go insait long lain bilong ol pris. Yu mas mekim gutpela wok tru long skulim ol manmeri long nem bilong Krais, em i nambawan Tisa bilong mipela. Yu amamas long kisim pinis Tok bilong God, orait, nau yu mas autim dispela tok long ol manmeri.

Long taim yu pre, yu mas tingting gut long Tok bilong God. Yu mas bilipim dispela tok yu ridim, na skulim ol manmeri long dispela bilip. Na pasin bilong yu i mas poromanim skul bilong yu. Ol skul bilong Sios yu givim, mas kamap olsem kaikai tru bilong pipel bilong God. Gutpela pasin bilong yu i mas stiaim ol bilipmanmeri, bai tok na pasin bilong yu i ken mekim ol i kamap Sios bilong God.

Na tu yu mas mekim arapela wok bilong pris mi makim long yu; em wok bilong mekim holi ol manmeri. Yu mas wok bilong bungim olgeta ofa bilong ol bilipmanmeri wantaim ofa bilong Krais. Dispela ofa bai i kamap long han bilong yu. Yu mas save gut long wok holi yu mekim.

Na yu mas bihainim dispela wok holi long wokabaut bilong yu. Long taim yu mekim misa na tingim gen indai na kirap bilong Krais, yu mas wok hat long lusim ol pasin bilong sin na yu mas wokabaut long nupela laip bilong Krais.

Long taim yu baptaisim ol manmeri, yu bringim ol i go insait long pipel bilong God. Long sakramen bilong konpesio, yu pogivim ol sin long nem bilong Krais na bilong Sios. Long sakramen bilong welim ol sikmanmeri yu helpim ol bai ol i stap bel isi. Taim yu mekim ol dispela wok yu mas tingting gut, yu man, God i bin makim bilong bringim ol wok bilong ol manmeri i go long God, na bilong bringim God i kam long ol manmeri. Bihainim oltaim pasin na laik bilong Krais, em Hetpris bilong yumi, na maski long laik bilong yu yet.

Orait, brata bilong mi, las samting mi tokim yu, em olsem: Mekim wok bilong Krais, em Het bilong Sios na Wasman bilong yumi. Yu mas wanbel wantaim bisop bilong yu, na yu mas wok hat long bungim ol bilipmanmeri i kamap wan famili tru. Yu mas stiaim ol bilipmanmeri, bai Jisas Krais, long wok bilong Holi Spirit, i ken bringim ol i go long God Papa. Oltaim yu mas tingim pasin bilong Gutpela Wasman Jisas. Em i no kam bai ol manmeri i mekim wok bilong em. Nogat. Em i kam bilong helpim ol. Na bilong painim na kisim bek olgeta manmeri i bin lus.

TOK PROMIS LONG MEKIM WOK PRIS

94. *Skul i pinis, nau diken husat bai i kamap pris i sanap na wokabaut i go klostu long bisop.*

Bisop i askim em (ol) na i tok:

Brata bilong mi, bipo long yu kisim dispela mak bilong kamap pris, yu mas tokaut klia long ai bilong ol katolik manmeri hia long laik bilong yu yet long mekim dispela wok pris.

Nau mi askim yu: yu pasim tingting pinis, wantaim helpim bilong Holi Spirit, long mekim gutpela wok pris namel long lain bilong ol brata pris. Na wok bung gut oltaim wantaim bisop long lukautim ol manmeri bilong God? Yu laik mekim olsem?

Diken i bekim: **Yes, mi laik mekim olsem.**

Bisop i askim:

Yu pasim tingting pinis long mekim gut wok bilong autim Tok bilong God long stretpela pasin na gutpela tingting, na long tokaut long Gutnius na mekim klia olgeta bilip bilong Katolik Sios? Yu laik mekim olsem?

Diken i bekim: **Yes, mi laik mekim olsem.**

Bisop i askim:

Yu pasim tingting pinis long wokim stret ol lotu bilong ol sakramen bilong Kraus wantaim gutpela pasin bilong pre, olsem Sios i bin skulim yumi? Na moa yet, long mekim gut ofa bilong misa na konpesio, em sakramen bilong kamap wanbel, bilong litimapim nem bilong God, na bilong mekim holi ol kristen manmeri? Yu laik mekim olsem?

Diken i bekim: **Yes, mi laik mekim olsem.**

Bisop i askim:

Yu pasim tingting pinis long pre wantaim mipela, long singautim marimari bilong God i kam daun long ol manmeri, mipela i putim long han bilong yu? Na yu inap bihainim lo bilong Kraus i tok, yu mas pre oltaim na yu no ken slek long pre? Yu laik mekim olsem?

Diken i bekim: **Yes, mi laik mekim olsem.**

Bisop i askim:

Yu pasim tingting pinis long givim laip bilong yu yet long God bilong kisim bek ol manmeri bilong em, na yu gat strongpela laik long pas tru wantaim Kraus, Hetpris bilong yumi? Kraus i bin givim em yet long Papa olsem gutpela ofa tru bilong helpim yumi, Yu laik mekim olsem?

Diken i bekim: **Yes, mi laik mekim olsem wantaim helpim bilong God.**

PROMIS LONG HARIM TOK BILONG BISOP

- A. *Nau diken i go klostu long bisop na i nildaun, na i putim tupela han bilong em insait long tupela han bilong bisop.*

Sapos bisop em i bisop stret belong diken husat bai i kamap pris, bisop i askim:

Yu promis, bai yu harim na bihainim oltaim ol tok bilong mi na tu bilong bisop i kisim ples bilong mi bihain?

Diken i bekim: **Yes, mi promis.**

-
- B. *Sapos arapela bisop i givim ordo, em i askim:*

Yu promis, bai yu harim na bihainim oltaim ol tok bilong bisop bilong yu na tu bilong bisop i kisim ples bilong em bihain?

Diken i bekim: **Yes, mi promis.**

C. *Sapos wanpela relijis i laik kisim ordo, bisop i askim:*

Yu promis, bai yu harim na bihainim ol tok bilong bisop bilong daiosis, na bilong ol bikman bilong ol lain pater bilong yu?

Diken i bekim: **Yes, mi promis.**

Bisop i pasim tok olsem:

God i bin kirapim gutpela wok long yu na em yet bai i pinisim.

BISOP I ASKIM OL MANMERI LONG PRE

95. *Nau olgeta manmeri i sanap.*

Bisop i rausim hat bilong em, na i pasim han na i tok long ol manmeri olsem:

Ol bratasusa, yumi pre nau, bai God Papa i Strong Olgeta i ken pulimapim dispela wokman bilong em long ol presen bilong em. God yet i makim em pinis long wok pris.

Wanpela diken o pris i toksave long o manmeri na i tok: **Yumi olgeta i nildaun.**

LITANI BILONG ASKIM HELPIM BILONG GOD NA OL SANTU

96. *Bisop i nildaun klostu long sia bilong em. Diken husat bai i kamap pris i slip long mat. Olgeta arapela manmeri i nildaun. Long ol Sande na long taim bilong Ista ol manmeri i sanap i stap. Lain bilong kirapim singsing i statim litani. Ol i ken kolim nem bilong wassantu bilong man i laik kisim ordo, na wassantu bilong daiosis, na peris, na haus lotu bilong ples. Ol inap mekim sampela arapela askim tu.*

Lida i tok (sing):

Olgeta i bekim:

Lord, yu marimari,
Krais, yu marimari,
Lord, yu marimari,

Lord, yu marimari.
Krais, yu marimari.
Lord, yu marimari.

Santu Maria, mama bilong God,
Santu Maikel,
Olgeta Holi ensel bilong God,
Santu Jon Baptais,
Santu Josep,
Santu Pita na Pol,
Santu Endru,
Santu Jon,
Santu Maria Magdalena,
Santu Stiven,

Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.

Santu Ighnesius bilong Antiok,
 Santu Lorens,
 Santu Perpetua na Felisiti,
 Santu Agnes,
 Santu Gregori,
 Santu Ogastin,
 Santu Atanasias,
 Santu Basil,
 Santu Martin,
 Santu Benedikt,
 Santu Fransis na Dominik,
 Santu Fransis Sevier,
 Santu Jon Viani,
 Santu Katarina bilong Siena,
 Santu Teresia bilong Jisas,
 Blesed Pita ToRot,
 Blesed Jon Mazzucconi,
 Olgeta Santu manmeri,

Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
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 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.
 Pre bilong helpim mipela.

Lord, yu marimari long mipela,
 Lord, yu helpim mipela,

Lord, yu marimari long mipela,
 Lord, yu helpim mipela,

Olgeta samting nogut,
 Olgeta sin,
 Indai bilong oltaim,

Tekewe long mipela.
 Tekewe long mipela.
 Tekewe long mipela.

Bikos yu man tru,
 Bikos yu bin dai na kirap gen,
 Bikos yu salim Holi Spirit i kamdaun,

Lord oraitim mipela.
 Lord oraitim mipela.
 Lord oraitim mipela.

Marimari long mipela ol manmeri
 bilong sin,

Harim pre bilong mipela.

Stiaim na lukautim gut Holi Sios bilong yu,

Harim pre bilong mipela.

Strongim pop na olgeta man yu bin
 makim, bai ol i mekim gutpela wok
 bilong helpim Sios bilong yu,

Harim pre bilong mipela.

Blesim dispela man hia, yu bin makim,

Harim pre bilong mipela.

Blesim dispela man hia, yu bin makim,
 na mekim em i kamap holi,

Harim pre bilong mipela.

Blesim dispela man hia, yu bin makim,
 na mekim em i kamap holi,
 na makim em long mekim wok holi,

Harim pre bilong mipela.

Bungim olgeta lain manmeri
 long gutpela tingting na pasin bel isi,

Harim pre bilong mipela.

Long marimari bilong yu, givim bel isi
 long ol manmeri i gat wari,

Harim pre bilong mipela.

Strongim mipela, na mekim mipela
i stap gut long wok holi bilong yu,

Harim pre bilong mipela.

(Ol inap mekim sampela arapela askim tu.)

Jisas, Pikinini bilong God i gat laip,
Krais, yu harim mipela,
Lord Jisas, harim pre bilong mipela,

Harim pre bilong mipela.
Krais, yu harim mipela.
Lord Jisas, harim pre bilong mipela.

PRE BILONG PINISIM LITANI

97. *Nau bisop wanpela i sanap, na i pasim han, na i sing o pre long strongpela nek:*

God Papa, mipela i pre, bai yu harim mipela. Kapsaitim ol blesing bilong Holi Spirit, i kam daun long dispela wokman bilong yu, na givim em olgeta strong bilong stap pris. Nau mipela i givim dispela man long yu bilong kisim sakramen bilong kamap pris. Strongim em wantaim bikipela laik bilong yu i no save pinis. Mipela i pre long nem bilong Krais, em i Bikipela bilong mipela.

Olgeta i tok: **Amen.**

Diken i tok: Yumi olgeta i sanap

PUTIM HAN NA BIKPELA PRE BILONG MAKIM DIKEN I KAMAP PRIS

98. *Olgeta manmeri i sanap. Diken husat bai i kamap pris i kirap na i sanap tu na i go klostu long bisop na i nildaun. Bisop i sanap klostu long sia bilong em, na putim hat long het bilong em.*
99. *Bisop i putim han antap long het bilong diken, tasol em i no mekim wanpela tok. Nau olgeta pris i putim han antap long het bilong diken na ol i go sanap klostu long bisop inap long bikipela pre i pinis.*

BIKPELA PRE BILONG SAKRAMEN BILONG ORDO

100. *Nupela pris i nildaun na bisop i rausim hat bilong em na i putim han antap long nupela pris na mekim bikipela pre.*

God Papa,
yu holi tru na yu strong olgeta na yu God bilong oltaim.
Sanap klostu long helpim mipela.
Yu givim namba na biknem long olgeta manmeri.
Yu save givim gutaim na olgeta graun na heven i sanap strong
na i ken go het long pawa bilong yu.
Yu skelim olgeta samting,
na long mekim pipel bilong yu i kamap lain pris bilong yu,
yu makim sampela man olsem wokman bilong Pikinini bilong yu
Jisas Krais long strong bilong Holi Spirit.

Long Olpela Testamen yet
yu bin kamapim ol kain wok ministri bilong stiaim ol pasin lotu.
Yu makim Moses na Aron
long lukautim na mekim pipel i kamap holi
na yu makim tu sampela arapela man i gat gutpela nem na namba

bilong helpim tupela long dispela wok.
Olsem tu long ples wesan,
yu bin helpim Moses long makim seventi hetman
bilong sambai long em na lukautim pipel bilong yu.

Yu bin givim strong bilong Aron i go long ol pikinini bilong em,
bai ol i stap pris long mekim lotu ofa bilong bipo.
Dispela em i piksa bilong ol gutpela samting i laik kamap bihain.

Tasol nau, long Nupela Testamen, yu Papa Holi,
yu bin salim Pikinini bilong yu, Jisas Krai, long dispela graun,
olsem mausman na Hetpris bilong bilip bilong mipela.
Long strong bilong Holi Spirit,
Jisas i ofaim em yet long yu, olsem klinpela ofa tru,
na mekim ol aposel bilong em i kamap holi long tok i tru
na salim ol long autim Gutnius bilong em.
Bilong helpim ol aposel,
yu singautim sampela helpman long autim Gutnius
long olgeta hap bilong graun na long mekim ol pipel i kamap holi.

Bikpela, mipela i askim yu:
Marimari long mipela i no gat strong
na givim mipela ol dispela wokman
mipela i nidim bilong inapim wok aposel bilong mipela.

**Papa, yu strong olgeta,
mipela i askim yu long givim namba na wok pris
long (ol) dispela wokman bilong yu.
Givim nupela strong bilong Holi Spirit insait long bel bilong em (ol),
bai em (ol) i kamap holi.
Mekim em (ol) i kisim dispela wok pris olsem namba tu bilong bisop,
long han bilong yu, God Papa.
Na long gutpela wokabaut bilong em (ol)
em (ol) i ken kirapim planti manmeri long bihainim pasin bilong em (ol).**

Mekim em (ol) i kamap gutpela helpman bilong mipela ol bisop.
Na taim em (ol) i autim Gutnius bilong Jisas,
tok bilong em (ol) i ken sutim tru bel bilong olgeta manmeri na karim gutpela kaikai.
Na long strong bilong Hail Spirit
bai dispela Gutnius i ken ran long olgeta hap bilong graun.

Mekim bai wantaim ol bisop
em (ol) i tilim ol sakramen bilong yu long ol bilipmanmeri.
Bai long wok bilong em (ol),
ol pipel bilong yu i kamap nupela long wara bilong Baptais,
na kisim strong long alta bilong yu.
Na ol manmeri bilong sin i ken kamap wanbel gen;
na husat manmeri i gat sik bai i kamap orait gen.

Bikpela, mekim em (ol) i pas wantaim mipela
long singautim marimari bilong yu i kamdaun
long ol manmeri yu laik putim long han bilong em (ol)

na long ol manmeri bilong olgeta hap bilong graun.
Olsem bai olgeta manmeri i ken bung wantaim Krai
na kamap wanpela pipel insait long amamas bilong kingdom bilong yu.

Mipela i askim dispela samting long nem bilong Jisas Krai, Pikinini bilong yu,
em i stap laip na em i king wantaim yu na wantaim Holi Spirit,
God bilong oltaim.

Olgeta i tok: **Amen**

PUTIM KLOS BILONG PRIS LONG NUPELA PRIS

101. *Bikpela pre i pinis, olgeta i sindaun. Bisop i putim hat long het bilong em. Nupela pris i sanap na olgeta narapela pris i go bek long sia bilong ol.
Man i kisim ordo pinis i sanap i stap. Olgeta arapela pris i sindaun. Tasol wanpela pris i stretim stola bilong nupela pris na i putim klos bilong Misa long em..*

WELIM HAN BILONG NUPELA PRIS

102. *Nau ol i putim waitpela taul long skru bilong bisop. Nupela pris i nildaun klostu long bisop, na bisop i welim han bilong em long wel holi.*

Bisop i tok:

God Papa i bin welim Jisas Krai long strong bilong Holi Spirit.
Jisas i mas wok insait long yu, bai yu inap bringim ofa i go long God
na mekim holi ol manmeri i bung wantaim Krai.

103. *Taim nupela pris i kisim klos bilong misa na taim bisop i welim han bilong em, ol i ken singim antipon wantaim sam 109 (110), o ol i ken singim **Veni Creator Spiritus / Kam o Holi Spirit**, o wanpela arapela singsing.*

ANTIPON:

Krai, bikpela bilong yumi em i stap pris oltaim oltaim,
wankain olsem Melkisedek, na em i ofaim bret na wain.

Welim han pinis, nau bisop na nupela pris i wasim han bilong ol.

BRINGIM OL PRESEN BILONG BRET NA WAIN

104. *Taim ol i wasim han i stap, sampela manmeri i redim bret long plet na i putim wain wantaim wara long kap bilong ofaim misa. Ol i givim plet na kap long diken. Na diken i givim long bisop. Nupela pris i nildaun klostu long bisop.*

Bisop i givim plet na kap long nupela pris na i tok:

Kisim ol dispela presen bilong pipel bilong God,
bilong givim ofa i go long God.
Yu mas save gut long wok holi yu mekim.
Long wokabaut bilong yu, yu mas bihainim pasin bilong Krai,
em i karim pen na i dai long diwai kros.

GIVIM MAK BILONG BEL ISI

105. *Nau bisop i givim mak bilong bel isi long nupela pris.*

Bisop i tok: Gutpela taim bilong Bikpela i stap wantaim yu.

Nupela pris i bekim: **Na wantaim spirit bilong yu.**

Sapos i gat taim, olgeta pris tu i givim mak bilong bel isi long nupela brata bilong ol.

106. *Ol i ken mekim singsing:*

Mi no kolim yupela wokboi moa. Nogat. Mi kolim yupela pren. Long wanem, wokboi i no save long ol samting bikman bilong em i save mekim. (Aleluia).

Kisim Holi Spirit, em i helpim tru bilong strongim yupela. Dispela em i Spirit, Papa bai i salim em i kam long yupela. (Aleluia).

Sapos yupela i mekim olsem mi bai tokim yupela, orait, yupela i stap pren bilong mi. Kisim Holi Spirit, em i helpim tru bilong strongim yupela. (Aleluia).

Ona i go long Papa na long Pikinini na long Holi Spirit. Dispela em i Spirit Papa bai i salim em i kam long yupela. (Aleluia).

O, ol i ken singim sam 100:1-5.

Bekim:

Yupela i stap pren bilong mi, sapos yupela i mekim olsem mi bin tokim yupela. Yupela ol manmeri bilong olgeta graun, yupela i go klostu long em.

107. *Nau bisop na nupela pris i ofaim misa wantaim. I gat "Tok Bilip" (Simbolo) long Sande o bikpela pestode, tasol long ol arapela de nogat. Nogat "Pre bilong pipel bilong God".*

LOTU BILONG YUKARIS

108. *Ol i bihainim rot bilong misa, tasol ol i no mas redim kalis (em i redi pinis). Long Bikpela Pre Tenkyu i gat pre bilong tingim nupela pris.*

BIKPELA PRE TENKYU—1

Bihain long tok: "Papa, tingim ol gutpela wok na pre bilong ol, na helpim mipela oltaim",

Bisop i tok olsem:

**God Papa, mipela i askim yu,
kisim dispela ofa bilong mipela olgeta famili bilong yu.
Mipela i bringim dispela ofa bilong helpim (ol) wokman bilong yu,
yu bin makim em (ol) bilong kamap pris.
Long marimari bilong yu, lukautim ol presen yu bin givim long em (ol)
na mekim bai dispela wok, em (ol) i bin kisim long yu,
i ken karim gutpela kaikai long helpim bilong yu.
(Long nem bilong Krais, em i Bikpela bilong mipela. Amen.)**

BIKPELA PRE TENKYU—2

Bihain long tok: “Bai mipela i kamap wanpela bodi tasol”,

Wanpela pris i tok olsem:

God Papa, tingim Sios bilong yu long olgeta hap bilong graun.
Mekim mipela i kamap wanlain tru long laikpasin,
wantaim N., Pop bilong mipela, na bisop N. bilong mipela.
Tingim tu (ol) dispela wokman bilong yu,
tude yu bin makim em (ol) i kamap pris bilong Sios
na long olgeta arapela pris.
Tingim tu ol bratasusa bilong mipela ...

BIKPELA PRE TENKYU—3

Bihain long tok: “Na bringim gutpela taim long olgeta hap bilong graun,”

Wanpela pris i tok olsem:

Strongim bilip na laik bilong Sios bilong yu,
em i wokabaut yet long rot.
Strongim wokman bilong yu Pop N., na bisop bilong mipela N.,
na ol arapela bisop na (ol) dispela wokman bilong yu,
tude em (ol) i bin kisim mak bilong kamap pris bilong Sios.
Strongim olgeta bisop na pris na diken,
na olgeta manmeri, Pikinini bilong yu i bin kisim ol long lain bilong yu.

BIKPELA PRE TENKYU—4

Bihain long tok: “Na wantaim Krai ol i ken kamap gutpela ofa bilong litimapim nem bilong yu:”

Wanpela pris i tok olsem:

God Papa, tingim ol dispela manmeri,
mipela i laik helpim ol long dispela ofa.
Tingim wokman bilong yu, Pop N., na bisop bilong mipela N.,
ol arapela bisop na (ol) dispela wokman bilong yu,
tude yu bin makim em (ol) bilong helpim ol manmeri bilong yu olsem
pris,
na ol narapela bisop, pris, na diken.
Tingim ol manmeri i bringim dispela ofa
na olgeta manmeri i stap long dispela misa,
wantaim olgeta pipel bilong yu
na olgeta arapela manmeri i wok tru long painim yu.

Tingim tu ol manmeri i dai pinis....

109. Papamama na ol lain bilong nupela pris i ken kisim komunio long tupela kain bilong bret na wain.

LOTU BILONG PINIS

110. *Bihain long komunio ol i singim wanpela singsing bilong tenkyu na litimapim nem bilong God. Bihain bisop i mekim pre bihain long komunio.*

BIKPELA BLESIM

111. *Blesim i stap hia i ken kisim ples bilong blesim bihain long misa.*

Diken i tok: Yupela daunim het bilong kisim blesim bilong God.

Bisop i holim han antap long nupela pris na olgeta manmeri na i tok:

- Ol:
- 6 God Papa, em i bin kirapim na stiaim Sios bilong em yet, 5
em i ken lukautim yu na *helpim yu oltaim*, 76
56 bai yu ken mekim *gutpela wok pris*.
Amen.
- Ol:
- 6 Bikpela i ken mekim yu stap wokman na *witnis* 5
bilong laik bilong God na bilong *pasin i tru*, 76
56 na mekim yu i kamap gutpela wokman bilong wan bel *pasin*.
Amen.
- Ol:
- 6 God i ken mekim yu i kamap gutpela wasman *tru*, 5
bilong givim bret i gat laip na tok bilong laip bilong oltaim
long ol *bilip manmeri*, 76
56 bai ol i ken kamap wanpela *bodi bilong Krai*s.
Amen.
- Ol:
- 6 God i strong olgeta i ken blesim *yupela*, 5
† Papa na † *Pikinini na Holi † Spirit*.
Amen.

112. *Diken i salim ol manmeri i go, na prosesio i go bek long sakristi.*

OL PRE BILONG MISA BILONG MAKIM PRIS

113. *Ol i ken kisim misa bilong makim pris. Tasol long ol Bikpela Pestode, ol Sande bilong Atven na bilong Len, ol Sande bilong taim bilong Ista, na long wik bilong Ista nogat. Long ol dispela de ol i kisim misa bilong dispela de yet wantaim ol rit bilong dispela de. Tasol ol i ken kisim wanpela rit bilong misa bilong givim ordo.*

BIGIN: Mi bai makim ol gutpela wasman i save bihainim pasin bilong mi. Ol bai i gat gutpela tingting na save, na bai ol i lukautim yupela gut. (Aleluya) (Jer 3:15)

PRE: Yumi pre: (Ol i sarap na pre liklik taim)
God Papa, yu Bikpela bilong mipela,
yu was long ol pipel bilong yu,
na yu save stiaim ol long wok wasman bilong ol pris.
Givim strong long (ol) dispela diken bilong Sios,
tude bai yu makim em (ol) long mekim wok pris,

bai wok pris na wokabaut bilong em (ol)
oltaim i ken givim glori long yu,
long nem bilong Jisas Krai,
em i stap laip na em i king wantaim yu na wantaim Holi Spirit,
God bilong oltaim.

PRE BILONG God Papa,
OFA: long plen bilong yu bilong kisim bek olgeta manmeri,
yu bin makim ol pris long mekim wok bilong helpim pipel bilong yu
long holi alta bilong yu.
Long strong bilong dispela ofa,
mekim bai wok pris bilong (ol) dispela wokman bilong yu
i ken givim bikpela amamas long yu,
na i ken karim kaikai i stap gut oltaim insait long Sios bilong yu.
Mipela i pre long nem bilong Krai, em i Bikpela bilong mipela.

PREFASIO: **WOK PRIS BLONG KRAIS HETPRIS, NA WOK BLONG OL PRIS**

Wok bilong Krai i Hetpris na Wok bilong ol Pris

Pris: Lord i stap wantaim yupela.
Ol: Na wantaim spirit bilong yu.
Pris: Litimapim hat bilong yupela.
Ol: Mipela i litimapim long Lord.
Pris: Yumi tenkim God i Lord bilong yumi.
Ol: Em i gutpela na i stret.

6i Tru, i gutpela *na* i stret,
6i i wok bilong mipela na i *kisim* bek mipela,
6i bai oltaim na long olgeta ples,
7 mipela i tenkyu long yu, God *Papa*, yu strong olgeta, na yu stap oltaim.

6i Long Holi Spirit bilong yu,
yu bin makim Jisas, Pikinini bilong yu, wanpela tasol,
6i i kamap Hetpris bilong nupela kontrak *i* stap oltaim.
6i Na long gutpela save bilong yu,
yu laik bai dispela wok pris *bilong* em
7 i mas i stap oltaim long Sios.

6i Krai i givim wok na namba bilong king na pris
long ol manmeri em i bin makim *bilong* em yet.
6i Tasol namel long ol dispela lain em i makim sampela man
long mekim wok holi wantaim em, taim ol i putim *han* long ol,
7 na ol i kisim dispela wok *pris*.
Krai i laikim ol dispela man olsem brata *tru bilong* em.

6i Em i makim ol pris, bai long nem *bilong* em,
6i ol i mekim gen dispela ofa bilong kisim bek *ol* manmeri
6i na redim kaikai bilong pasova long famili *bilong* yu.
6i Krai i singautim ol pris, bai ol i go pas long holi pipel bilong yu
long pasin bilong laikim ol *bratasusa*.
7 Ol i mas givim tok bilong yu *long* ol,
na ol i mas strongim ol *long ol sakramen*.

- 6i Ol pris i mas givim laip bilong ol yet bilong mekim wok bilong yu bilong kisim bek olgeta manmeri.
- 6i Ol i mas wok strong, bai ol i ken kamap wankain olsem Krai.
- 7 Ol i mas tokaut strong long bilip na wok marimari bilong ol, na olsem ol i mas givim biknem long yu.
- 6i Olsem na mipela i litimapim nem bilong yu,
- 7 na wantaim ol ensel na ol santu, mipela i amamas na sing (tok:)

Holi, Holi, Holi...

KOMUNIO: Bikpela i tok olsem, "Yupela i mas go mekim olgeta lain manmeri i kamap disaipel bilong mi. Harim! Mi save stap wantaim yupela olgeta de, i go inap long dispela taim i pinis." (*Ista taim: Aleluya.*) (Mt 28: 19-20)

PRE BIHAIN LONG KOMUNIO: Yumi pre: (*Ol sarap na pre liklik taim*)
 God Papa,
 long dispela gutpela ofa mipela i bin givim long yu,
 na long holi komunio mipela i bin kisim,
 givim nupela laip long ol pris bilong yu,
 na long olgeta wokmanmeri bilong yu.
 Bungim ol long laik bilong yu i stap oltaim,
 bai ol inap mekim gutpela wok bilong givim biknem long yu.
 Mipela i pre long nem bilong Krai, em i Bikpela bilong mipela.

Olgeta i bekim: Amen.

MISA BILONG MAKIM PRIS NA DIKEN WANTAIM

Long givim mak bilong diken na pris insait long wanpela lotu, ol i ken kisim "Misa bilong Makim Diken na Pris". Tasol long ol Bikpela Pestode, ol Sande bilong Atven, Len na ol Sande bilong Ista, na long wik bilong Ista nogat. Long ol dispela de ol i kisim misa bilong dispela de yet, wantaim ol rit bilong dispela de. Tasol ol i ken kisim wanpela rit bilong misa bilong makim diken na pris.

BIGIN: Bikpela i tok olsem, "Sapos wanpela i mekim wok bilong mi, em i mas bihainim mi. Na long ples mi stap long en, wokmanmeri bilong mi bai i stap wantaim mi" (*Ista taim: Aleluya*) (Jon 12:26)

PRE: Yumi pre: (*Ol i sarap na pre liklik taim*)
 God Papa,
 long marimari bilong yu, yu save lukautim mipela,
 na yu save givim ol wasman long stiaim pipel bilong yu.
 Kapsaitim spirit bilong gutpela pasin na strong long Sios bilong yu,
 bai ol dispela wokman bilong yu i kamap gutpela man bilong helpim wok long alta bilong yu,
 na strongpela man bilong autim Gutnius wantaim pasin isi.
 Mipela i askim dispela samting long nem bilong Jisas Krai,
 em i Bikpela bilong mipela, Pikinini bilong yu.
 Em i stap laip na em i king wantaim yu na wantaim Holi Spirit,
 God bilong oltaim.

PRE BILONG God Papa, yu holi olgeta,
OFA: Pikinini bilong yu i bin wasim lek bilong ol disaipel
bilong soim nupela pasin long mipela.
Kisim ol dispela presen, nau mipela i ofaim long yu,
olsem mak bilong mipela i givim mipela yet long yu,
bai mipela i pulap long daunpasin
na redi long mekim wok bilong helpim ol arapela manmeri.
Mipela i pre long nem bilong Krais, em i Bikpela bilong mipela.

KOMUNIO: Papa, mekim tok tru bilong yu i wok insait long bel bilong ol, na mekim ol i
kamap holi. Bipo yu bin salim mi na mi kam i stap namel long ol manmeri
bilong graun. Olsem tasol mi salim ol i go i stap namel long ol manmeri bilong
graun. (*Ista taim: Aleluya*) (*Jon 17:17-18*)

PRE BIHAIN God Papa,
LONG yu bin pulapim ol wokman bilong yu long kaikai na dring bilong haven.
KOMUNIO: Mekim ol i stap gutpela wokman bilong autim Gutnius,
na bilong ol sakramen na wok marimari bilong givim biknem long yu,
Mipela i pre long nem bilong Krais, em i Bikpela bilong mipela.

**LOTU
BILONG
MAKIM
DIKEN**

INTRODUCTION

I

THE IMPORTANCE OF THE ORDINATION

115. Deacons are ordained by the laying on of hands, passed down from the Apostles, so that through sacramental grace they may effectively fulfill their ministry. Therefore, even from early Apostolic times, the Catholic Church has held the holy Order of the diaconate in high honor.¹

116. "In so far as competent authority assigns them, it pertains to the deacon to administer Baptism solemnly; to care for and distribute the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scriptures to the faithful, to instruct and exhort the people, to preside over the prayer and worship of the faithful, to administer sacramentals, and to officiate at funeral and burial rites. Dedicated to duties of charity and administration, deacons should be mindful of the admonition of Saint Polycarp: 'Be merciful and zealous, walking according to the truth of the Lord, who made himself the minister of all.'²

117. Those to be ordained to the diaconate must be admitted beforehand by the Bishop as candidates for Orders; those incorporated by vow into a clerical institute are excepted.³

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

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

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

II

DUTIES AND MINISTRIES

121. It is the duty of all the faithful of the diocese to assist the candidates for the diaconate by their prayers. This duty is fulfilled especially in the universal prayer at Mass and in the intercessions of Evening Prayer.

Since deacons "are ordained in the ministry of the Bishop,"⁴ the clergy and other faithful are to be invited to their Ordination, so that as many as possible may take part in the celebration. All deacons especially are to be invited to the celebration of an Ordination.

122. The minister of sacred Ordination is a Bishop. During the celebration of ordination, one of the Bishop's assistants who was assigned to the formation of the candidates requests, in the

¹ Cf. Pal VI, Apostolic Letter, *Sacrum diaconatus Ordinem*, 18 June 1967: AAS 59 (1967), 697-704.

² Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 29.

³ Cf. Paul VI, Apostolic Letter, *Ad pascendum*, no. 1: AAS 64 (1972), 538; CIC, can. 1034.

⁴ Hippolytus, *Traditio Apostolica*, 8.

name of the Church, the conferral of ordination and responds to the Bishop's questions on the worthiness of the candidates.

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

III THE CELEBRATION OF THE ORDINATION

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

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

124. The celebration is to take place in the cathedral church, in a church of the home community of one or more of the candidates, or in some other important church. If those to be ordained deacon are members of a religious community, the Ordination may take place in the church of the community within which they will carry out their ministry.

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

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

127. The Ordination is celebrated within the solemnities of Mass according to the stational rite, between the Liturgy of the Word and the Liturgy of the Eucharist.

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

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

The universal prayer is omitted, since the litany takes its place.

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

129. Through the laying on of hands by the Bishop and the Prayer of Ordination, the gift of the Holy Spirit for the office of deacon is conferred on the candidates. The following words pertain to the nature of the reality effected and are consequently required for the validity of the act: **"Lord, we implore you: send forth upon them the Holy Spirit, that they**

may be strengthened by the gift of your sevenfold grace to carry out faithfully the work of the ministry.”

130. Immediately after the Prayer of Ordination, the newly ordained are invested with the diaconal stole and the dalmatic, so that the liturgical ministry they will henceforth fulfill may be outwardly manifested.

The Handing on of the Book of Gospels signifies the deacon's office of proclaiming the Gospel in liturgical celebrations and of preaching the faith of the Church in word and in deed.

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

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

IV REQUISITES FOR THE CELEBRATION

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

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

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

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

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

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

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

TOK I GO PAS

135. *Ol i mas mekim lotu bilong makim diken long wanpela Sande, o long arapela de we planti ol manmeri i ken i kam.*

Ol man husat bai i kamap pris bihain long kamap diken, na ol man i no marit yet na bai kamap diken, ol i mas mekim promis bilong stap singel bipo long taim ol i kisim mak bilong diken.

136. *Lotu bilong makim diken i mas kamap klostu long sia bilong bisop. Tasol, long larim ol manmeri i ken lukim ol samting gut, ol i ken putim wanpela sia long fran bilong alta o long arapela hap, bai ol manmeri inap lukim bisop.*

Ol i mas putim ol sia bilong man husat bai i kamap diken long wanpela hap i no pasim ai bilong ol manmeri.

137. *Ol man husat bai i kamap diken ol i mas putim alb na rop.*

138. *Wantaim ol samting bilong misa, ol i mas redim:*

- Buk bilong lotu bilong makim diken*
- Stol na klos bilong nupela diken*
- Kap bilong misa i mas bikpela inap long larim ol nupela diken i dring long em.*

LOTU BILONG TOK BILONG GOD

139. *Taim ol samting i redi pinis, ol i wokabaut i kamap long alta, bihainim dispela lain:*

- Wanpela akolait i bringim Buk bilong Gutnius,*
- Ol man i laik kamap diken i wokabaut,*
- Ol pris husat bai wokim lotu wantaim bisop na;*
- Bisop i wokabaut bihain, klostu wantaim tupela diken/pris.*

140. *Ol i wokim lotu bilong tok bilong God wankain olsem long ol arapela taim. Ol rit bilong tok bilong God i ken i kam long misa bilong de, o long ol buk rit.*

141. *Bihain long Gutnius, diken i putim Buk bilong Gutnius long alta.*

LOTU BILONG MAKIM DIKEN

142. *Lotu bilong makim diken i stat bihain long Gutnius. Bisop i putim hat bilong em na i sindaun long sia bilong bilong em.*

SINGAUTIM NEM BILONG MAN HUSAT BAI I KAMAP DIKEN

143. *Wanpela diken/pris i singautim (ol) man husat bai i kisim mak bilong kamap diken.*

Diken o pris i tok:

Husat i redi long kisim mak bilong kamap diken, kam klostu nau.

Diken o pris i singautim nem bilong wan wan man.

Wan wan man i bekim: **Yes, mi redi.**

Man husat bai kamap diken i go klostu long bisop na i daunim het liklik, na i sanap i stap.

ASKIM

144. *Wanpela pris ol i bin makim i askim bisop:*

Dia bisop bilong mipela. Holi Mama Sios i askim yu, bai yu givim mak bilong kamap diken long (ol) dispela brata bilong yumi i stap hia.

Bisop i askim: Yu ting em (ol) inap long kisim dispela wok diken?

Pris i tok:

Yes, mi tok tru, em (ol) inap. Mipela i bin askim ol pipel bilong God na ol tisa bilong seminari na ol i ting em (ol) inap.

OL MANMERI I SOIM ORAIT BILONG OL

Bisop tok:

God Papa wantaim Jisas Krai, Ridima bilong yumi, i mas helpim yumi. Orait, nau mi makim (ol) dispela brata hia long mekim wok diken.

Olgeta i tok: **Yumi tenkim God.**

Ol manmeri i ken soim orait bilong ol long wanpela pasin bilong ol yet olsem paitim han o kundu.

SKUL BILONG BISOP

145. *Olgeta manmeri i sindaun na bisop i skulim ol manmeri na ol man bilong kisim mak bilong kamap diken long Tok bilong God na long olgeta wok bilong diken.*

Bisop i ken mekim dispela tok long tingting bilong em yet o em i ken autim tok olsem:

Ol bratasusa, (ol) dispela man, em (ol) i brata na wantok bilong yupela. Tude yumi laik makim em (ol) bilong kamap long lain bilong ol diken. Yupela mas tingim gut wok em (ol) bai i mekim bilong helpim Sios.

Em (Ol) bai kisim nupela strong long presen bilong Holi Spirit. Em (ol) bai i helpim bisop na lain pris bilong em (ol) long wok bilong autim Gutnius, na mekim wok marimari long helpim ol manmeri, na long helpim wok bilong alta na redim ol samting bilong ofa bilong misa, na givim Bodi na Blut bilong Krai long lain bilong ol bilipmanmeri.

Bai em (ol) i gat wok tu, olsem bisop i salim em (ol) long mekim, long skulim ol bilipmanmeri na ol manmeri i no bilip yet long Tok bilong God. Em (ol) i go pas long pre taim ol manmeri i bung, em (ol) i givim Baptais, em (ol) i witnis long Marit na em (ol) i blesim Marit. Em (ol) i bringim Bodi bilong Krai long ol sikmanmeri na long ol manmeri klostu i laik i dai, na em (ol) i go pas long lotu bilong planim manmeri.

Long strong mipela i kisim pinis long ol aposel, mipela i putim han bilong mipela antap long het bilong em (ol) na makim em (ol) bilong kamap wokman bilong God, bai em (ol) i pas tru long wok bilong alta na i mekim ol wok marimari long nem bilong bisop o peris pris. Long pasin bilong mekim wok bilong em (ol), yupela i ken

luksave em (ol) i wokman tru bilong Krai, em i bin kam long helpim ol manmeri, na i no bin kam bai ol manmeri i lukautim em.

(Bisop i toktok long (ol) man husat bai i kamap diken)

(Ol) Pikinini bilong mi, mi laik makim yu (yupela) bilong stap long lain bilong ol diken. Bikpela Jisas i bin soim yu (yupela) pasin yu (yupela) tu i mas bihainim.

Taim yu (yupela) stap diken, yu (yupela i) mas mekim wok olsem Jisas Krai, em i stap namel long ol aposel olsem man bilong mekim wok bilong helpim ol arapela manmeri. Bihainim laik bilong God long bel bilong yu (yupela) olgeta. Yu (yupela) mas red long mekim wok bilong helpim olgeta manmeri, olsem yu (yupela) mekim wok bilong helpim God, wantaim pasin bilong laik na amamas.

Tingim gut, i no gat wanpela man inap stap aninit long tupela bosman wantaim.

Olsem na yu (yupela i) mas lusim olgeta pasin doti na pasin gridi bikos ol dispela pasin ol i bilong god giaman.

(Nau bisop i bihainim wanpela bilong ol dispela tripela haptok i klostu wankain)

A. *Sapos ol i bin makim **marit man** na **singel man** wantaim bilong kamap diken,*

Bisop i tok olsem:

Long tingting bilong yupela yet yupela i laik kamap diken. Orait, yupela i mas stap man i gat gutpela nem, i pulap long Holi Spirit na long gutpela save, wankain olsem ol sevenpela man, ol aposel i bin makim bilong mekim ol wok marimari.

Namel long yupela sampela bai i stap singel na mekim wok diken. Orait, yupela i mas tingim gut. Stap singel em i olsem mak na strongpela tingting bilong olgeta laik bilong yupela i go long wok bilong helpim ol manmeri, na em i as bilong mekim wok i karim gutpela kaikai long dispela graun. Sapos yupela i bihainim dispela pasin bilong stap singel long olgeta strong bilong yupela, na givim olgeta laik bilong yupela long Krai, Bikpela bilong yumi, bai yupela i painimaut olsem dispela laik bai i kamap strong moa na bai pulim yupela moa yet. Olsem bai yupela i amamas long givim yupela olgeta long mekim wok bilong God na bilong helpim ol manmeri long tanim bel na kamap nupela long Kristen pasin.

Olsem diken, yupela olgeta i mas soim long God na long ol manmeri, yupela man bilong bilip tru na bai ol manmeri i no inap bagarapim gutnem bilong yupela. Yupela i mas stap wokman tru bilong Krai na bilong ol Sakramen bilong God. Yupela i no ken givim baksait long promis Gutnius i givim long yumi. Nau yupela i no ken harim tasol Tok bilong God. Nogat. Yupela i mas skulim tu ol manmeri long dispela tok. Nogut yupela i sem long bilip bilong yupela. Gutpela pasin bilong yupela i mas bihainim stret ol toktok bilong yupela. Bai ol lain manmeri bilong Krai, ol i bin kisim laip bilong Holi Spirit, i ken kamap gutpela ofa God i iaikim. Bai long las de, long taim yupela i bungim Bikpela, yupela i ken harim em i tok olsem, "Yu gutpela wokboi, yu bin mekim gutpela wok tumas. Yu kam amamas wantaim Bikpela bilong yu."

B. *Sapos (ol) **singel man tasol** i stap husat bai i kamap diken,*

Bisop i tok olsem:

Long laik bilong yu (yupela) yet yu (yupela i) laik kamap diken, orait, yu (yupela i) mas stap man i gat gutpela nem, pulap long Holi Spirit na long gutpela save, wankain olsem ol sevenpela man, ol aposel i bin makim bilong mekim ol wok marimari.

Bai yu (yupela i) stap singel na mekim wok diken bilong yu (yupela). Orait yu (yupela i) mas tingim gut, stap singel em i olsem mak na strongpela tingting bilong olgeta laik bilong yu (yupela) i go long wok bilong helpim ol manmeri, na em i as bilong mekim wok i karim gutpela kaikai long dispela graun.

Sapos yu (yupela i) bihainim dispela pasin bilong stap singel long olgeta strong bilong yu (yupela), na givim olgeta laik bilong yu (yupela) long Krai, Bikipela bilong yumi, bai yu (yupela i) painimaut olsem dispela laik bai i kamap strong moa na bai pulim yu (yupela) moa yet. Olsem na yu (yupela i) amamas long givim yu (yupela) olgeta long mekim wok bilong God na bilong helpim ol manmeri long tanim bel na kamap nupela long kristen pasin.

Olsem diken, yu (yupela i) mas soim long God na long ol manmeri, yu (yupela i) man bilong bilip tru na bai ol manmeri i no inap bagarapim gutnem bilong yu (yupela). Yu (yupela i) mas stap wokman tru bilong Krai na bilong ol Sakramen bilong God. Yu (yupela i) no ken givim baksait long promis Gutnius i givim long yumi. Nau yu (yupela i) no ken harim tasol Tok bilong God. Nogat. Yu (yupela i) mas skulim ol manmeri tu long dispela tok. Nogut yu (yupela i) sem long bilip bilong yu (yupela). Gutpela pasin bilong yu (yupela) i mas bihainim stret ol toktok bilong yu (yupela). Bai ol lain manmeri bilong Krai, ol i bin kisim laip bilong Holi Spirit, ol i ken kamap gutpela ofa God i laikim. Bai long las de, long taim yu (yupela i) bungim Bikipela, yu (yupela i) ken harim em i tok olsem, “Yu gutpela wokboi, yu bin mekim gutpela wok tumas. Yu kam amamas wantaim Bikipela bilong yu.”

C. *Sapos ol i bin makim **ol marit man tasol** bilong kamap diken,*

Bisop i tok olsem:

Yupela i mas i stap man i gat gutpela nem, pulap long Holi Spirit na long gutpela save, wankain olsem ol sevenpela man, ol aposel i bin makim bilong mekim ol wok marimari. Yupela i mas soim long God na long ol manmeri, yupela i man bilong bilip tru na bai ol manmeri i no inap bagarapim gutnem bilong yupela. Yupela i mas stap wokman tru bilong Krai na bilong ol Sakramen bilong God. Yupela i no ken givim baksait long promis Gutnius i givim long yumi. Nau yupela i no ken harim tasol Tok bilong God. Nogat. Yupela i mas skulim tu ol manmeri long dispela tok. Nogut yupela i sem long bilip bilong yupela. Gutpela pasin bilong yupela i mas bihainim stret ol toktok bilong yupela. Bai ol lain manmeri bilong Krai, ol i bin kisim laip bilong Holi Spirit, i ken kamap gutpela ofa God i laikim. Bai long las de, long taim yupela i bungim Bikipela, yupela i ken harim em i tok olsem, “Yu gutpela wokboi, yu bin mekim gutpela wok tumas. Yu kam amamas wantaim Bikipela bilong yu.”

TOK PROMIS BILONG (OL) MAN HUSAT BAI I KAMAP DIKEN

146. *Bihain long skul bilong bisop, (ol) man husat bai i kamap diken em (ol) i go long bisop na em (ol) i sanap klostu long em.*

Bisop i askim em (ol) wantaim):

(Ol) Pikinini bilong mi, bipo yu (yupela i) kamap diken, yu, (yupela) mas autim tingting bilong yu (yupela) long ol manmeri i stap hia long kisim dispela wok diken. Yu (yupela i) redi long kisim sakramen bilong kamap diken, bilong mekim wok bilong Sios long han bilong mi na long strong bilong Holi Spirit?

Em (ol) i bekim: **Yes, mi redi.**

Bisop i askim:

Yu (yupela i) redi long mekim wok diken wantaim daunpasin na trupela laikpasin bilong helpim bisop na ol pris, na bilong mekim wok bilong helpim ol manmeri bilong Krai?

Em (ol) i bekim: **Yes, mi redi.**

Bisop i askim:

Yu (yupela i) redi long holim pas bilip na soim gutpela pasin olsem aposel Pol i tok, na long tokaut long dispela bilip long tok na long wok bilong yu (yupela), olsem Gutnius na lo bilong Sios i skulim yumi?

Em (ol) i bekim: **Yes, mi redi.**

Bisop i mekim dispela askim tu long ol lain relijes. Tasol em i lusim dispela askim sapos ol marit man tasol i kisim ordo.

Bisop i askim:

Yu (yupela i) bin redim yu (yupela) yet olsem mak bilong soim yu (yupela i) givim yu (yupela) yet olgeta long Krai na yu (yupela i) redi long stap singel oltaim na bilong mekim wok bilong kingdom bilong God, na long helpim olgeta manmeri?

Em (ol) i bekim: **Yes, mi redi.**

Bisop i askim:

Yu (yupela i) redi long holimpas na strongim pasin bilong pre, bilong helpim Sios na olgeta manmeri bilong graun, i bihainim wokabaut bilong yu (yupela), na olsem lo bilong Sios i tokim yu (yupela) long mekim? Na yu (yupela i) redi long mekim pre bilong Sios olgeta de?

Em (ol) i bekim: **Yes, mi redi.**

Bisop i askim:

Yu (yupela) bai i gat wok bilong tilim Bodi na Blut bilong Krai long ol manmeri. Orait, yu (yupela) redi long bihainim oltaim gutpela pasin bilong Krai?

Em (ol) i bekim: **Yes, mi redi wantaim helpim bilong God.**

PROMIS LONG HARIM TOK

147. *Nau wan wan man i go long bisop na nildaun klostu long em, na i putim han bilong em insait long tupela han bilong bisop.*

- A. *Sapos bisop em i bisop stret bilong man husat bai i kamap diken,*

Bisop i askim em:

Yu promis, bai yu harim na bihainim oltaim ol tok bilong mi na tu bilong bisop i kisim ples bilong mi bihain?

Man i redi long kamap i diken i tok: **Yes, mi promis**

- B. *Sapos arapela bisop i givim ordo,*

Bisop i askim:

Yu promis, bai yu harim na bihainim oltaim ol tok bilong bisop bilong yu, na tu bilong bisop i kisim ples bilong em bihain?

Man i redi long kamap diken i tok: **Yes, mi promis.**

- C. *Sapos man husat bai i kamap diken, em i relijes (brata),*

Bisop i askim em olsem:

Yu promis, bai yu harim na bihainim ol tok bilong bisop bilong daiosis, na bilong ol bikman bilong ol lain pater bilong yu?

Man i redi long kamap diken i tok: **Yes, mi promis.**

LITANI BILONG ASKIM HELPIM BILONG GOD NA OL SANTU

148. *Bisop i nildaun klostu long sia bilong em. (Ol) Man i redi long kamap diken i slip long mat. Olgeta manmeri i nildaun. Tasol long ol Sande na long taim bilong Ista ol manmeri i sanap i stap. Ol man bilong kirapim singsing ol i statim litani bilong ol Santu. Ol i ken kolim nem bilong wasantu bilong (ol) man i laik kamap diken, wasantu bilong daiosis, peris, o haus lotu bilong ples ol inap mekim sampela arapela askim tu.*

Lida i tok (sing):

Lord, yu marimari.
Krais, yu marimari.
Lord, yu marimari.

Santu Maria, Mama bilong God,
Santu Maikel,
Olgeta Holi ensel bilong God,

Olgeta i bekim:

Lord, yu marimari.
Krais, yu marimari.
Lord, yu marimari.

Pre bilong helpim mipela.
Pre bilong helpim mipela.
Pre bilong helpim mipela.

Bungim olgeta lain manmeri long gutpela
tingting na pasin bel isi,

Harim pre bilong mipela.

Long marimari bilong yu, givim bel isi long ol
manmeri i gat wari,
Strongim mipela, na mekim mipela i stap gut
long wok holi bilong yu,

Harim pre bilong mipela.

Harim pre bilong mipela.

(Ol inap mekim sampela arapela askim tu.)

Jisas, Pikinini bilong God i gat laip,
Krais, yu harim mipela
Lord Jisas, harim pre bilong mipela,

Harim pre bilong mipela.

Krais, yu harim mipela.

Lord Jisas, harim pre bilong mipela.

PRE BILONG PINISIM LITANI

149. *Bisop wanpela i sanap, na i pasim han.*

Bisop i sing o pre long strongpela nek:

God Papa, harim pre bilong mipela na helpim mipela long dispela wok mipela i laik mekim nau. Mipela i bin skelim em (ol) dispela man na mipela i ting em (ol) inap mekim wok diken. Mipela i askim yu bai yu blesim em (ol) na mekim em (ol) i kamap holi. Mipela i askim yu long nem bilong Krais, em i Bikpela bilong mipela.

Olgeta i tok: **Amen.**

Diken o pris i tok: Yumi olgeta i sanap.

PUTIM HAN ANTAP LONG (OL) MAN HUSAT NAU I KAMAP DIKEN

150. *Olgeta manmeri i sanap. Bisop i sanap klostu long sia bilong em, na putim hat long het bilong em. Ol man husat nau i kamap diken, wan wan i go klostu long bisop na i nildaun.*

151. *Bisop i putim han antap long het bilong wan wan man, tasol em i no mekim wanpela tok.*

BIKPELA PRE BILONG MAKIM DIKEN

152. *(Ol) Man nau i kamap diken i nildaun klostu long bisop. Bisop i rausim hat bilong em na i holim tupela han antap.*

Bisop i pre o singsing long strongpela nek:

God Papa, yu strong olgeta,
mipela i askim yu long sambai long mipela nau.
Yu save givim olgeta samting i gutpela.
Yu save tilim ol kain wok na makim ol kain sevis.
Long yu yet i no gat senis,
tasol long yu olgeta samting i kamap nupela gen.

Oltaim yu save was na stretim ol samting,
long Jisas Krais Pikinini bilong yu na Bikpela bilong mipela.

Jisas yet em i Tok na Strong na Save bilong yu,
na long em tasol oltaim yu save skelim olgeta samting
long taim na ples yu yet yu ting i moa gutpela.

Sios bilong yu, em bodi bilong Krai,
i kisim ol kain presen long heven,
tasol ol wan wan memba bilong en i save bung
na pas wantaim long strong bilong Holi Spirit.
Olsem bai Sios inap long gro moa na kamap nupela haus bilong yu.

Yu bin makim tripela kain ministri
bilong mekim wok long nem bilong yu,
wankain olsem bipo yu bin tilim wok long lain pikinini bilong Livai
long lukautim namba wan haus holi bilong yu.

Taim Sios bilong yu i kamap nupela,
ol aposel bilong Pikinini bilong yu,
i bin bung wantaim na long strong bilong Holi Spirit i singautim sevenpela
gutpela man long helpim ol long wok ministri bilong ol,
bai ol aposel yet i ken stap fri
long autim Gutnius na long givim moa taim long pre.
Ol aposel i bin pre na putim han antap long ol dispela sevenpela man
na makim wok bilong ol long skelim ol kaikai na helpim ol manmeri i gat hevi.

Nau Bikpela, mipela i askim yu:
lukdaun na amamas long (ol) dispela wokman bilong yu,
nau tasol mipela i makim em (ol) long kamap diken
bilong lukautim holi altar bilong yu.

**Bikpela, mipela i askim yu, givim Holi Spirit long em (ol),
bai long strong bilong sevenpela presen bilong Spirit,
em (ol) inap long mekim gut wok diken bilong em (ol).**

Mekim em (ol) i wokabaut long gutpela pasin
olsem Jisas i bin skulim mipela long Gutnius bilong em,
bai em (ol) i stap man bilong laikim tru ol narapela
na bilong soim pasin i stret.

Strongim em (ol) long lukautim gut ol sikmanmeri na ol tarangu.
Mekim bai em (ol) i no bihainim pasin bilong bosim narapela,
tasol i amamas long bihainim daunpasin na pasin i klin na holi.

Ol lo bilong yu i mas kamap ples klia
long sindaun na wokabaut bilong em (ol).
Olsem bai holi pipel bilong yu
i ken lukim gutpela pasin bilong em (ol),
na ol inap long bihainim.

Mekim em (ol) i harim gut oltaim insait tok bilong yu yet
na pas tru wantaim Krai.
Bai laip bilong em (ol) i ken kamap olsem piksa bilong Krai
em i no bin kam bilong kisim biknem, nogat,
em i kamap olsem wokman bilong helpim olgeta manmeri.

Mekim bai long taim bilong em (ol) inap
long bung wantaim Krai long laip bilong oltaim long heven.

Mipela i askim ol dispela samting long nem bilong Jisas Krai,
em i stap laip na em i King, wantaim yu na wantaim Holi Spirit,
God bilong oltaim.

Olgeta i tok: **Amen.**

PUTIM STOLA NA KLOS BILONG DIKEN

153. *Bikpela pre i pinis, olgeta manmeri i sindaun, na bisop i putim hat long het bilong em na i sindaun. Nupela diken i sanap na sampela diken o pris ol i putim stol na klos bilong diken long em (ol).*
154. *Taim em (ol) i putim klos bilong diken, ol manmeri i kirapim wanpela singsing.*

GIVIM BUK BILONG GUTNIUS

155. *Taim (ol) nupela diken i putim klos pinis, em (ol) i go long bisop na nildaun klostu long em. Bisop i putim Buk bilong Gutnius long han bilong wan wan.*

Bisop i tok:

Kisim Gutnius bilong Jisas Krai. Nau tasol God i makim yu bilong kamap wokman bilong dispela Gutnius. Yu mas bilip na yu mas tokaut long ol samting yu bilipim. Na yu mas tokaut long dispela samting long pasin bilong yu.

GIVIM MAK BILONG BEL ISI

156. *Bisop i givim mak bilong bel isi long (ol) nupela diken.*

Bisop i tok:

Gutpela taim bilong Bikpela i stap wantaim yu.

(Ol) Nupela diken i bekim: **Na wantaim yu.**

Ol arapela diken na pris i ken givim mak bilong bel isi long (ol) nupela diken.

157. *Taim ol i givim mak bilong bel isi, ol manmeri i kirapim wanpela singsing.*

LOTU BILONG YUKARIS

158. *Ol i bihainim rot bilong misa i gat "Tok Bilip" (Simbolo) long Sande na long bikpela pestode. Nogat pre bilong ol bilipmanmeri.*

(Sampela) Nupela diken i bringim Bret na Wain i kam long bisop, na wanpela diken i sanap klostu long bisop na i helpim em. Long Bikpela Pre Tenkyu, ol i pre bilong tingim (ol) nupela diken.

BIKPELA PRE TENKYU—1

Bihain long tok: “Papa, tingim ol gutpela wok na pre bilong ol, na helpim mipela oltaim,”

Bisop i tok olsem:

God Papa, mipela i askim yu,
kisim dispela ofa bilong mipela, famili bilong yu.
Mipela i bringim dispela ofa bilong helpim (ol) wokman bilong yu,
yu bin makim em (ol) bilong kamap diken.
Long marimari bilong yu, lukautim ol presen yu bin givim long em (ol)
na mekim bai dispela wok, em (ol) i bin kisim long yu,
i ken karim gutpela kaikai long helpim bilong yu.
(Long nem bilong Krais, em i Bikpela bilong mipela. Amen.)

BIKPELA PRE TENKYU—2

Bihain long tok: “Bai mipela i kamap wanpela bodi tasol,”

Wanpela pris i tok olsem:

God Papa, tingim Sios bilong yu long olgeta hap bilong graun.
Mekim mipela i kamap wanlain tru long pasin bilong laik,
wantaim N., Pop bilong mipela, na bisop N. bilong mipela,
na wantaim ol arapela bisop.
Tingim tu (ol) dispela wokman, yu bin givim long Sios bilong yu tude,
na olgeta manmeri i save mekim wok bilong yu.

BIKPELA PRE TENKYU—3

Bihain long tok: “Na bringim gutpela taim long olgeta hap bilong graun,”

Wanpela pris i tok olsem:

Strongim bilip na laik bilong Sios bilong yu,
em i wokabaut yet long rot.
Strongim Pop N. na bisop N.,
na (ol) dispela wokman bilong yu,
tude i bin kamap diken bilong Sios bilong yu.
Strongim olgeta bisop, pris, diken, na olgeta manmeri,
Pikinini bilong yu i bin kisim long lain bilong yu.

BIKPELA PRE TENKYU—4

Bihain long tok: “Na wantaim Krais ol i ken kamap gutpela ofa bilong litimapim nem bilong yu,”

Wanpela pris i tok olsem:

God Papa, tingim ol dispela manmeri,
mipela i laik helpim ol long dispela ofa,
Tingim wokman bilong yu, Pop N., na bisop bilong mipela N.,
ol arapela bisop, na (ol) dispela wokman,
tude yu bin makim em (ol) olsem diken
long helpim ol manmeri bilong yu.

**Tingim olgeta bisop, pris, diken
na ol arapela wokmanmeri bilong Sios bilong yu.
Tingim ol manmeri i bringim dispela ofa
na olgeta manmeri i stap long dispela misa,
wantaim olgeta pipel bilong yu,
na olgeta arapela manmeri i wok tru long painim yu.**

159. *(Ol) Nupela diken i kisim komunio long tupela mak bilong bret na wain.*
160. *(Sampela) Nupela diken i helpim bisop long tilim komunio long mak bilong bret na wain long ol papamama na ol wantok bilong (ol) nupela diken na long ol manmeri.*

LOTU BILONG PINIS

161. *Ol i singim song bilong tenkyu bihain long komunio na ol i mekim pre bihain long komunio.*

BIKPELA BLESIM

162. *Blesim i stap hia i ken kisim pies bilong blesim bihain long misa.*

Diken i tok: Yupela daunim het bilong kisim blesim bilong God.

Bisop i holim han antap long nupela diken na olgeta manmeri na i tok:

**6 God i singautim yu (yupela) long kamap wokman bilong ol manmeri
insait long Sios bilong em. 5
6 Em i ken strongim yu(pela) long lukautim gut ol pipel, 76
56 na moa yet long helpim yet ol tarangu na husat i kisim hevi.**

Olgeta i bekim: Amen.

Bisop i tok:

**6 God i singautim yu (yupela) long autim Gutnius. 5
6 Em i ken helpim yu (yupela) long bihainim tru dispela Gutnius, 76
56 na kamap witnis bilong Krai wantaim olgeta hat bilong yu(pela).**

Olgeta i bekim: Amen.

Bisop i tok:

**6 Yu(pela i) kisim mak bilong lukautim ol samting bilong God. 5
6 Em i ken helpim yu(pela) long bihainim pasin bilong Jisas Krai, 76
56 na kamap helpman bilong bringim wanbel pasin na gutaim long ol pipel.**

Olgeta i bekim: Amen.

Bisop i tok:

- A. **6 God i strong olgeta i ken blesim yupela, 5
† Papa na † Pikinini na Holi † Spirit.**

Olgeta i bekim: **Amen.**

B **6 Blesim bilong God i strong olgeta, 5**
 bikpela blesim bilong †Papa, na bilong †Pikinini,
 na bilong Holi †Spirit,
 56 i ken kam daun long yupela, na i ken i stap wantaim yupela, nau na oltaim.

Olgeta i bekim: **Amen.**

163. *Diken i salim ol manmeri i go, na prosesio i go bek long sakristi.*

MISA BILONG MAKIM MAN I KAMAP DIKEN

Ol i ken kisim misa bilong makim man i kamap diken. Tasol long ol Bikpela Pestode, ol Sande bilong Atven, Len, ol Sande bilong taim bilong Ista, na long wik bilong Ista nogat. Long ol dispela de ol i kisim misa bilong dispela de yet wantaim ol rit bilong dispela de. Tasol ol i ken kisim wanpela rit bilong misa bilong givim ordo.

BIGIN: **Bikpela i tok olsem, “Sapos wanpela man i mekim wok bilong mi,**
 em i mas bihainim mi. Na ples, mi stap long en, wokman bilong mi tu i stap
 wantaim mi. (Ista taim: Aleluya). (Jn 12:26)

PRE: **Yumi pre: (Ol i sarap na pre liklik taim)**
 God Papa,
 yu skulim ol wokman bilong yu olsem,
 ol i no ken askim ol arapela manmeri
 long mekim wok bilong helpim ol.
 Nogat. Ol yet i mas helpim ol bratasusa.
 Mipela i askim yu, bai (ol) dispela wokman,
 tude yu makim em (ol) bilong kamap diken,
 em (ol) i ken mekim gut wok bilong em (ol),
 na mekim dispela wok wantaim pasin isi,
 na bai em (ol) i ken pre oltaim.
 Mipela i askim dispela samting long nem bilong Jisas Krai,
 em i Bikpela bilong mipela, Pikinini bilong yu.
 Em i stap laip na em i king wantaim yu na wantaim Holi Spirit,
 God bilong oltaim.

PRE BILONG **God Papa,**
OFA: **Pikinini bilong yu, Jisas, i laik wasim lek bilong ol disaipel**
 bilong soim pasin servis long mipela.
 Kisim ol dispela presen, ol i mak bilong servis bilong mipela,
 na mekim, bai mipela i ken givim mipela yet olsem ofa,
 na bai mipela i ken pulap long daunpasin, na bai mipela i ken strong tru
 long mekim wok ministri bilong mipela.
 Mipela i pre long nem bilong Krai, em i Bikpela bilong mipela.

PREFASIO:

Krai, Het bilong olgeta wok ministri insait long Sios.

Bisop:	Lord i stap wantaim yupeta.	Ol: Na wantaim spirit bilong yu.
	Litimapim hat bilong yupela.	Ol: Mipela i litimapim long Lord.
	Yumi tenkim God, i Lord bilong yumi.	Ol: Em i gutpela na i stret.

6i Tru i gutpela *na* i stret,
 6i i wok bilong mipela na i *kisim* bek mipela,
 6i bai oltaim na long olgeta ples,
 mipela i tenkyu long yu, God Papa,
 yu strong olgeta na *yu* stap oltaim.
 7 Yes, mipela i mas tenkim yu *ol*taim,
 long nem bilong Jisas Krai, em i Bikpela *bilong* mipela.

6i Yu bin welim Jisas, Pikinini bilong yu, long *Holi Spirit*,
 6i na olsem yu mekim em i kamap Bikpris
 bilong Nupela Kontrak i stap oltaim.
 7 Na long gutpela tingting na plen bilong *yu*,
 yu laik, bai ol i mas mekim planti wok ministri
 insait long Sios *bilong* yu.

6i Krai i no givim wok pris tasol long *Sios*. Nogat.
 6i Em i makim tu sampela man, i gat gutpela pasin bratabrata,
 bai ol i joinim wok ministri *bilong* em,
 7 taim bisop i putim han antap long het bilong *bilong* ol.

6i Ol bai i helpim pipel long wok *marimari*,
 6i ol bai i givim kaikai bilong tok bilong *God* long ol,
 7 na strongim ol *long* ol sakramen.

6i Ol bai i givim laip bilong ol bilong helpim yu
 na bilong helpim ol bratasusa *bilong* ol,
 7 na ol bai i traim long kamap olsem piksa bilong *Krai* yet,
 na givim witnis long bilip na laikpasin *bilong* ol.

6i Olsem na wantaim ol ensel *na* ol santu,
 7 mipela i tokaut wantaim *amamas*, na mipela i sing (tok):

KOMUNIO: Pikinini bilong Man i no bin i kam bilong ol man i mekim wok bilong helpim em.
 Nogat. Em i kam bilong helpim ol, na bilong givim laip bilong em bilong baim bek
 planti manmeri. (*Ista taim: Aleluya*). (Mt 20:28)

PRE BIHAIN God Papa,
 LONG yu pulapim (ol) wokman bilong yu
 KOMUNIO: long kaikai na dring bilong haven.
 Mekim ol i stap gutpela wokman bilong autim Gutnius,
 na bilong ol sakramen na wok marimari,
 bilong givim biknem long yu,
 na bilong bringim salvesen long ol manmeri.
 Mipela i pre long nem bilong Krai, em i Blkpela bilong mipela.

OL RIT BILONG BAIBEL

164. *Sampela bilong ol dispela rit hia i bilong wanpela ordinesen stret (olsem ordinesen bilong diken). Tasol sampela arapela rit ol i ken yusim long olgeta ordinesen.*

Pasin bilong liturgi bilong bipo tru i tok olsem, long taim bilong Ista ol i no ken ritim Rit bilong Olpela Testamen, na i gutpela ritim Gutnius Jon i raitim.

OL RIT BILONG OLPELA TESTAMEN

165. 1. Nam 3:5-9 Bringim ol lain bilong Livai i kam na makim ol olsem ol wokman bilong pris Aron. *(bilong ol diken)*
2. Nam 11:11b-12, 14-17, 24-25a Bai mi kisim sampela strong bilong dispela spirit mi bin givim yu, na bai mi givim long ol. *(bilong ol pris)*
3. Ais 61: 1-3a Bikpela i bin welim mi bilong makim mi bilong bringim gutpela tok long ol rabismanmeri, na putim wel bilong amamas long skin bilong ol. *(bilong ol bisop na pris)*
4. Jer 1: 4-9 Mi salim yu i go long ol manmeri, na yu mas autim tok, mi givim yu.

OL RIT BILONG NUPELA TESTAMEN

166. 1. Ap 6: 1-7b Ol i painim 7-pela man, Holi Spirit i pulap long ol. *(diken)*
2. Ap 8: 26-40 Em i autim as bilong tok bilong God long em, na em i autim gutnius bilong Jisas. *(bilong ol diken)*
3. Ap 10: 37-43 Mipela i man bilong autim tok bilong olgeta samting Jisas i bin mekim long olgeta ples bilong Judea na long Jerusalem.
4. Ap 20: 17-18a, 28-32, 34 Yupela i mas was gut long yupela yet, na long olgeta manmeri bilong sios bilong God, Holi Spirit i makim yupela i stap wasman bilong ol. *(bilong ol bisop na pris)*
5. Ro 12: 4-8 Long marimari bilong en God i bin givim yumi narakain narakain save olsem presen em i givim yumi.
6. 2 Ko 4: 1-2, 5-7 Mipela i tokaut long Jisas Krais, na mipela i stap olsem ol wokman bilong yupela.
7. 2 Ko 5: 14-20 Em i givim mipela dispela wok bilong mekim ol manmeri i wanbel.
8. Ef 4: 1-7, 11-13 Em i helpim yumi, bai yumi inap mekim gutpela wok bilong em, olsem na bai bodi bilong Krais i ken kamap strong na i stap gut.
9. 1 Ti 3: 8-10, 12-13 Ol i mas holim strong dispela tok tru, God i bin soim long yumi ol manmeri i bilip long em. *(bilong ol diken)*
10. 1 Ti 4: 12-16 a: 1 Yu no ken slek long mekim wok long dispela strong God i bin givim Ti 4: 12b-16 yu olsem presen, taim ol hetman bilong sios i bin putim han antap long yu. *(bilong ol bisop)*
11. 2 Ti 1: 8-14 Mekim strong gen dispela presen God i bin givim yu, taim mi putim han antap long het bilong yu. *(bilong bisop)*
12. Hi 5: 1-10 God i makim Krais bilong stap hetpris, wankain olsem Melkisedek.
13. 1 Pi 4: 7b-11 Yupela wanwan i mas i stap gutpela wokboi bilong God, na yusim ol dispela presen bilong helpim ol arapela manmeri bilong God.
14. 1 Pi 5: 1-4 Yupela i mas lukautim gut ol manmeri, God i bin putim long han bilong yupela.

OL SAM

167. 1. Sam 23: 1-3a, 3b-4, 5, 6 R. (1) Bikpela em i wasman bilong mi. Olsem na mi no save sot long wanpela samting.
2. Sam 84: 3-4, 5-6a, 11 R. (4a) Ol manmeri i stap long haus bilong yu, em ol i ken amamas.
3. Sam 89: 21-22, 25 na 27 R. (1b) Inap long de bihain tru bai maus bilong mi i telimautim stretpela pasin bilong Bikpela.
4. Sam 96: 1-2a, 2b-3, 10 R. (Mt 28: 19) Yupela i mas i go mekim olgeta lain manmeri i kamap disaipel bilong mi. Aleluya.
5. Sam 100: 1, 2, 3, 4 R. (Jon 15:14) Bikpela i tok olsem, "Sapos yupela i mekim olsem mi tokim yupela, orait, yupela i stap pren bilong mi."
6. Sam 110: 1, 2, 3, 4 R. (4b) Yu stap pris inap oltaim long pasin bilong Melkisedek.

7. Sam 116: 12-13, 17-18

R. (1 Ko 10:16) Dispela kap i gat blesing bilong God, em i save bungim yumi wantaim blut bilong Kraus.

o: R. Aleluya.

8. Sam 117: 1, 2

R. (Mk 16:15) Yupela i mas i go long olgeta hap bilong graun na autim gutnius.

o: R. Aleluya.

ALELUYA NA VES BIPO LONG GUTNIUS

168. 1. Mt 28: 19a + 20b Yupela i mas i go mekim olgeta lain manmeri i kamap disaipel bilong mi. Mi save stap wantaim yupela olgeta de, i go inap long dispela taim i pinis.
2. Lk 4:18b-19 Bikpela i salim mi bilong i go bringim gutnius long ol rabismanmeri, na bilong tokaut long ol kalabusman long ol i ken go fri.
3. Jon 10:14 Bikpela i tok olsem, "Mi yet mi gutpela wasman bilong ol sipsip. Mi save long ol sipsip bilong mi, na ol sipsip bilong mi ol i save long mi."
4. Jon 15:15b Bikpela i tok olsem, "Olgeta tok mi harim long papa bilong mi, em mi tokim yupela pinis. Olsem na mi kolim yupela pren."

GUTNIUS

169. 1. Mt 5: 13-16 Yupela i olsem lait bilong graun.
2. Mt 9:35-38 Yupela i mas beten long Bikpela, bai em i salim ol wokman i go bungim kaikai bilong em.
3. Mt 10: 1-5a, 7-8 Yupela i go na tokaut olsem, "Kingdom bilong heven em i kam klostu pinis."
4. Mt 20: 25-28 Man i laik stap bikman namel long yupela, em i mas i stap wokman bilong yupela.
5. Lk 10: 1-9 Planti kaikai tumas i mau pinis long gaden, tasol i nogat planti wokman i stap long kisim.
6. Lk 12: 35-44 Sapos bikman i kam na i lukim ol wokboi bilong en i no slip, orait, ol dispela wokboi i ken amamas.
7. Lk 22: 14-20, 24-30 Yupela i mas mekim olsem bilong tingim mi. Mi stap namel long yupela olsem wokman bilong helpim yupela.
8. Jn 10: 11-16 Gutpela wasman bilong sipsip em i save lusim laip bilong em yet bilong helpim ol sipsip.
9. Jn 12: 24-26 Sapos wanpela man i mekim wok bilong mi, em i mas bihainim mi.
10. Jn 15: 9-17 Mi no kolim yupela 'wokboi' moa. Nogat. Mi kolim yupela 'pren.'
11. Jn 17:6, 14-19 Mi laik, bai yu mekim tok tru bilong yu i wok insait long bel bilong ol, na mekim ol i kamap lain bilong yu stret.
12. Jn 20: 19-23 Papa i bin salim mi na mi kam, na olsem tasol mi salim yupela i go. Yupela kisim Holi Spirit.
13. Jn 21: 15-17 Yu lukautim ol pikinini sipsip bilong mi. Yu was long ol sipsip bilong mi.

APPENDIX I

RITE OF ADMISSION TO CANDIDACY FOR HOLY ORDERS

INTRODUCTION

1. The rite of admission is celebrated when it has been established that the intention of those aspiring to Holy Orders is supported by the necessary qualifications and has achieved sufficient maturity.
2. The intention of receiving Holy Orders *is to be expressed publicly by the aspirants*. The Bishop or the Major Superior of a clerical religious institute, or his delegate, publicly accepts the aspirants' intention.
3. The rite of admission may be celebrated on any day, except the Easter Triduum, Holy Week, Ash Wednesday, or the Commemoration of All the Faithful Departed, especially in the church or oratory of a Seminary or Religious Institute, on a suitable occasion, for example, a gathering of priests or deacons, either during Mass or during a celebration of the Liturgy of the Hours or of the Word of God. Because of its nature, the rite is never combined with the celebration of Holy Orders or with the institution of readers or of acolytes.
4. If the rite of admission is celebrated within Mass, the "Mass for Vocations to Holy Orders" (Buk Misa p. 796) may be said, with the readings proper to the rite of admission. The vestments for the Mass are white.
On the days listed in nos. 2-9 of the table of liturgical days, (Buk Misa p. 31*) the Mass of the day is celebrated.
When the "Mass for Vocations to Holy Orders" is not said, one of the readings may be chosen from those given in the *Lectionary for Mass* for the rite of admission, except on the days listed in nos. 2-4 of the table of liturgical days.
5. If the rite of admission is celebrated within a Celebration of the Word of God, the celebration may begin with an appropriate antiphon and, after the greeting of the celebrant, the Collect of the "Mass for Vocations to Holy Orders." The readings are chosen from those given in the Lectionary for Mass for the rite of admission to candidacy for Holy Orders.
6. When the rite is celebrated within the Liturgy of the Hours, it begins after the brief or a longer reading. In the Morning Prayer or Evening Prayer, in place of the intercessions, the invocations of the common prayer, given in no. 12, may be used.
7. If the rite of admission is celebrated within Mass, the Bishop celebrant vests for the Eucharistic celebration and uses the miter and pastoral staff. If, however, it is celebrated outside Mass, the Bishop may wear over the alb a pectoral cross, a stole, and a cope of appropriate color. Or he may simply wear the pectoral cross and the stole over the rochet and mozzetta, and in this case he does not use the miter or the pastoral staff.

LOTU BILONG MAKIM OL KENDIDET BILONG KISIM SAKRAMEN BILONG ORDO

8. *Bihain long of lit bilong Tok bilong God, pris i go pas long Misa i givim skul. Sapos bisop i go pas, em i gutpela, em i putim hat long het bilong em na sindaun long sia bilong em. Em i skulim of manmeri long tok bilong God na long mining bilong Lotu bilong makm kendidet.*

Em i ken mekim dispela tok long tingting bilong em yet, o em i ken bihainim tok i slap hia:

Ol bratasusa, ol dispela brata bilong yumi i stap hia long ai bilong Sios. Ol i redi long mekim wok bilong helpim Sios na ol i askim mipela, bai mipela i makim ol olsem kendidet bilong kisim Ordo.

Krais i tokim mipela olsem, *Askim Bikpela, bai em i salim ol wokman i go kisim kaikai bilong em.* Ol brata hia i tingim dispela tok bilong Bikpela, na ol i lukim nid bilong Sios, na ol i redi long bihainim dispela singaut bilong Krais. Ol i bilip, Krais bai inap givim strong long ol bilong mekim dispela wok, na ol i tok wantaim profet olsem, *“Mi redi i stap, yu salim mi i go.”*

Yumi ken save long singaut bilong Bikpela long ol mak, yumi lukim long wokabout bilong ol long olgeta de. God i save kirapim laik bilong ol man, em i bin makim bilong bungim Krais long wok pris na em i save helpim ol dispela man long strong bilong em. Tasol God i givim wok long mipela ol bisop bilong painimaut na skelim pasin bilong ol kendidet, bai mipela i klia, ol inap long mekim gut dispela wok o nogat. Mipela i traim ol pinis, orait mipela bai i singautim ol na ordenim ol, na makim ol long mak bilong Holi Spirit bilong mekim wok bilong God na bilong Sios. Long wanem, long Sakramen bilong Ordo mipela bai i salim ol bilong skruim wok bilong Krais bilong kisim bek olgeta manmeri. Taim ol i kamap wanwok bilong mipela ol bisop, ol bai i helpim Sios, na long tok bilong ol na long ol Sakramen ol i tilim, ol bai i strongim ol Kristen Komuniti, mipela bai i salim ol long lukautim.

Ol brata bilong mi, nau mi laik toktok long yupela. Yupela i statim pinis program bilong skulim yupela long mekim wok wasman. Long dispela skul yupela bai lainim long bihainim pasin bilong Gutnius long olgeta de, na long kisim strong long bilip, hop na laik. Sapos yupela i holim dispela pasin, yupela bai kamap strong long pasin bilong pre na long strongpela laik bilong bringim olgeta manmeri i kam klostu long Krais.

Laikpasin bilong Krais i pulim yupela na strong bilong Holi Spirit i wok insait long yupela na yupela i bin kamap long dispela de. Nau yupela bai i tokaut ples klia long bikpela laik bilong yupela bilong pasim yupela yet long Ordo bilong mekim wok bilong God na bilong helpim olgeta manmeri. Mipela bai amamas long harim dispela askim bilong yupela.

Stat long tude, yupela i mas lukautim na strongim vokesen bilong yupela gut moa yet, na yusim gut na bihainim stret ol tok na ol arapela helpim bilong peris pris, vokesen dairekta na ol arapela wokmanmeri bilong Sios, husat i gat wok long sapotim na stiaim yupela.

Mipela bai helpim yupela tu long laikpasin na pre bilong mipela, na mipela i bilip, God bai i helpim mipela olgeta.

Olsem na taim ol i singautim nem bilong yupela wan wan, kam klostu na tokaut long tingting bilong yupela long ai bilong ol manmeri bilong Sios i bung i stap hia.

9. *Wanpela diken o pris i singautim nem bilong ol kendidet, wan wan: N. N.*

Wan wan i bekim: **Yes, mi stap.**

Wan wan i go klostu long bisop/hetpater na i daunim het liklik, na i sanap i stap.

10. *Bisop/hetpater nau i askim ol olsem:*

Ol brata bilong mi, ol peris pris na ol tisa bilong seminari, na ol arapela manmeri i save gut long yupela, ol i ting yupela inap. Na mipela i trastim tok bilong ol. Yupela i bin bihainim singaut bilong Bikpela. Nau mi askim yupela, yupela i pasim tingting pinis long pinisim program bilong redim yupela yet bilong kisim Sakramen bilong Ordo bilong mekim wok ministri insait long Sios?

Olgeta kendidet wantaim i bekim: **Yes, mi laik.**

Yupela i pasim tingting pinis long redim tingting na bel bilong yupela, bilong mekim wok bilong Krai, Bikpela bilong mipela, na bilong helpim Bodi bilong em, em Sios, long olgeta strong bilong yupela?

Olgeta kendidet wantaim i bekim: Yes, mi laik.

Sios i amamas long kisim dispela tingting bilong yupela. God i bin kamapim dispela wok insait long yupela. Em bai i ken mekim i karim kaikai.

Olgeta kendidet wantaim i bekim: Amen.

11. *Bisop/hetpater na olgeta manmeri i sanap. Bisop i rausim hat long het bilong em. Long Misa i gat "Tok Bilip" long Sande na long Bikpela Pestode. Bihain Bisop/hetpater i statim Pre bilong ol Bilipmanmerr olsem:*

Ol bratasusa, yumi daunim yumi yet na yumi pre long God em i Bikpela bilong yumi, bai em i marimari long ol dispela wokman bilong em, husat i laik givim ol yet olgeta long wok ministri bilong helpim Sios, na kapsaitim blesing bilong em antap long ol.

12. *Diken o narapela minista i mekim ol pre i stap hia, o em i ken mekim sampela arapela pre i fit long dispela Lotu bilong Makim Kendidet bilong Kisim Ordo. Olgeta manmeri i bekim pre. Sapos dispela lotu i kamap long taim bilong Moning Pre o Ivining Pre, dispela pre i kisim ples bilong ol pre bilong Pre bilong Aua.*

Diken: - **Yumi pre, bai ol dispela brata bilong yumi i kam moa klostu long Krai, na bai ol i soim Krai long ol arapela manmeri. Yumi pre:**

Olgeta: **Lord, harim pm bilong mipela.**

- **Yumi pre, bai ol i ken karim ol hevi na wari bilong ol arapela manmeri, na oltaim harim singaut bilong Holi Spirit. Yumi pre:**

R.

- **Yumi pre, bai ol i kamap gutpela wokman bilong Sios bilong strongim bilip bilong ol bratasusa bilong ol long tok na long pasin bilong ol, na bai ol i bungim ol manmeri gut long tekpat long Yukaris. Yumi pre:**

R.

- **Yumi pre, bai God i ken salim planti wokman bilong kisim kaikai bilong em, na pulapim ol long ol presen bilong Holi Spirit. Yumi pre:**

R.

- **Bai olgeta manmeri i ken pulap long pasin bel isi na stretpela pasin. Yumi pre: R.**

- **Bai olgeta bratasusa bilong yumi, husat i karim hevi na i bungim Krai long pen bilong em, bai ol i kamap fri na kamp orait gen. Yumi pre:**

R.

13. *Sapos Lotu bilong Makim ol Kendidet i kamap long taim bilong Moning Pre o Ivining Pre, ol i lusim ol "Pre bilong ol Bilipmanmeri" wantaim "Papa bilong mipela" na wantu ol i kisim wanpela bilong dispela tupela pre i stap long n.14.*

Long Lotu bilong Tok bilong God olgeta manmeri wantaim i tok: "Papa bilong mipela."

14. *Nau bisop/pris i go pas long lotu i tok:*

**God Papa, harim pre mipela i mekim
bilong helpim ol dispela pikinini bilong mipela,
Ol i laik givim ol yet bilong mekim wok ministri
bilong helpim wok bilong yu na bilong helpim pipel bilong yu.
Yu ken laikim ol na blesim + ol long marimari bilong yu,
bai ol i ken holim strong vokesen bilong ol,
na ol i ken pas wantaim Kraiss, Bikpris bilong mipela,
wantaim olgeta laikpasin bilong ol,
na olsem ol inap long kisim wok bilong autim gutnius.
Long nem bilong Kraiss, em i Bikpela bilong mipela.
*Olgeta i bekim: Amen.***

o:

**God Papa, long marimari bilong yu,
mekim bai ol dispela wokman bilong yu i ken save mobeta olgeta de
long misteri bilong laikpasin bilong yu, na bihainim.
Mekim bai ol i gat bikpela laik bilong redim ol yet
long mekim wok bilong yu insait long Sios.
Pulapim ol long spirit bilong laikpasin bilong yu,
bai ol i redi gut tru long givim laip bilong ol yet
long wok bilong kisim bek ol bratasusa bilong ol,
bilong givim ona na biknem long yu.
Long nem bilong Kraiss, em i Bikpela bilong mipela.**

Olgeta i bekim: Amen.

15. *Sapos dispela lotu i kamap long taim bilong Misa, nau bisop/pris i bihainim rot bilong Misa, olsem oltaim em i save mekim. Ol kendidet, wantaim papamama na wantok bilong ol, i ken kisim Komunio long tupela kain. Sapos lotu i kamap long taim bilong Moning Pre o Ivining Pre, ol i pinisim Pre olsem oltaim ol i save mekim.*

Sapos ol i mekim Lotu bilong Makim Kendidet bilong Kisim Ordo wantaim Lotu bilong Tok bilong God, bisop/pris i go pas long lotu i blesim ol manmeri, na diken i salim ol i go, olsem oltaim ol i save mekim.

OL RIT BILONG TOK BILONG GOD

Ol i kisim ol rit bilong de o ol i ken kisim ol rit i stap hia.

OL RIT BILONG OLPELA TESTAMEN

- | | | |
|-----|---------------------|--|
| 16. | 1. Lo 1: 9-14 | Yupela i mas makim sampela saveman namel long yupela, na bai mi makim ol long bosim yupela. |
| | 2. Sir 39: 1, 5-8 | Ol bai i kirap long moningtaim tru bilong mekim pre long Bikpela, na spirit bilong gutpela save bai i pulap long ol. |
| | 3. Ais 6: 1-2a, 3-8 | Bai yumi salim husat? Husat bai i bringim tok bilong mi i go? |
| | 4. Jer 1; 4-8 | Taim mi salim yu i go long sampela lain manmeri, yu mas i go long ol. |

OL RIT BILONG NUPELA TESTAMEN

17. 1. Ap 14: 21-23 Tupela i makim ol hetman bilong olgeta sios.
 2. 1 Ko 1:16-19, 22-23 Sapos mi no autim gutnius, bai mi stap nogut tru.
 3. 1 Ko 12 4-11 I gat wanpela Spirit tasol i stap, na em i givim ol kain kain presen.
 4. 2 Ti 3: 10-12, 14-15 Yu mas holim strong dispela tok yu bin kisim na yu save bilip strong long en.

OL SAM

18. 1. Sam 16: 1-2a na 5, 7-8, 11
 R. (5a) Bikpela, yu nambawan tru long laip bilong mi.
 2. Sam 24: 1-2, 3-4ab, 5-6
 R. (6) Ol dispela kain manmeri i save wok long painim God.
 3. Sam 98: 1, 2-3ab, 3c-4, 5-6
 R. (2b) Bikpela i soim stretpela pasin bilong em long olgeta lain manmeri.

ALELUYA NA VES BIPO LONG GUTNIUS

19. 1. Mk 1:17 Bikpela i tok olsem, Yupela kam bihainim mi, na mi lainim yupela long pasin bilong kisim ol manmeri.
 2. Lk 4: 18-19 Bikpela i salim mi bilong bringim gutnius long ol rabismanmeri, na long tokaut long ol man i stap long kalabus long ol i ken lusim kalabus na i go fri.
 3. Jn 12: 26a Bikpela i tok olsem, "Sapos wanpela man i mekim wok bilong mi, em i mas bihainim mi. Na long ples mi stap long en, wokman bilong mi tu bai i stap.

GUTNIUS

20. 1. Mt 9: 35-38 Yupela i mas beten long Papa bilong gaden, bai em i salim ol wokman i go bungim kaikai bilong em.
 2. Mk 1: 14-20 Bai mi lainim yupela long pasin bilong kisim ol manmeri.
 3. Lk 5: 1-11 Bai mi bihainim tok bilong yu na tromoi ol umben.
 4. Jn 1: 35-42 Lukim, em i Pikinini Sipsip bilong God. Mipela i lukim pinis Mesaia.
 5. Jn 1: 45-51 Em i man tru bilong Israel. I no gat wanpela giaman pasin i stap long en.

APPENDIX II

INSTITUTION OF READERS AND ACOLYTES

INTRODUCTION

1. The ministries of reader and acolyte are to be preserved in the Latin Church. These ministries may be assigned to lay Christians and are no longer to be considered as reserved to candidates for the sacrament of orders.

Unless they have already done so, candidates for ordination as deacons and presbyters are to receive these ministries and are to exercise them for a suitable time in order to be better disposed for the future service of the word and of the altar.

2. An interval determined by the Holy See or by the Conference of Bishops is to be observed between the conferring of the ministries of reader and acolyte whenever more than one ministry is conferred on the same person.

3. These ministries are conferred by the Ordinary (the bishop and, in clerical institutes, the major superior), either within Mass or within a celebration of the word.

4. In the celebration of the rite of institution, the bishop is to be assisted in the calling of the candidates by a deacon or a presbyter, and by other necessary ministers.

The rite is carried out at the chair (cathedra) or the celebrant's chair, unless a special chair is provided for the occasion in order to facilitate the participation of the people.

When the rite is celebrated within Mass, the bishop wears the vestments required for Mass and he uses the miter and pastoral staff. If the rite is celebrated outside Mass, the bishop may wear an alb with pectoral cross, stole, and cope of suitable colour; or he may wear a rochet and mozzetta with pectoral cross and stole, in which case he does not use the miter or pastoral staff.

I. INSTITUTION OF READERS

5. The reader is appointed for a function proper to him, that of reading the word of God in the liturgical assembly. Accordingly, he is to proclaim the readings from Sacred Scripture, except for the gospel reading in the Mass and other celebrations.

In addition, the reader is entrusted with the special office of instructing children and adults in the faith and of preparing them to receive the sacraments worthily.

II. INSTITUTION OF ACOLYTES

6. The acolyte is appointed in order to aid the deacon and to minister to the priest. It is his duty therefore to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is also to distribute communion as a special minister of the Eucharist.

In extraordinary circumstances an acolyte may be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterward replacing it, but not with blessing the people with the Blessed Sacrament.

LOTU BILONG MAKIM RIDA NA AKOLAIT

SAPTA I: LOTU BILONG MAKIM RIDA

1. *Bisop o hetpater bilong lain pater i go pas long lotu bilong Makim Rida. Dispela lotu i ken kamap long taim bilong Misa o long taim bilong Lotu bilong Tok bilong God.*

LOTU BILONG TOK BILONG GOD

2. *Ol i kisim ol rit long rit bilong de, o ol i ken kisim sampela rit bilong de na sampela rit long Lotu bilong Makim Rida. Lukim lista daunbilo.*

LOTU BILONG MAKIM RIDA

SINGAUTIM NEM BILONG OL KENDIDET

3. *Bihain long Gutnius olgeta manmeri i sindaun. Bisop/hetpater i sindaun. Bisop i putim hat na wanpela diken o pris i kolim nem bilong ol kendidet.*

Diken: **Husat i redi long kisim wok rida, ol i mas kam klostu nau: N. N.**

Wan wan kendidet i bekim: **Yes, mi redi.**

Wan wan kendidet i go klostu long bisop/hetpater na i daunim het liklik, na sanap i stap.

SKUL BILONG BISOP/HETPATER

4. *Olgeta manmeri i sindaun na bisop/hetpater skulim ol long Tok bilong God na long wok rida. Em i pinisim dispela skul long tok i stap hia, o em i ken mekim dispela tok long tingting bilong em yet.*

Ol pikinini bilong mi, God Papa i bin salim Pikinini bilong em i kamap man bilong kisim bek olgeta manmeri. Jisas Krai i bin autim tok long dispela samting long yumi na em i bin givim wok long Sios bilong em bilong autim Gutnius long olgeta manmeri.

Taim yupela i kamap rida, yupela bai helpim dispela wok bilong Sios, na olsem yupela i gat spesel wok insait long Kristen komuniti. Yupela i gat responsibiliti bilong strongim bilip bilong ol manmeri long tok bilong God. Yupela bai i mas autim dispela tok bilong God, long taim ol manmeri i bung long lotu, na yupela i mas skulim ol pikinini na ol manmeri long bilip, na yupela i mas redim ol long kisim ol sakramen. Na yupela i mas bringim Gutnius bilong God long ol manmeri i no harim yet. Olsem na long wok bilong yupela, ol manmeri bai i ken save long God, Papa bilong yumi, na long Jisas Krai, Pikinini bilong em. Papa i bin salim em i kam, bai olgeta manmeri inap kamap long laip bilong oltaim.

Taim yupela i autim Tok bilong God long ol arapela manmeri, yupela yet i mas harim na bihainim gut dispela tok olsem Holi Spirit i tokim yupela. Oltaim yupela i mas tingim dispela tok long bel bilong yupela, bai long olgeta de yupela i ken laikim tok bilong God moa moa yet. Long olgeta tok bilong yupela na long wokabaut bilong yupela, yupela i mas soim Jisas Krai, Ridima bilong yumi, long ol manmeri.

ASKIM OL MANMERI LONG PRE

5. *Olgeta manmeri i sanap. Bisop i rausim hat na em i askim ol manmeri long pre.*

Ol bratasusa,

yumi askim God Papa bilong yumi, bai em i blesim ol dispela wokman, mipela i bin makim bilong mekim wok rida. Yumi pre, bai ol i ken sanap strong long dispela wok, mipela bai i givim long ol. Bai ol i ken tokaut long Krai long ol manmeri, na olsem ol i ken givim glori long Papa bilong yumi i stap long heven.

Olgeta i sarap liklik taim, na ol i pre.

6. *Nau bisop/hetpater i taitim han na holim tupela han antap long ol nupela rida, na em i pre.*

God Papa,

yu Papa bilong olgeta gutpela pasin na yu lait bilong mipela.

Yu bin salim Pikinini bilong yu wanpela tasol, em Tok bilong givim laip.

Em i kam bilong soim mipela olsem yu laikim mipela tumas.

Blesim + ol dispela brata bilong mipela, (N. N.)

mipela i bin makim bilong mekim wok rida.

Mekim bai oltaim ol i ken tingim tok bilong yu long bel bilong ol,

na olsem ol i ken pulap long gutpela save bilong yu,

na autim gut dispela tok long pipel bilong yu.

Mipela i askim dispela samting long nem bilong Krai,

em i Bikpela bilong mipela.

Olgeta: Amen.

MAKIM OL NUPELA RIDA

7. *Olgeta manmeri i sindaun. Bisop/hetpater i sindaun. Bisop i putim hat. Wan wan kendidet i go klostu long bisop/hetpater na i nildaun. Bisop/hetpater i givim Buk Baibel long em, na i tok:*

Kisim dispela Buk Baibel,

na mekim gut tru wok bilong givim tok bilong God long ol manmeri, bai tok bilong God i ken kamap strong insait long bel bilong ol manmeri.

Kendidet: Amen.

Taim bisop/hetpater i givim Buk Baibel long ol rida, ol manmeri i ken singim Sam 19 o narapela song i litimapim nem bilong God. Kisim Buk Baibel pinis, ol nupela rida i go bek long ples bilong ol.

LOTU BILONG YUKARIS

8. *Sapos ol i mekim Lotu bilong Makim Rida long taim bilong Misa, ol i mekim Misa olsem oltaim ol i save mekim. Ol rida, wantaim papamama na wantok bilong ol, i ken kisim Komunio long tupela kain. Sapos ol i mekim dispela lotu bilong makim rida long taim bilong Lotu bilong Tok bilong God, orait, nau bisop/hetpater i blesim ol manmeri na i salim ol i go.*

OL RIT BILONG TOK BILONG GOD

OL RIT BILONG OLPELA TESTAMEN

1. Lo 6:3-9 Oltaim yupela ii mas tingim ol dispela lo nau mi givim long yupela.
2. Lo 30:10-14 Tok bilong Bikpela i mas stap klostu tru long yupela.
3. Ais 55:10-11 Ren i mekim ol kaikai i kamap long gaden.
4. Neh 8:1-4a, 5-6, 8-10 Ol i ritim buk bilong Lo, na ol i putim yau gut na kisim save long tok.

OL RIT BILONG NUPELA TESTAMEN

1. 1 Ko 2:1-5 Mi bin autim tok hait bilong God long yupela.
2. 2 Ti 3:14-17 Spirit bilong God yet i bin kamapim olgeta tok i stap long buk bilong God na dispela tok em i gutpela bilong skulim yumi.
3. 2 Ti 4:1-5 Yu mas strong long autim tok Gutnius.
4. Hi 4:12-13 Tok bilong God i save gut tru long olgeta tingting na laik bilong bel bilong yumi.
5. 1 Jn 1:1-4 Dispela tok mipela i harim, na mipela i lukim long ai, em mipela i autim long yupela.

OL SAM

1. Sam 29: 8, 9, 10, 11
R. (Jn 6:68b) Bikpela, tok bilong yu tasol i save givim laip i stap gut oltaim oltaim.
2. Sam 119: 9, 10, 11, 12
R. (12b) Bikpela, skulim mi long ol lo bilong yu.
3. Sam 147: 15—16, 17—18, 19—20
R. (12) Jerusalem, litimapim nem bilong Bikpela.

ALELUYA NA VES BIPO LONG GUTNIUS

1. Jn 6: 68b Bikpela, tok bilong yu tasol i save givim laip i stap gut oltaim oltaim.
2. Ap 16:14b Bikpela, tanim bel bilong mipela, bai mipela i putim yau gut long tok bilong Pikinini bilong yu.
3. Pikinini kaikai em i tok bilong God, na Kraus em i man bilong tromoi pikinini kaikai long gaden. Olgeta manmeri i kam long em, ol bai i kisim laip i stap gut oltaim oltaim.
4. Lk 4:18 Spirit bilong Bikpela i kam i stap long mi. em i makim mi bilong i go bringim gutpela tok long ol rabismanmeri.

GUTNIUS

1. Mt 5:14-19 Yupela i olsem lait bilong graun.
2. Mk 1:35-39 Em i autim tok insait long haus lotu bilong ol.
3. Lk 4: 16-21 Spirit bilong Bikpela i kam i stap long mi. Em i makim mi bilong i go bringim gutpela tok long ol rabismanmeri.
4. Lk 24:44-48 Jisas i salim ol aposel bilong autim tok long olgeta lain manmeri, bai ol i ken tanim bel, na bai God i lusim sin bilong ol.
5. Jn 7: 14-18 Dispela tok mi givim yupela, em i no bilong mi yet. Nogat. Em i bilong God, em i bin salim mi na mi kam.

SAPTA II. LOTU BILONG MAKIM AKOLAIT

1. *Bisop o hetpater bilong lain pater i go pas long lotu bilong Makim Rida. Dispela lotu oltaim i kamap long taim bilong Misa. Bisop/pris i putim waitpela klos bilong Misa o klos i gat gutpela kala.*

2. *Ol i ken kisim Misa bilong helpim ol wokmanmeri bilong sios, pes 795, wantaim rit i stap daunbilo. Tasol long ol De bilong lotu a 1-9 (lukim pes 31) ol i kisim miss bilong dispela de yet wantaim ol rit belong de. Tasol of i ken kisim wanpela it bilong Lau bilong Makim Akolait Whim lista daunbilo.*

SINGAUTIM NEM BILONG OL KENDIDET

3. *Bihain long Gutnius olgeta manmeri i sindaun. Bisop/hetpater i sindaun. Bisop i putim hat na wanpela diken o pris i kolim nem bilong ol kendidet.*

Diken: **Husat i redi long kisim wok rida, ol i mas kam klostu nau: N. N.**

Wan wan kendidet i bekim: **Yes, mi redi.**

Wan wan kendidet i go klostu long bisop/hetpater na i daunim het liklik, na sanap i stap.

SKUL BILONG BISOP/HETPATER

4. *Olgeta manmeri i sindaun na bisop/hetpater i skulim ol long Tok bilong God na long wok bilong akolait. Em i pinisim skul long dispela tok i stap hia, o em i ken mekim long tinging bilong em yet.*

Ol pikinini bilong mi, God i singautim yupela long wok akolait, na olsem yupela i gat spesel wok bilong helpim Sios. Yukaris em i namba wan lotu bilong Sios na i givim laip long Sios na i mekim kristen komuniti i gro strong. Em i wok bilong yupela bilong helpim ol pris na diken long mekim wok bilong ol long alta. Na yupela i kamap spesel minista bilong tilim Holi Komunio long ol bilipmanmeri long taim bilong lotu, na bilong bringim Holi Komunio long ol manmeri i gat sik.

God i bin singautim yupela long mekim dispela wok, olsem na yupela i mas hatwok long kisim strong long sakrifais bilong Krai, bai wokabaut bilong yupela i kamap wankain olsem wokabaut bilong Krai. Yupela i mas wok long kisim save tru long mining bilong dispela wok yupela i mekim, bai olgeta de yupela i ken givim yupela yet olsem gutpela ofa, God i ken laikim long nem bilong Jisas Krai.

Taim yupela i mekim wok bilong yupela, yupela i mas tingim gut olsem: yupela i kaikai wanpela bret wantaim ol bratasusa bilong yupela, na olsem tasol yupela i stap wankain wantaim ol. Yupela i mas soim laik tru long bodi bilong Krai, em holi pipel bilong God, na moa yet yupela i mas soim laik long ol manmeri i nogat strong na long ol manmeri i gat sik.

Yupela i mas bihainim dispela lo Jisas i bin givim long ol aposel bilong em, taim em i mekim Las Kaikai wantaim ol. Em i tok olsem, *“Mi bin laikim yupela tru, na olsem tasol yupela wan wan i mas laikim tru ol arapela.”*

ASKIM OL MANMERI LONG PRE

5. *Olgeta manmeri i sanap. Bisop i rausim hat na em i askim ol manmeri long pre.*

Ol bratasusa,

yumi askim God Papa bilong yumi, bai em i blesim ol dispela wokman, mipela i bin makim bilong mekim wok akolait. Yumi pre, bai God i blesim na strongim ol long mekim gut dispela wok bilong helpim Sios.

Olgeta i sarap liklik taim, na ol i pre.

6. Nau bisop/hetpater i taitim han na holim tupela han antap long ol nupela akolait, na em i pre.

God Papa bilong marimari,

long wok bilong Jisas, Pikinini bilong yu,

yu bin givim bret i gat laip long Sios bilong yu.

Blesim + ol dispela brata bilong mipela (N. N.),

yu bin makim ol bilong mekim wok akolait

Helpim ol, bai oltaim ol i ken mekim gut dispela wok bilong alta bilong yu.

Na taim ol i tilim bret i gat laip long ol arapela manmeri,

bilip na laik bilong ol yet i ken kamap moa strong,

na olsem ol i ken strongim Sios bilong yu.

Mipela i askim dispela samting long nem bilong Krai,

em i Bikipela bilong mipela.

MAKIM OL NUPELA AKOLAIT

7. Olgeta manmeri i sindaun. Bisop/hetpater i sindaun. Bisop i putim hat. Wan wan kendidet i go klostu long bisop/hetpater na i nildaun. Bisop/hetpater i givim plet i gat bret, o kap i gat wain long em, na i tok:

Kisim dispela plet wantaim bret (o: kap i gat wain)

bilong mekim redi ofa bilong Yukaris.

Na laip bilong yu yet i ken kamap gutpela na stretpela,

bai yu inap sambai stret long tebol bliong Bikipela wantaim Sios bilong em.

Nupela akolait i bekim: Amen.

Taim bisop/hetpater i givim Buk Baibel long ol rida, ol manmeri i ken singim wanpela gutpela song i litimapim nem bilong God. Kisim Buk Baibel pinis, ol nupela akolait i go bek long ples bilong ol.

LOTU BILONG YUKARIS

8. Ol i mekim Misa olsem oltaim ol i save mekim. (Long Sande na Bikipela Pestode i gat "Tok Bilip.") Long "Pre bilong ol Bilipmanmeri" i gat sampela askim bilong helpim ol nupela akolait.

Taim ol i redim presen bilong ofa, sampela akolait i bringim plet wantaim bret na kap i gat wain.

9. Ol nupela akolait, wantaim papaamama na wantok bilong ol i ken kisim Komunio long tupela kain.

Ol akolait i kisim komunio bihain long diken.

10. Bisop/hetpater i ken makim sampela akolait bilong helpim pris na diken long tilim komunio.

OL RIT BILONG TOK BILONG GOD

OL RIT BILONG OLPELA TESTAMEN

- | | |
|-----------------------|---|
| 1. Jen 14: 18-20 | Melkisedek i ofaim bret na wain long God. |
| 2. Eks 16: 2-4, 12-15 | Mi bai mekim bret i pundaun long skai na yupela i ken kisim. |
| 3. Eks 24: 3-8 | Dispela blut i strongim kontrak Bikpela i mekim wantaim yupela. |
| 4. Lo 2-3, 14b-16a | Em i givim yupela mana bilong kakai. Dispela kaikai, yupela na ol tumbuna bilong yupela i no bin kaikai bipo. |
| 5. 1. Kin 19: 4-8 | Kaikai i strongim bodi bilong em, na em i wokabaut na i kamap long maunten bilong Bikpela. |
| 6. Prv 9: 1-6 | Yupela kam kaikai wantaim mi, na dring switpela wain, mi redim pinis. |

OL RIT BILONG NUPELA TESTAMEN

- | | |
|----------------------|---|
| 1. Ap 2: 42-47 | Ol manmeri i strong long kaikai wantaim na long pre. |
| 2. Ap 10: 34a, 37-43 | Taim em i kirap bek pinis long matmat mipela i bin kaikai na dring wantaim em. |
| 3. 1 Ko 10: 16-17 | Yumi planti manmeri yumi stap wanpela bodi tasol, long wanem, yumi olgeta i kaikai long dispela wanpela bret. |
| 4. 1 Ko 11: 23-26 | Olgeta taim yupela i kaikai dispela bret na dring long dispela kap, yupela i save tokaut long pen na dai bilong Bikpela, inap long taim em i kam bek. |
| 5. Hi 9: 11-15 | Blut bilong Kraisi i mekim yumi klin tru long ai bilong God. |

OL SAM

- | | |
|--------------------------------------|---|
| 1. Sam 23: 1-3a, 3h-4, 5, 6 | |
| R. (1) | Bikpela em i wasman bilong mi. Olsem na mi no save sot long wanpela samting. |
| 2. Sam 34: 1-2, 3-4, 6-7, 8-9, 10-11 | |
| R. (8a) | Yupela yet i mas painimaut olsem, Bikpela em i gutpela tru. |
| 3. Sam 78: 3 na 4bc, 23-24, 25, 54 | |
| R. (24b) | Bikpela i givim bret bilong heven long ol. |
| 4. Sam 110: 1, Z 3, 4 | |
| R (4bc) | Yu stap pris inap oitaim oitaim long pasin bilong Melkisedek |
| 5. 116: 12-13, 15 na 16bc, 17-18 | |
| R. (13) | Bai mi bringim kap wain olsem ofa i makim God i kisim mi bek pinis. Na bai mi singautim nem bilong Bikpela. |
| 6. Sam 145: 10-11, 14-15, 16-17 | |
| R. (16) | Bikpela i opim han bilong em na i givim kaikai, na yumi pinisim laik bilong yumi. |
| 7. Sam 148: 12-13, 14-15, 19-20 | |
| R. (Jn 6:58b) | Husat i kaikai dispela bret, em bai i stap laip oltaim oltaim. |

ALELUYA NA VES BIPO LONG GUTNIUS

- | | |
|-------------|--|
| 1. Jn 6: 56 | Man o meri i kaikai bodi bilong mi na i dringim blut bilong mi, em i stap long mi, na mi stap long em. |
| 2. Jn 6: 57 | Papa i gat laip em i bin salim mi na mi kam, na mi stap laip long strong bilong Papa. Olsem tasol man/meri i kaikai mi, em bai i kisim laip long strong bilong mi. |
| 3. Jn 6: 35 | Bikpela i tok olsem, "Mi yet mi bret bilong laip. Husat i kam bng mi, em bai i no hangre moa. Na husat i bilip long mi, em bai i no i dai moa long dring wara." |
| 4. Jn 6: 51 | Bikpela i tok olsem, "Mi dispela bret i gat laip na i lusim heven na i kam daun. Sapos wanpela man o meri i kaikai dispela bret, em bai i gat laip i stap oltaim." |

GUTNIUS

- | | |
|------------------------|---|
| 1. Mk 14: 12-16, 22-26 | Dispela em i bodi bilong mi. Dispela em i blut bilong mi. |
| 2. Lk 9: 11b-17 | Na olgeta i kaikai na ol i pulap. |

- | | |
|-----------------|--|
| 3. Lk 23:13-35 | Em i brukim bret, na ai bilong tupela i op, na tupela i luksave long em. |
| 4. Jn 6: 1-15 | Em i givim kaikai long ol, na ol i kisim inap long laik bilong ol. |
| 5. Jn 6: 24-35 | Husat i kam long mi, em bai i no hangre moa. Na husat i bilip long mi, em bai i no dai moa long dring wara |
| 6. Jn 6: 41-51a | Mi dispela bret i gat laip na i lusim heven na i kam daun. |
| 7. Jn 6: 51-59 | Bodi bilong mi em i kaikai tru, na Blut bilong mi em i samting tru bilong dring. |
| 8. Jn 21: 1-14 | Jisas i kisim bret na i givim ol. Na em i kisim pis tu na givim ol. |

